

**FIRST BULLETIN  
OF THE  
WORLD UNION  
FOR  
PROGRESSIVE JUDAISM.**

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# World Union for Progressive Judaism.

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## Editorial.

At a meeting of the Governing Body of the World Union which was held in London in March 1929, it was decided to publish a bi-Annual BULLETIN reporting the work of the World Union and also the developments of the work of its constituent countries. This decision was a direct outcome of the experiences at the Conference of the World Union held in Berlin in August 1929. The speeches; as well as the general atmosphere of kindness and friendliness, created a desire for a publication which would be the means to maintain contact and mutual knowledge among the constituent bodies between the biennial meetings.

It is with some confidence that we ask for a welcome from our readers for this modest publication.

In this first issue of our BULLETIN, we thought it would interest our readers if we gave, as far as possible, a resumé of the history of each federated organisation. The progress which has been achieved in some of the constituent countries, and the useful activities which have been initiated, will no doubt stimulate similar developments in other places.

The Report of the 1928 Conference has been unavoidably delayed. The chief cause was the absence from home, on account of ill-health, of some of the contributors, who were consequently unable to revise their papers for publication, and an incomplete report would have been unsatisfactory. It is hoped that the intrinsic interest of the report will compensate our readers for the long delay in its appearance. Copies in English may be obtained from the Central Conference of American Rabbis and the Union of American Hebrew Congregations in America, and from Mr. J. M. Duparc, The Liberal Jewish Synagogue, 28, St. John's Wood Road, London, N.W.8. in England, and in German from Herr G. Goetz, Vereinigung für das liberale Judentum, Berlin, S.W.11, Halleschestr' 1<sup>1</sup>.

At the last meeting of the Governing Body it was decided, subject to the approval of absent members, to make further investigations into the position of Liberal Jews in Poland. We are taking steps to carry this proposal into effect. For a considerable time we have heard that the inauguration of some Liberal Jewish work in Holland was desired. We are now in touch with a small group in that country of interested Dutch citizens, and hope to have a meeting very shortly.

In accordance with the recommendation of our Governing Body, we are trying to set up a Committee interested in the Youth Organisations, in our federated countries, who will, under the Chairmanship of Dr. Hoffmann (Frankfurt) see how far co-operation is possible and desirable.

A questionnaire on Liberal Jewish liturgies is in the hands of our American, German, French and English Rabbis, and some interesting information is being collected, which will be presented to the next Conference.

Owing to financial reasons, we have been obliged to refuse the tempting invitation of our American colleagues, to hold the 1930 Conference in America. It will be held in London some time in July 1930. Preparations are being made for it and suggestions for the central subject have been obtained.

The administrative machinery of the World Union is necessarily incapable of quick movement because of its international character. At every turn, moreover, our activity is blocked by financial considerations. But in spite of handicaps, the Union shows a growth in strength and influence. Its universal scope appeals strongly to the imagination, as well as to the reason of all believers in progressive Judaism. To fulfil its purpose and to promote the cause of Progressive Judaism, the Union will require large support from all its constituent bodies. It shows progressive Judaism as a force in the life of Universal Jewry—And the life of Universal Jewry shows an ever-increasing need for the influences of progressive Judaism. The Union is a channel whereby the Jews of diverse lands may help one another to establish and to strengthen the influence of Judaism in modern life.

# Zur Geschichte der Vereinigung der Liberalen Rabbiner Deutschlands.

(C. SELIGMANN).

Anlässlich der Ende des Jahres 1896 beschlossenen Reorganisation des Verbandes der Rabbiner Deutschlands fand am 28. Dezember 1896 in Berlin eine Besprechung statt, die zu einer Vereinigung lib. Rabbiner unter dem Namen: "Liberale Fraktion des Verbandes der Rabbiner Deutschlands" führte. Die erste Sitzung tagte am 31. Mai 1898 in Berlin, wo die von einer Kommission entworfenen Satzungen unter dem Vorsitz von Vogelstein-Stettin beraten und auf Antrag von Ziemlich-Nürnberg statt Fraktion "Vereinigung" als Name gewählt wurde. Der neuen Vereinigung schlossen sich 37 Rabbiner an.

Am 25. Mai 1899 fand in Berlin die erste Hauptversammlung statt, auf der Referate über *zeitgemässen Umgestaltung der Barmizwa-Feier, Proselyten-Aufnahme, Feuerbestattung, Trauungen in der Sephira und den drei Wochen* gehalten wurden. Die zweite Hauptversammlung tagte am 8. Juli 1902 in Frankfurt a. Main. Den Hauptgegenstand der Verhandlungen bildete die Besprechung *eherechtlicher Reformen*; Beschlüsse wurden nicht gefasst. Die Bearbeitung einer *systematischen Theologie des Judentums* wurde angeregt. Die Mitgliederzahl war unterdessen auf 57 gestiegen. Eine dritte Versammlung am 1. Januar 1907 in Berlin behandelte *das Priestertum der Ahroniden*, die in eine Resolution mündete, in der es heisst: "Die mit dem Bestand des Opfertempels zusammenhängenden Priestergesetze haben ihre ursprüngliche Bedeutung verloren und können als erschwerend für die religiöse Praxis nicht mehr in Betracht kommen." Zur Bearbeitung der gesamten Ehegesetze wurde eine Kommission eingesetzt, die der nächsten Mitgliederversammlung ihre Vorschläge unterbreiten soll.

Anlässlich der am 3. Mai erfolgten Konstituierung der Vereinigung für das liberale Judentum trat am darauffolgenden Tage, am 4. Mai 1908 eine zahlreich besuchte Hauptversammlung zusammen, auf welcher Vogelstein-Stettin über *Grundlinien einer Reform der Ehegesetze*, Seligmann-Frankfurt über *die Stellung der Frau im religiösen Leben*, Goldschmidt-Offenbach über *die Entwicklungsfähigkeit des Judentums* und Freudenthal-Nürnberg über *Religionsunterrichtsfragen* referierten. Die von Vogelstein aufgestellten Thesen zur Reform der Ehegesetze wurden den späteren *Richtlinien* zugrunde gelegt.

