

"RELIGIOUS LIFE IN PITTSBURGH AS REFLECTED IN  
THE CONGREGATIONAL MINUTES OF RODEF SHALOM, 1880-1905,  
AND TREE OF LIFE, 1880-1910"

BY

JOSEPH S. WEIZENBAUM

RELIGIOUS LIFE IN THE JEWISH COMMUNITY OF PITTSBURGH PROSPERED DURING THE LAST TWO DECADES OF THE NINETEENTH CENTURY AND THE FIRST DECADE OF THE TWENTIETH. BY THIS I DO NOT MEAN TO SAY THAT JEWS IN THAT COMMUNITY AND AT THAT TIME WERE MORE PIOUS THAN IN OTHER COMMUNITIES OR AT OTHER TIMES. THIS COULD NOT BE DETERMINED FROM THE MINUTES OF TWO CONGREGATIONS. RATHER, THE WORD, "RELIGIOUS" IS USED HERE TO MEAN "JEWISH" IN CONTRADISTINCTION TO "GENTILE." DURING THOSE YEARS THE JEWISH COMMUNITY DEVOTED ITSELF TO ITS OWN SELF-BETTERMENT WITHIN THE GENERAL COMMUNITY, AS WELL AS TO AMERICANIZING THE INDIVIDUALS WITHIN IT AS MUCH AS POSSIBLE.

SINCE THIS STUDY IS BASED ON THE MINUTES OF TWO CONGREGATIONS, WE NATURALLY SEE THE JEWISH COMMUNITY AT LARGE THROUGH THEIR EYES. THE TITLE OF THIS PAPER ASSUMES THAT THE PROBLEMS AND DIFFICULTIES THESE CONGREGATIONS FACED REFLECT THOSE OF THE REST OF THE JEWISH COMMUNITY. I BELIEVE THIS ASSUMPTION TO BE TRUE. IT IS THE PURPOSE OF THIS STUDY TO PRESENT DOCUMENTARY EVIDENCE TO SUPPORT THIS BELIEF.

THIS CAN BEST BE DONE BY PRESENTING THE MATERIAL TOPICALLY RATHER THAN CHRONOLOGICALLY. SINCE THIS PAPER WILL DEAL WITH DIFFERENT AREAS OF ACTIVITY, A YEAR-BY-YEAR ANALYSIS MIGHT HIDE INTERNAL DEVELOPMENT BY EMPHASIZING THE CALENDAR.

#### RELIGIOUS PRACTICES:

DURING THESE YEARS TREE OF LIFE WAS AN ORTHODOX CONGREGATION IN THE PROCESS OF BECOMING LESS ORTHODOX IN A EUROPEAN SENSE AND MORE LIBERAL IN AN AMERICAN SENSE.

BEFORE 1884 WE MAY ASSUME THAT SERVICES BEGAN FOR THE YEAR ON ROSH HASHANAH. AT THAT TIME, HOWEVER, REVEREND A. BERNSTEIN, THE CHAZAN, SUGGESTED THAT MORNING AND EVENING SERVICES FOR THE YEAR BEGIN ON ROSH CHODESH ELUL. MOST OF THE MEMBERS AGREED.<sup>1</sup> THERE WAS A DAILY SERVICE HELD, PROBABLY IN THE MORNING AND IN THE EVENING FOR THE SAKE OF THOSE WHO WISHED TO SAY KADDISH. THE CHAZAN WAS INSTRUCTED TO COLLECT THE YAHRZEIT DATES OF ALL THE MEMBERS SO THAT HE COULD NOTIFY THEM OF SUCH AND THUS INSURE THE HAVING OF A MINYAN.<sup>2</sup> IT WAS THE PRACTICE TO BEGIN THE SABBATH MORNING SERVICE AT 8:30 A.M. BUT IN 1903, REV. FRIED, THEN THE RABBI, SUGGESTED AND HAD APPROVED THAT THE SERVICE BEGIN AT 9:00 A.M. "FOR THE GOOD OF THE CONGREGATION."<sup>3</sup> IT WAS DURING THIS FIRST DECADE OF THE TWENTIETH CENTURY THAT THE ADJUSTMENT TO THE AMERICAN SCENE WAS HAVING ITS EFFECT ON THE WORSHIP HABITS OF THE CONGREGATION. THE LATE FRIDAY EVENING SERVICE SERVES AS AN ILLUSTRATION. IN 1897 THE FOLLOWING MOTION WAS PASSED: "IT SHALL BE THE DUTY OF THE CHAZAN TO BE PRESENT AND CONDUCT THE SERVICES AT THE SYNAGOGUE EVERY FRIDAY EVENING TO 'MACABLE SHABUS' AT THE REGULAR TIME, AND THAT SERVICES MAY BE HELD AT 8:00 P.M. IF SO DESIRED."<sup>4</sup> WE NEXT HEAR OF THE MATTER SIX YEARS LATER. RABBI FRIED WAS INVITED TO THE MEETING TO GIVE HIS VIEWS ON THE LATE FRIDAY EVENING SERVICE WHICH HE DID "IN A VERY ABLE MANNER." THE CONGREGATION THEN VOTED TO CONTINUE WITH THEM.<sup>5</sup> FIVE YEARS LATER MR. JACKSON, THE PRESIDENT, SPOKE "ON THE SUCCESS AND CONTINUATION WITH IMPROVEMENTS OF THE LATE FRIDAY NIGHT SERVICES."<sup>6</sup> HOWEVER,