Nach dem Tode des ersten langjährigen Vorsitzenden Vogelstein übernahm Bloch-Posen den Vorsitz. Die Mitgliederzahl erreichte damals die Höhe von 72. Unter Bloch fand am 6. November 1911 in Berlin die fünfte Hauptversammlung, mit Referaten über *Ehegesetze, Feuerbestattung* und einem Vortrag von Freudenthal über *"Rabbinerversammlungen und Synoden des vorigen Jahrhunderts."*

Auf den beiden folgenden Hauptversammlungen am 28. Mai 1912 in Berlin und am 2. September 1912 in Frankfurt wurden die "*Richtlinien zu einem Programm für das liberale Judentum*" beraten und von 65 Mitgliedern der Vereinigung der liberalen Rabbiner namentlich unterschrieben.

Nachdem infolge des Weltkriegs die für den Herbst des Jahres 1914 geplante Hauptversammlung zu Elberfeld nicht zustande kommen konnte, trat die erste Versammlung nach dem Kriege unter den Vorsitz von Seligmann-Frankfurt, der bereits seit 1912 anstelle des zum Ehenvorsitzenden eriannten Bloch-Posen die Geschäfte geführt hatte, in Frankfurt am 17. Mai 1921 zusammen. Dienemann-Offenbach referierte über "*die Bedeutung des Irrationalen für das liberale Judentum*," Salzberger-Frankfurt über das Thema: "*wie gewinnen wir unsere Kinder für das Judentum?*" Schon ein halbes Jahr später, am 5. Januar 1922, tagte die neunte Hauptversammlung in Berlin, auf welcher Wiener-Stettin über das Thema: *was heisst religiöse Erneuerung?*, Goldmann-Leipzig über "*objektiven und subjektiven Liberalismus*," Vogelstein-Breslau über *die wissenschaftliche Begründung der Richtlinien*" sprachen.

Die zehnte Hauptversammlung am 2. Juni 1925 zu Köln behandelte als Hauptthema *Grundfragen und Grundsätze des liberalen Einheitsgebetbuchs*, worüber Seligmann-Frankfurt referierte. Ausserdem sprachen Italiener-Darmstadt über *das Numinose unserer Hohen Feiertage* und Norden-Elberfeld über *Ziele und Wege des liberalen Judentums in Amerika und Deutschland*. Zwei Jahre später fand in Berlin, am

29. März 1927, wieder eine Hauptversammlung statt, auf der Seligmann-Frankfurt über die *Weltkonferenz in London und Weltverband des religiös-liberalen Judentums* und die beiden Referenten Vogelstein-Breslau und Wiener-Berlin über *Stellung des religiös-liberalen Judentums zum Zionismus* sprachen. Zum letzteren Thema wurde folgende Resolution gefasst, die einstimmig angenommen wurde: "Die Vereinigung der liberalen Rabbiner Deutschlands erklärt, dass der Grundcharakter des Judentums religiös ist und bleiben muss. Sie lehnt jeden Versuch der Deutung des Judentums als eines ausschliesslich nationalen Gebildes entschieden ab. Sie überlässt es dem persönlichen Verantwortungsgefühl eines jeden einzelnen, welche Stellung er gegenüber dem Zionismus einnimmt. Sie hofft, dass die Besiedlung Palästinas in einem Geiste erfolgt, der eine Belebung der jüdischen Religiosität verbürgt."

Die zwölfte und bisher letzte Hauptversammlung tagte am 21. und 22. Mai 1929 in Berlin mit dem Hauptthema "Ehrerechtliche Fragen," worüber Dienemann-Offenbach referierte. Es wurde beschlossen, die Ausführungen des Referenten und der Diskussionsredner der Öffentlichkeit zu übergeben. Über das nunmehr fertig gestellte *liberale Einheitsgebetbuch* referierte Seligmann-Frankfurt. Einstimmig wurde die Resolution gefasst: "Die Vereinigung der liberalen Rabbiner Deutschlands begrüßt mit Dank das Erscheinen des auf ihre Anregung im Auftrag des liberalen Kultusausschusses des Preussischen Landesverbandes fertiggestellten Gebetbuchs für liberale Gemeinden und empfiehlt es allen Gemeinden zur Einführung; sie wünscht die Ausarbeitung einer Denkschrift, die allen in Betracht kommenden Gemeinden zugehen soll." Der Mitgliederbestand beträgt zur Zeit 9 liberale Rabbiner.

## Deutschland.

### VEREINIGUNG FÜR DAS LIBERALE JUDENTUM.

(HEINRICH STERN).

Als im Jahre 1907 der Führer der liberalen Rabbiner Deutschlands, Heinemann Vogelstein, den Zusammenschluss der liberalen Juden Deutschlands forderte, fand er ein begeistertes Echo. Aus den Kreisen der verschiedenen örtlichen liberalen Organisationen Deutschlands bekundete man, dass die Verhinderung religiöser Reformen in den jüdischen Gemeinden seitens orthodoxer Kreise einen Zusammenschluss aller liberalen Juden Deutschlands dringend erwünscht erscheinen lasse. Am 3. Mai 1908 erfolgte zu Berlin die Konstituierung der "Vereinigung für das liberale Judentum," deren Führung von dem unvergessenen Vorkämpfer Justizrat Bernhard Breslauer übernommen wurde.

Im Jahre 1912 wurden von der Vereinigung der liberalen Rabbiner Richtlinien zu einem Programm für das liberale Judentum ausgearbeitet, die von der Hauptversammlung der Vereinigung für das liberale Judentum in Posen eingehend beraten wurden. In einer Resolution begrüsste man sie als bedeutsame Tat und als geeignete Grundlage weiterer Tätigkeit. Zweck dieser Richtlinien, die von der Orthodoxie mit äusserster Schärfe bekämpft wurden, war die "Höherentwicklung des Judentums durch organische Verbindung der prophetisch-universalistischen und rabbinisch-partikularistischen Elemente; ihr praktisches Ziel ist die Aussöhnung der Lehre mit dem Leben, die Wiederverbindung des Judentums mit der Judenheit und der Judenheit mit dem Judentum."

Die Angriffe der Orthodoxie hatten eine Aufrüstung weiter jüdischer Kreise zur Folge, was bei einer weiteren Hauptversammlung der Liberalen Vereinigung in Nürnberg klar zum Ausdruck kam. Die grössten jüdischen Gemeinden Deutschlands nahmen gegen die orthodoxen Kampfproteste Stellung.

Der Weltkrieg unterbrach jäh diese Entwicklung. Erst mit seiner Beendigung war wieder die Möglichkeit einer organisatorischen Betätigung des religiösen Liberalismus gegeben. Bald zeigte sich, dass das Geschehen der Jahre 1914—1918 auf seine weitere Arbeit wesentlichen Einfluss haben musste, einen Einfluss, der selbstverständlich auch Krisenerscheinungen für das liberale Judentum Deutschlands mit sich brachte.

Auf religiösem Gebiet wird weit stärker als in den Vorkriegsjahren die Notwendigkeit praktischer, insbesondere sozialer Betätigung empfunden. Es wird gefordert, dass das liberale Judentum zu Fragen

des täglichen Lebens Stellung nimmt, beispielsweise zu Bodenreform, Todesstrafe, Arbeitsrecht, Wirtschaftsformen. Das hat die Vereinigung für das liberale Judentum veranlasst, als Thema ihrer nächsten Hauptversammlung die Forderungen nach "Lebensnähe der Religion auf dem Gebiete der Religion und Wirtschaft" zu behandeln. Auf dem Gebiete der Völkerversöhnung hat die Vereinigung für das liberale Judentum ihre Auffassung durch Beitritt zu der Deutschen Liga für Völkerbund zu erkennen gegeben. Die letzte Hauptversammlung beschloss durch Annahme eines Antrages "tätige Mitarbeit an dem allgemeinen Friedenswerk insbesondere durch interkonfessionelles Zusammenwirken der Geistlichen und der Jugend."

Die Stellung zur Orthodoxy hat seit Beendigung des Krieges an Schärfe verloren. Die Zahl orthodoxer Juden in Deutschland ist wesentlich zurückgegangen. Das liberale Judentum hat seinen Kampf gegen die Praxis der Orthodoxy zugunsten eigener Aufbauarbeit zurückgestellt. Es ist in den jüdischen "Einheitsgemeinden" tolerant gegenüber orthodoxen Forderungen, verlangt aber ein gleiches Verhalten für die Durchführung seiner eigenen Wünsche. Besonders zahlreich sind in der letzten Zeit die Versuche gewesen, Gottesdienste zu Zeiten stattfinden zu lassen, an denen jedem religiös-liberalen Juden die Teilnahme möglich ist. Ein zweiter Freitagabendgottesdienst, bzw. ein Spätgottesdienst ist in Berlin, Braunschweig, Offenbach und Chemnitz neu eingeführt worden. Vielfach wurden religiöse Sonntagsfeiern eingerichtet, so in München, Karlsruhe, Hamburg, Breslau, Frankfurt/M. Für Berlin ist die Einführung einer ähnlichen Einrichtung geplant.

Während so auf religiösem Gebiet ein Zusammenarbeiten der verschiedenen Richtungen des Judentums in den jüdischen Gemeinden erleichtert wurde, wurden neue Auseinandersetzungen mit nationaljüdischen Kreisen erforderlich. Von zionistischer Seite wurde die Umwandlung der Religionsgemeinden in Volksgemeinden gefordert. Auf Grund der zionistischen Galuththeorie forderte man die Schaffung eines "jüdischen Milieus," das durch Belebung des Neuhebräischen Trennung von der nichtjüdischen Umwelt schon im Kindesalter und Erhaltung aller orthodoxen Bräuche aus Ablehnung jeglicher Assimilation den Protest des liberalen Judentums herausforderte.

Die Vereinigung für das liberale Judentum hat mehrfach gegenüber den Gedankengängen des Zionismus eine entschieden ablehnende Stellung eingenommen. Sie hat jüngst bei der Erweiterung der Jewish Agency eine Beteiligung aus folgenden drei Gründen abgelehnt:

"1. Nach den Bestimmungen des Palästinamandates ist ein Zweck der Jewish Agency, Rat und Mitarbeit zu gewähren bei der Errichtung des jüdischen nationalen Heimes. Im Palästinamandat ist ausdrücklich bestimmt, dass durch die "Errichtung eines nationalen Heimes für das jüdische Volk in Palästina die historische Verknüpfung des jüdischen Volkes mit Palästina und die Grundlage für die Wiedererrichtung seines nationalen Heimes in diesem Lande anerkannt sind." Der Vorstand betont gegenüber der in diesen Formulierungen niedergelegten Auffassung wiederholt, dass die Vereinigung für das liberale Judentum im Judentum eine religiöse Gemeinschaft sieht, deren Bekenner zu den verschiedensten Völkern gehören.

2. Hieraus folgt, dass dem Land Palästina in der Zukunftsgestaltung des Judentums nach liberaler Auffassung keine Sonderstellung eingeräumt werden kann. Die Palästinasedlung kann einen Teil der zur Hebung der Judennot erforderlichen Massnahmen bilden; sie muss sich jedoch dem kolonialistischen Gesamtplan einordnen.

3. Die Besiedlung eines Landes kann in der Gegenwart nicht lediglich mit historischen Gründen gerechtfertigt werden. Eine Besiedlung Palästinas darf in der Gegenwart nur im Einvernehmen mit der Bevölkerung des Landes durchgeführt werden."

Die Vereinigung für das liberale Judentum zählt gegenwärtig etwa 7,000 Mitglieder. Vorsitzender ist Rechtsanwalt Heinrich Stern, Generalsekretär George Goetz. Vereinsorgan: "Jüdisch-liberale Zeitung," Wochenschrift, verantwortlicher Redakteur:—Bruno Woyda.

Das Jahr 1930 wird für das jüdische Leben Deutschlands wesentliche Entscheidungen bringen. In den grössten jüdischen Gemeinden werden Wahlen stattfinden, die für die Entwicklung des liberalen Judentums von entscheidender Bedeutung sein dürften. Hoffentlich tragen sie zur Verwirklichung der Ziele des liberalen Judentums bei.