THERE WAS ALWAYS A REAL ORTHODOX OBJECTION TO SUCH AN INNOVATION. THE CONGREGATION, PROBABLY AS A COMPROMISE TO THIS ELEMENT, PASSED THE MOTION THAT SERVICES SHOULD BE HELD "EVERY FRIDAY EVENING BEFORE SUNDOWN," AS WAS FULLY UNDERSTOOD BEFORE THE ADOPTION OF FRIDAY NIGHT SERVICES." <sup>7</sup>

DURING THIS THIRTY YEAR PERIOD THE "REFORMING" OF TREE OF LIFE CAN WELL BE SEEN BY INVESTIGATING THE CHANGING ATTITUDE OF THE CONGREGATION TOWARD CHOIR MUSIC. FIRST MENTION IS MADE IN 1883. THE MOTION TO HAVE "A CHOIR AND MUSIC" FOR THE DEDICATION OF THE NEW TEMPLE WAS DEFEATED." <sup>8</sup> UNTIL 1892 NOTHING IS SAID EITHER WAY ON THE SUBJECT. THEN, HOWEVER, THERE IS A NOTE THAT A MOTION WAS PASSED TO DISPENSE WITH THE CHOIR AFTER THE HOLYDAYS. <sup>9</sup> THIS SHOWS THAT DURING THAT NINE YEAR PERIOD A LIBERAL ELEMENT SUCCEEDED IN GETTING THROUGH A CHOIR FOR AT LEAST THE HIGH HOLYDAYS. IN JULY OF THE FOLLOWING YEAR THE MATTER REACHED A CLIMAX. IN COMMITTEE A CHOIR WAS VOTED DOWN BECAUSE FEMALE VOICES WOULD BE HEARD. <sup>10</sup> THERE MUST HAVE BEEN AN ULTRA-ORTHODOX CONTINGENT ON THIS COMMITTEE, AS CAN BE SEEN BY WHAT HAPPENED AT THE BOARD MEETING. THERE THE BOARD PASSED A MOTION TO HAVE A MIXED CHOIR BY A VOTE OF 21 TO 5. <sup>11</sup> THE CONSTITUTION WAS THEN EXAMINED AND IT WAS FOUND THAT A 2/3 <sup>12</sup> VOTED WAS NEEDED. THEREFORE, THE MATTER WAS OFFICIAL. AFTER THIS LITTLE IS HEARD ON THE MATTER, A MR. JOSEPH BENNETT SUGGESTED THAT THERE BE A CHILDREN'S CHOIR MADE UP OF THE SCHOOL CHILDREN. THE MATTER WAS "TAKEN UNDER ADVISEMENT." <sup>13</sup> IN 1809 DR. COFFEE, THEN THE RABBI, INFORMED THE CONGREGATION THAT A MR. KAUFMANN WAS WILLING TO GIVE

AN ORGAN FREE OF CHARGE. THIS TOO WAS ALSO "CONSIDERED."<sup>14</sup>  
BY 1910 A CHOIR WAS A BASIC PART OF THE RELIGIOUS WORSHIP  
IN TREE OF LIFE CONGREGATION. WE LEARN THAT THE RELIGIOUS  
COMMITTEE "INTENDS TO RECOMMEND" THAT THE CHOIR BE DISPENSED  
WITH "OWING TO POOR ATTENDANCE AND THE POOR RESULTS OBTAINED  
THEREFROM."<sup>15</sup> THE MOTION, WHEN MADE, HOWEVER, WAS DEFEATED.<sup>16</sup>