## An interesting Experiment in the Reform Synagogue, (Berlin.)

Dr. Lehmann—Rabbiner der Reform Gemeinde, Berlin—berichtet in Juli dass die neu bearbeitete Liturgie der Reform Gemeinde mit den betreffenden Notenbüchern im Druck begriffen sei. Ein sehr interessanter Versuch ist die Schallplattenaufnahme des Gottesdienstes. Dadurch ist es kleinen Landgemeinden ermöglicht, ohne besondere Kosten für Chor, Orgel, u.s.w., einen liberalen Gottesdienst abzuhalten. Die Platten sollen auch in den Schulen zur Einübung der Gesänge verwendet werden. Die Veranstaltung von Gottesdiensten *frei für Jedermann* ist in Aussicht genommen. Das neue Gebetbuch sowie die Schallplattenaufnahme verdankt die Synagoge der tätigen Mitwirkung und der Munificenz des Herrn Lachmann-Mosse.

## The Central Conference of American Rabbis.

ISAAC E. MARCUSON.

After many vain attempts to bring about a permanent union among the Rabbis officiating in liberal synagogues in America, a call was issued at the time of the meeting of the Union of American Hebrew Congregations in Detroit, Mich., July 9, 1889, asking that all Rabbis attending this Convention meet for the purpose of organizing a Rabbinical Conference. Unfortunately, this call has not been preserved, nor are the names of the thirty or more Rabbis who attended this preliminary meeting recorded. All that the record shows is that a Committee was appointed to report a plan of organization for a Central Conference of American Rabbis. The resolution on which the organization was based reads, "Resolved, that the proceedings of all modern Rabbinical Conferences from that held in Braunschweig in 1844, and including all like assemblages held since, shall be taken as a basis for the work of this Conference in an endeavour to maintain in unbroken historic succession the formulated expression of Jewish thought and life of each era." Isaac M. Wise, founder of the Union of American Hebrew Congregations and of the Hebrew Union College, saw his dream of a rabbinical Conference fulfilled and was elected its first president.

Thus originated the Central Conference of American Rabbis which was destined to become the largest rabbinical Conference in history. For forty years the Conference has never missed holding an annual convention and its membership has grown from the thirty men who originally signed the constitution to a present membership of over three hundred and twenty-five. No problem of vital interest to the life of the Jew but has received earnest consideration at the hands of the Conference. While in its early period, the Conference failed to receive the wholehearted support of many rabbis who believed that the individual rabbi and the individual congregation should be supreme, for many years the decisions of the Central Conference of American Rabbis have been accepted by the Jews of America as the modern interpretation of the Jewish tradition.

The membership of the Conference is now spread into every part of North America with at least half a dozen members in countries outside of the United States. There is not a state in the Union which has not at least one representative of the Central Conference of American Rabbis. As a result of this wide spread residence of the members, the influence of the Conference is making itself felt in every part of our land. But even more than this, through committees and commissions the influence of the Central Conference of American Rabbis is becoming more and more potent. The Conference through the Synagogue Council of America co-operates with every branch of Jewry in America and through the Social Justice Commission co-operates with both the Protestant and Catholic groups in American religious life.

Perhaps the greatest force of the Conference in bringing unity into the ranks of the liberal element in American Jewish life was the preparation and adoption of the Union Prayer Book. So long as every congregation had its own ritual and every rabbi was jealous of his own prayer book, there could be no real

unity. The visitor from city to city found a service to which he was not accustomed and a ritual which often had no appeal for him. The introduction of the Union Prayer Book, with the stamp of approval of the Central Conference of American Rabbis, quickly did away with this situation. Practically every congregation which is affiliated with a liberal interpretation of our religion now uses the Union Prayer Book with the result that the stranger feels at home in any liberal synagogue. But the influence of the Union Prayer Book was even deeper. Even in conservative congregations, many of the changes in ritual which were introduced into the Union Prayer Book, have found ready acceptance with the result that the influence of the Conference is felt and recognised in ever wider circles of American Jewish life.

The Conference has published forty volumes of its Yearbooks, a library containing monographs on many of the most important subjects which have interested Jewish thought during the half century in which it has grown and flourished. Thousands of reprints of these various papers have been circulated and references to the Yearbooks in many volumes show how wide spread has been its contact. It is interesting to note that great as has been the influence of the Conference among liberal Jews, it has also made itself felt on non-Jewish life. Constant references to its literature, the use of prayers and hymns from its rituals in books published by Christian denominations, shows an appreciation of the high standard which it has set for literature of this type. The four decades of activity have merely laid the foundation for greater and greater achievement in the years to come. The officers of the Conference are recognised as spokesmen not only for Liberal Jewry but for Liberal religious thought in America.

Isaac M. Wise saw more clearly than many of his contemporaries the power of union. His dream to bring unity into the camp of Liberal Judaism accomplished what he had hoped—to strengthen and revitalize Judaism in a new environment and to enable it to adapt itself to modern life.

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The Central Conference of American Rabbis celebrated its fortieth anniversary in the last week of June. The convention was held at Detroit, where the Conference was founded in 1889; and the sermon was preached by one of its founders, Dr. Philipson. The convention reviewed the past history and foreshadowed the future work of the Conference, in which Progressive Jews all the world over are naturally interested. Among other subjects which were discussed were the Religion schools in American Reform Jewry, and the influence of Moses Mendelssohn (whose bi-centenary occurred this year). Progress was reported on recent archaeological research in Palestine, and on the efforts to win back to Judaism the Marranos of Portugal. An interesting and useful programme!

(L.J.)

## The Union of American Hebrew Congregations.

(GEORGE ZEPIN).

The Union of American Hebrew Congregations was organized in Cincinnati, Ohio, fifty-six years ago by Isaac Mayer Wise. Dr. Wise believed firmly that modern liberal Judaism was not incompatible with American life and customs, but he felt the need of a centralized organization which should have clearly in view the purpose of keeping Judaism alive and growing in America.

The Union has in more than a modest way achieved some of the hopes of its founder. It has produced spiritual leaders; it has promoted Jewish education; it has established individual and state units of Jewish religious organizations. It has united the Synagogues of the various cities of the United States, and it has established Women's and Men's Federations.

To-day the Union is composed of two-hundred and seventy-eight congregations, comprising 59,000 members. It carries on its work through the Hebrew Union College, the Department of Synagogue and School Extension, the National Federation of Temple Sisterhoods, and the National Federation of Temple Brotherhoods. These are the several departments for whose activities the Union spends annually about

\$600,000. Each department, embracing many sub-divisions, functions as a separate unit, but all are under the control of the Executive Board of the Union.

The officers of the Union are: Charles Shohl, Honorary President; Ludwig Vogelstein, Chairman of the Executive Board; Jacob W. Mack, Marcus R. Rauh, Maurice D. Rosenberg, and Julius Rosenwald, Vice-Presidents; N. Henry Beckman, Treasurer and George Zepin, Secretary. David A. Brown, is Chairman of the Board of Finance; Hon. Alfred M. Cohen, Chairman of the Board of Governors, of the Hebrew Union College; Julius W. Freiberg, Chairman of the Board of Managers of Synagogue and School Extension; Mrs. Maurice Steinfeld, President of the National Federation of Temple Sisterhoods; and Roger W. Strauss, President of the National Federation of Temple Brotherhoods.

#### THE HEBREW UNION COLLEGE.

The first creation of the Union, The Hebrew Union College, was established by Dr. Wise in 1875 in Cincinnati, Ohio. The College is now housed in four beautiful buildings in a suburb of Cincinnati—an Administration Building, a Gymnasium, a Library, and a Dormitory.

To-day in the fifty-fourth year of its existence, its faculty numbers sixteen. Dr. Julian Morgenstern is its President. Two hundred and eighty-nine rabbis have been graduated from the College. One alumnus is the rabbi of the Liberal Jewish Synagogue of London, two others have received calls to English congregations and two are established in Canadian pulpits.

The Hebrew Union College now operates four departments—the Rabbinical College in Cincinnati, the School for Teachers in New York City, the Graduate Summer School, in Cincinnati, and Teachers Institutes in various cities. Tuition is free, and the College has a system of scholarship and loans which enable many of its students to support themselves.

The Hebrew Union College Library comprises over 75,000 volumes, the largest Spinoza collection in America, 2,000 Hebrew manuscripts, 2,200 paintings, 2,000 ceremonial objects gathered from every part of the world, and 6,000 items of Jewish music.

The Library has outgrown its present home and a new Library Building will soon be erected, a successful campaign for \$250,000 having been recently completed. The Union Museum containing a large collection of Jewish antiquities, ceremonial objects and historical documents, will soon move into the present Library Building.

More than \$3,000,000 has already been contributed to the \$5,000,000 Endowment Fund now under way for the College. The Chairman of this campaign is Mr. Adolph S. Ochs, publisher of the New York Times, and a member of the Executive Board of the Union.

#### SYNAGOGUE AND SCHOOL EXTENSION.

Another department of the Union—that of the Synagogue and School Extension deals with the production of Jewish literature and the organization of new Jewish units. Its educational work is carried on under the expert advice of the Commission of Jewish Education, which has adopted a curriculum for American Jewish Religious Schools. The Commission handles the problems of Elementary Education, Youth, Adult and University Education and Teacher Training, and has now added a department of Surveys and Research.

At the present time the Department has published eighty text-books and teachers' helps, has distributed over one million items and has for exhibition purposes an exhibit of educational material for teachers. It publishes "Young Israel," a monthly magazine for children.

The Tract Commission (one of the Advisory Commissions of the Department) has published ten tracts, which are distributed to a mailing list of educators, judges, legislators, state executives, libraries, editors and ministers. The purpose of these tracts is to bring to the general public a proper conception of the Jew, and a more enlightened understanding of Jewish ideals. The Tract Commission also publishes a pamphlet of Holyday Sermons for communities that have no religious leaders.

The Department has organized Jewish Schools, State Teachers' Associations and Normal Classes. It has also undertaken to educate its own educators in the principles of pedagogy, maintaining at the present time six fellowships leading to doctorate degrees in Pedagogy at Teachers College, Columbia University.

The Department of Synagogue and School Extension has another purpose—that of stimulating Jewish activities in organized centres. It employs at present two regional rabbis who travel in the North Central and South-Eastern States and aid in organizing Jews living in small towns. Many of the resident rabbis co-operate in visiting isolated districts. The Department aids in bringing religion to Jews living on farms, to Jews in correctional institutions and hospitals and to Jews unaffiliated with synagogues.

The department has endeavoured to render service to Jewish students in colleges and universities and is in touch with about fifty-four universities where it sends rabbis to conduct services and to address the students. Ten student congregations are now in existence, and there are also other forms of organization which are more popular among the students. Since 1921, Prize Oration Contests have been instituted by the Department and last year fifteen prizes were awarded in the contest which was carried on in seven universities.

A summary of the work of the Department for the past year in figures is as follows: 1,406 visits or services conducted by 92 rabbis or laymen in 396 towns, institutions, universities, and summer resorts.

#### FEDERATION OF SISTERHOODS.

Another group allied with the Union is the National Federation of Temple Sisterhoods, which was organized in 1913, and which now has a membership of 343 Sisterhoods representing nearly 55,000 individuals. Its primary interest is in religious and congregational life; philanthropic and civic interest have a secondary place in its programmes.

The Federation's most outstanding activity was the completion of the Hebrew Union College Dormitory which it erected and equipped at a cost of \$340,000, secured by voluntary gifts from its members. The Gymnasium is the gift of Mrs. J. Walter Freiberg, who has just retired from the Presidency of the National Federation of Temple Sisterhoods, and was given in honour of her husband, the former president of the Union. The Sisterhoods are continuing to maintain the Dormitory and they also provide annually a large number of scholarships for deserving students at the Hebrew Union College.

The Sisterhoods undertake many tasks in congregational life, such as the organization of Bible classes and the encouragement of the observance of Jewish holydays in the home. They sponsor and maintain a number of free religious schools, publish an annual Jewish Art Calendar, interest themselves in student activities, distribute Uniongrams—a Jewish message of good cheer for all occasions—contribute 80 scholarships to the Hebrew Union College and participate in many other worthy projects.

#### FEDERATION OF BROTHERHOODS.

The National Federation of Temple Brotherhoods is the newest branch of the Union. Although but six years in existence, it has a membership of 120 Brotherhoods, composed of over 20,000 individuals. It aims to promote the religious interests of the men and to advance Jewish culture through study, and has intensified social life under Temple auspices. Its watchword is "Man-power for the Temples."

The Brotherhoods interest themselves in religious propaganda, social service, student activities, open forums, synagogue attendance and adult education. Their publication, "The Temple Brotherhood Monthly," contains cultural and educational articles.

The Brotherhoods recently conducted a National Survey of the religious attitudes and practices of the Jewish laity. The results of this survey are published under the title, "The Voice of the Jewish Laity." They also plan programmes and activities for their Temple Clubs, conduct adult study classes, aid in increasing the attendance at religious services and in assisting in local and national Jewish movements where personal service is needed to achieve results.

The above are the varied activities of the Union of American Hebrew Congregations. Many additional tasks await the strengthening of its financial resources.

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#### RELIGION CLASSES OF THE UNION OF AMERICAN HEBREW CONGREGATIONS. (L.J.)

We have received the carefully elaborated syllabus of the religion classes of the Hebrew Union of America. Our friends are fortunate in finding pupils able to give four hours a week to Jewish studies; even with this allowance much has to be omitted. The time is chiefly devoted to Hebrew and History (biblical and later) and a special feature is a quarter of an hour devoted to communal affairs. But we miss the study of the prophets and the Psalms. An interesting experiment is a development of the well-known Dalton method; the 'project method,' which has been adopted in many classes. The pupils themselves fix on some project which they work under the teacher's guidance, such as the making of some ceremonial article, or the elucidation of some problem. They *do*, and incidentally they learn. We shall look forward to an expert judgment of the results of this method.

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## L'Union Libérale Israélite de Paris.

(RABBI L. GERMAIN LEVY).

C'est en 1895 que se forma à Paris un groupement qui se mit à étudier les possibilités d'une modernisation du culte juif en France. Ce groupe prit le nom *d'Union Libérale Israélite*. Après la loi de Séparation des Eglises et de l'Etat, l'Union se constituait en association. Elle inaugura son temple, au 24 rue Copernic, le 1er décembre 1907. Elle avait appelé à sa direction spirituelle le rabbin Louis-Germain Lévy qui occupait le poste de Dijon et, qui, dès les débuts du mouvement, n'avait cessé de collaborer avec les promoteurs du Judaïsme progressiste.

Dans son programme *l'Union Libérale* déclarait que, fermement attachée aux principes fondamentaux de la religion juive, elle était en même temps persuadée qu'il fallait mettre les formes extérieures du culte et l'esprit de l'enseignement en harmonie avec les conditions de la société et de la pensée contemporaines. "C'est le souci de procurer à tous, disaient les fondateurs, avec les lumières de la connaissance pleine et vraie, l'inestimable trésor de la force morale, qui nous a inspiré l'idée de créer notre Communauté. C'est aux jeunes générations surtout, sans pôle fixe et sans idéalisme, que va notre sollicitude. C'est à elles principalement que nous songeons pour leur assurer une éducation religieuse aussi solide qu'éclairée, à égale distance de la superstition et de la négation. Nous poursuivons une œuvre, non de séparation et de bouleversement, mais de rénovation spirituelle, destinée à donner au Judaïsme un regain de vigueur et de jeunesse, à mieux accuser son caractère de Doctrine toujours vivante de vérité et de vertu."

Au point de vue du culte, l'Union Libérale a établi des offices le Vendredi soir à 6 heures, le samedi et le dimanche matin à 10 h.30. Ces services durent une heure. Les prières se récitent moitié hébreu, moitié français. Le rabbin dit le texte, le hazan et le choeur accompagnent en hébreu. Le samedi matin ou sort la Tora, avec lecture d'un passage de la Sidra en hébreu et en français; puis, lecture de la Haftara en français. Le dimanche matin, on sort la Loi également, mais sans l'ouvrir. On lit la Haftara de la semaine suivante. Il y a ensuite une prédication ou une conférence. Tous les premiers dimanches du mois, on célèbre un office spécial pour la Jeunesse.

Les officiants sont couverts, les fidèles gardent ou enlèvent leur coiffure à leur gré. Hommes et femmes sont assis ensemble.

Pour les Fêtes, on ne tient que le premier jour—pour Pâque le premier et le dernier jour, pour Souccôth le premier jour, Schemini Atzéreth et Simhath Torah. On célèbre les deux jours de Rosch Haschana. En ce qui concerne Kippour, le service commence la veille à 7 heures et dure jusqu'à 9 heures; le jour même, on commence à 10 heures et, sans interruption, on reste jusqu'à la nuit.

L'instruction religieuse se donne le jeudi et le dimanche matin. Pour la cérémonie de Bar Mitzva, le jeune garçon récite une prière au moment de la sortie de la Loi. Il lit un passage de la Sidra en hébreu et en français, la haftara en français. Le rabbin lui adresse une courte allocution. Le dimanche après Shabouoth, une cérémonie d'Initiation réunit garçons et fillettes : ils récitent tour à tour des passages tirés de la Bible, du Talmud et d'auteurs modernes. Au moment de la rentrée de la Loi, ils défilent devant le Rabbin qui les bénit l'un après l'autre, tandis que le hazan et le choeur chantent Birkat Kohanim.

Le nombre des adhérents augmentant, l'Union Libérale a reconstruit sa synagogue il y a cinq ans. Elle peut contenir 450 personnes.

L'Union Libérale fait paraître chaque mois *Le Rayon* et *Le Petit Rayon* qui mettent grands et petits en contact étroit avec l'activité du Judaïsme en général et du mouvement progressiste en particulier.

Le 30 octobre 1928, l'Union a été cruellement frappée par la disparition de M. Théodore Reinach qui fut un de ses plus ardents fondateurs et un de ses plus vaillants et actifs collaborateurs.

## Jewish Religious Union.

(ENGLAND).

(E.E.)

The Jewish Religious Union in England owes its inception to the writings of Dr. C. G. Montefiore and to the desire on the part of the Union's founder, the Hon. Lily H. Montagu, to make these ideas a basis for a practical Jewish life. The Union was formed in 1902 when Miss Montagu gathered together a group of Jews and Jewesses, who, while believing in the essentials of Judaism, and in the mission of Israel, were not satisfied with the official teaching and statutory services of the Orthodox Synagogue, and who wished to make their Judaism a religion which would guide and inspire their lives, and which would come into line with modern thought.

The first services based on these liberal principles were held in public halls. Ultimately, in March, 1911, it was decided to form a new and separate congregation. A little building in Hill Street, Baker Street, was purchased, which served as the Synagogue until 1925. Rabbi Israel Mattuck who had previously held ministries in the United States was invited in 1911 to the leadership of the Jewish Religious Union, and to occupy the pulpit of the first Liberal Jewish Synagogue in England, and holds the position at the present time.

There are now 1910 members of the Jewish Religious Union, which includes five congregations of Liberal Jews, besides some individuals—all united to express their faith in progressive revelation, in worship and in life.

The work of the Jewish Religious Union is carried on by these sections which are supervised and co-ordinated by a Council, which at the same time seeks to spread Liberal Judaism in other parts of Great Britain.

The Council is composed of delegates from each section, the quota being one delegate for twenty members. The President of the Union and Chairman of the Council is Dr. C. G. Montefiore, and the Vice-President is Mr. Lionel Jacob. The Honorary organising Secretary is the Hon. Lily H. Montagu, and recently Mr. R. N. Eichholz has joined her as joint organising Secretary. Mr. J. M. Duparc is the Honorary Secretary. The Hon. Treasurer is Mr. J. Salmon, who has just succeeded Mr. L. P. Jacobs.

Subject to the general rule that the aim of each federated unit is to express progressive Judaism, each section is independent and autonomous, and works out its own solution to the problems which confront its members. Each Liberal Jewish Synagogue is a constituent section of the Union, though sections can and do exist without an allied Synagogue.

There are five sections in all:—

1. The Liberal Jewish Synagogue formerly at Hill Street, and now possessing a large Synagogue building in St. John's Wood Road. This is the largest of the sections, and it has now besides Rabbi

Mattuck as leader, the Rev. Maurice Perlzweig and Rabbi Starrels as second and third ministers. There are over 1,500 members of the Synagogue. Dr. C. G. Montefiore is President of the Council; Mr. Lionel Jacob and Mr. Arthur Joseph are Vice-Presidents, Mr. J. H. Simon and Mr. Albert Holt are Hon. Treasurers, and Mr. J. M. Duparc is Secretary.

2. The North London section. This section was formed in 1920, with the Rev. Maurice Perlzweig as minister, and began holding regular Sabbath services on Saturday afternoons. The members of the section founded their own Synagogue in the year 1920 and now number 120.

The Chairman of the Synagogue Council is Mr. Norden, the Hon. Secretary is Miss C. Green and the Hon. Treasurer Mr. Gordon.

3. The West Central Section. This section was established in 1913, and Saturday services were held there from 1913-1922, under the sole guidance of Miss Montagu. From 1922-1928 Rabbi Mattuck and Mr. Perlzweig once a month respectively conducted and preached at the services, and in 1928 the members of the section reconstructed themselves as a congregation, Rabbi S. E. Starrels becoming at the same time its minister. The congregation now numbers over a hundred members and twenty-five associates. The Chairman of the Committee is Miss Montagu, the Hon. Secretary Mr. J. Levy, and the Hon. Treasurer Mr. M. Jacobs.

4. The South London Section. In 1927 a small section was started in South London by Mr. S. M. Rich. Its membership is now in the neighbourhood of a hundred, who have formed themselves into a congregation to hold monthly services. The President and Chairman is Miss L. Montagu, the Hon. Secretary Mr. S. Rich.

5. The Liverpool Section, is the section most recently formed and is the first provincial section. It has already a fully organised congregation with Rabbi Morris Goldstein, who came from Niagara Falls, U.S.A., as its leader. The Congregation was formed in December 1928, after repeated unsuccessful attempts on the part of Liberal thinkers in Liverpool to introduce reforms in the Orthodox Synagogue to which they belonged. From December 1928 until March 1929, services were conducted there every Saturday afternoon by a rota of London Liberal Jewish ministers and lay helpers. The Liverpool Committee worked so hard and with such great determination however, that in January, 1929, they were able to invite Rabbi Goldstein to become their Minister. From March until June, Rabbi Goldstein worked in London, gaining knowledge of the presentation of Liberal Judaism in England, and during that time the Rev. Maurice Perlzweig went to Liverpool to lead the congregation. The Chairman of the provisional Committee in Liverpool is Alderman H. J. Davis. The Hon. Treasurer is Mr. Woolf, the Secretary, Miss F. Lyons.

Apart from the ordinary Synagogue activities which need not be enumerated, the distinctive work of the sections includes the following:-

1. During the winter months at the St. John's Wood Road Synagogue Sunday morning services are held for men and women who cannot attend Sabbath services. At the end of these services written questions are submitted and answered by the Preacher, generally Rabbi Mattuck, on the subject of the sermon. Great interest is shown in these services.

2. The organising of Religious Schools on Liberal Jewish lines. These are organised by the Rabbi of each congregation, and are well attended. Confirmation classes for girls and boys over sixteen years of age have an important place in each school curriculum.

The St. John's Wood Road section has also organised a system of correspondence classes for the children of its members who are educated away from home.

3. The publication of pamphlets on current religious problems. Over thirty such pamphlets and addresses have been published. The writers express their own personal points of view, which are not necessarily the points of view of the Union, as it is one of the cardinal beliefs of the Jewish Religious Union that there can be no infallibility of opinion nor finality of knowledge.

4. The holding of Conferences for propaganda and general instructional purposes. Recently several interesting conferences have been held to which not only Liberal Jews, but members of Orthodox

Congregations have been invited and have spoken. In January 1928, a conference was held at which Dr. Montefiore spoke on "The Conception of God," and Rabbi Mattuck spoke on "The Responsibilities of parents in Religious Education." Many young people both liberal and orthodox attended and voiced their doubts and difficulties. A second conference was held on "The needs of the modern Jew in Religious Education, and the needs of the Modern Jew in Worship," in October 1928. At this Conference Miss N. Adler and Dr. Noah Morris spoke as representatives of the Orthodox point of view, and Mr. Basil Henriques and Mr. B. A. Levinson as representatives of the Liberal point of view.

A third Conference was held in April, 1929, on the making of Jews through Liberal Jewish teaching. Teachers of all shades of opinion were invited and Dr. C. G. Montefiore, Rabbi Mattuck and Mr. S. M. Rich read papers. These Conferences seem to have satisfied a real need in the Community, giving as they have done, opportunity for frank and fearless discussion.

Interdenominational Conferences and meetings having been initiated under the Chairmanship of Rabbi Mattuck, are held from time to time, and while differences in dogma between denominations are recognised and respected, it is found possible to discuss with great interest, social and theological problems from a religious standpoint.

5. Discussion groups, alumni societies, adult classes for the study of religion, and women's societies are organised by the various sections, and every effort is made to make the Synagogue or section a social and intellectual, as well as a religious centre for its members.

Apart from the work of its sections, the Union issued monthly under the editorship of Rabbi Mattuck, up to the beginning of 1929, a Liberal Jewish Bulletin, which aimed at keeping its members in touch with all current activities of the Jewish Religious Union, and through its editor at stimulating liberal thought. This bulletin has now been discontinued, and in its place the "Liberal Jewish Monthly" is published, having a somewhat wider scope than the Bulletin, and, while including all the features of its predecessor, contains in addition, contributions dealing with all aspects of progressive Jewish thought, both at home and abroad.

The growth of Liberal Judaism in England has not been an easy growth. The Jewish Religious Union has had to fight against much ill feeling, misrepresentation and prejudice on the one hand, and indifference on the other. The progress achieved was made possible by the spirit of sacrifice shown by its leaders and members.

Indeed since the Jewish Religious Union exists for the advancement of Liberal Judaism throughout the British Isles, its expansion will always make heavy demands on the spiritual and material resources of all who share its ideals. We are confident, however, that the demand will not be made in vain.

## India.

India is maintaining its struggling existence with courage and hope. If more money were available, it would be possible to extend the influence of the Synagogue, and there is apparently a great demand for publications dealing with Progressive Judaism. The community is doing its very best to shoulder its own difficulties and appears to be deeply interested in the affairs of the organisations federated to the World Union.

## Liturgy Inquiry.

A preliminary plan of procedure with regard to the Liturgy inquiry was worked out by a Special Committee in London, and the Questionnaire which it formulated was sent to rabbis of Liberal Congregations in the various countries. Up to the present about thirty replies have been received.

The divisions of the Questionnaire into "Composition of the Liturgy," "Ceremonials in the Services," "Music in the Services," and "Other Features," gives promise of furnishing a satisfactory

working-basis for the Report. Judging from the interest shown by the replies, it is clear that we are making a start in what might well become a permanent feature of the Union's activities, namely, the assembling and correlating of data on Liberal Jewish usages and developments in the Congregations in various parts of the world, and making its findings available for the advantage of all.

The Report will suggest the wide range and possibilities of this type of inquiry, and it will also treat briefly the theoretical phases of the Liturgy as indicated in the first division of the Questionnaire; but the main emphasis of the Report will be on the practical side, discussing the usages in various countries, and showing how certain problems have been handled in different Congregations. There will be a considerable body of suggestions of general interest, and among the practical topics discussed will be an analysis of the answers concerning the separation of the sexes at the services, usages with respect to the head-covering, Tallith, Bar Mitzvah, Confirmation, etc.

In a number of the answers received, there runs the note of complaint: the Congregation is apathetic and unresponsive, the attendance is poor, and so on. May we not hope that this new phase of the Union's work may be of some service in correcting this condition, by helping us to learn from one another and share one another's experience and inspiration?

## Judaism as a Religion for the Modern World.

Preliminary arrangements for the holding of the third International Conference of Reform and Liberal Jews in July 1930, were completed at the sessions of the Governing Body of the World Union for Progressive Judaism which were held at the Liberal Jewish Synagogue, London, on July 22nd, 1929. Rabbi Dr. I. I. Mattuck, a Vice-President, was in the Chair, and the other members present were Dr. C. G. Montefiore (President), the Hon. Lily H. Montagu, J.P. (Hon. Secretary), Messrs. E. M. Joseph, O.B.E., and E. Turk, (Hon. Treasurers); Rabbi Dr. Leo Baeck (Berlin), the Rev. M. L. Perlzweig (London), Frau Paula Ollendorf (Breslau), Madame Simon (Paris), and Messrs. B. L. Q. Henriques, J.P., (London,) Lionel Jacob (London) and Ludwig Vogelstein (New York), Chairman of the Union of American Hebrew Congregations.

Professor I. Elbogen (Berlin), Dr. J. Morgenstern (Cincinnati), Dr. A. Simon (Washington), Dr. S. Schulman (New York), Rabbi L. Germain Lévy (Paris), and Herr Rechtsanwalt Heinrich Stern (Berlin) who were unable to be present, sent written opinions on various items on the agenda.

Many important decisions were taken subject to the approval of the absent members.

\*It was agreed that the 2nd Conference should be held in London. A Committee under the Chairmanship of Dr. Baeck was appointed to draw up the detailed programme. The main subjects for discussion will be "Liberal Jewish Teaching on the Relations of Science and Religion," and "Personal Religion." It was decided to invite speakers to bring out the value of Judaism as a religion for the modern world.

It was agreed that provision should be made for special sessions for representatives of the Women's Organisations and of the Liberal Youth movement.

Arrangements were made for the publication of the first number of the bi-annual Bulletin of the World Union in the autumn.

It was reported that Mlle. Lévy-Bauer (Paris) had been appointed French representative on the Committee on Youth Organisations. Provision was made for the development of the work of the Committee.

Reports were submitted on various aspects of the religious situation in Poland. After a discussion, it was resolved that arrangements should be made for a more detailed study of the situation in Poland itself, with a view to establishing closer contacts between the World Union and Polish Jewry.

\* It has since been decided to hold the next Conference early in July, 1930.

Requests from Australian Jews for assistance in the establishment of a Liberal Synagogue were considered. Provision was made to enable the Executive to take such action as they might deem necessary. Communications from Holland and South Africa were considered, and it was decided to follow them up with appropriate action.

It was reported that the Committee which was preparing a report on liturgical practice among Progressive Jews had received replies to its questionnaire from Congregations in all the chief centres, and that the work was making satisfactory progress.

A Committee was appointed to conduct a similar inquiry on the relation of Progressive Jewish Communities to social problems.

A vacancy among the vice-presidents was filled by the election of Dr. D. Lefkowitz, of Dallas, Texas, President of the Central Conference of American Rabbis, who had been nominated by that Body.

On the invitation of the German members, it was decided to hold the next meeting of the Governing Body in Germany, early in 1930.