ASIDE FROM THE LANGUAGE OF THE PREACHER, WHICH WILL  
BE DISCUSSED LATER, THERE WAS DISAGREEMENT WITHIN THE  
CONGREGATION AS TO THE READING OF PRAYERS IN ENGLISH INSTEAD  
OF HEBREW. IN 1898 IT WAS DECIDED THAT THE HAFTAR SHOULD  
BE READ IN ENGLISH BY REV. FRIED.<sup>17</sup> TEN YEARS LATER THE  
SITUATION MUST STILL HAVE BEEN DISAGREEABLE TO SOME MEMBERS.  
MR. BENNETT SUGGESTED "THAT PART OF OUR PRAYERS BE READ  
IN ENGLISH, THAT OUR WIVES, CHILDREN, AND FRIENDS WHO DO  
NOT UNDERSTAND THE HEBREW, MAY FURTHER BE INDUCED TO ATTEND  
OUR SERVICES."<sup>18</sup> WHEN THIS ISSUE CAME UP IN REGARD TO A  
BAR MITZVAH, THE CONGREGATION DECIDED THAT THE RABBI READ  
THE HAFTAR IN ENGLISH AND THAT THE BAR MITZVAH READ THE  
BRUCHES IN HEBREW.<sup>19</sup>

THROUGHOUT THIS THIRTY YEAR PERIOD DECORUM WAS HELD  
TO BE ADVISABLE BUT APPEARED TO BE UNATTAINABLE. IN 1884  
THE PRESIDENT APPOINTED MEN "TO ASSIST IN KEEPING ORDER  
DURING THE SOLEMN FESTIVALS."<sup>20</sup> SEVEN YEARS LATER A MR. S.  
DAVIS "OFFERED TO ASSIST TO KEEP ORDER" DURING THE HIGH  
HOLIDAY SERVICES.<sup>21</sup> THE RELIGIOUS COMMITTEE IN 1908 WAS  
ASKED TO SPEAK TO THOSE MEMBERS WHO CREATE DISORDER DURING  
SERVICES.<sup>22</sup> FINALLY, IN A SPEECH TO THE BOARD, OF WHICH I  
SHALL SPEAK LATER, DR. COFFEE COMPLAINED THAT NO ONE HELPS

KEEP ORDER DURING SERVICES.

AS MUCH AS ONE MAY ASCERTAIN, FROM 1880 TO 1910  
TREE OF LIFE MAINTAINED A "LADIES GALLERY."<sup>24</sup> IN 1891, HOWEVER,  
THE MATTER OF CHANGING THE SEATING SYSTEM TO A "FAMILY PLAN"  
WAS PROPOSED. THO A MAJORITY FAVORED THE CHANGE, THE MAJORITY  
WAS NOT 2/3. HENCE THE MOTION WAS DEFEATED.<sup>25</sup> THE TRADITIONAL  
ELEMENT ALSO SUCCEEDED IN HAVING PASSED THAT NO ONE "SHALL  
OFFICIATE DURING THE COMING HOLIDAYS WHO DOES NOT KEEP  
THE SABBATH DAY HOLY."<sup>26</sup> HOWEVER, A MODERNIZATION MOTIF  
CAN STILL BE SEEN IN REGARD TO LAY PARTICIPATION. IN 1899  
IT WAS DECIDED THAT THE PRESIDENT AND VICE-PRESIDENT  
SHOULD OPEN AND CLOSE THE ARK DURING SERVICES.<sup>27</sup> TEN YEARS  
LATER A MOTION WAS RULED OUT-OF-ORDER THAT TRIED TO LIMIT  
THE PRESIDENT AND VICE-PRESIDENT FROM SITTING ON THE PULPIT  
EXCEPT DURING THE TORAH READING.<sup>28</sup> WE MAY ASSUME, THEN, THAT  
IT WAS AN ESTABLISHED PRACTICE. THESE REFORMS ARE CROWNED  
BY HAVING THE SHULCHAN TURNED SO THAT THE READER FACES THE  
CONGREGATION.<sup>29</sup>

THERE SEEMED TO BE AN ABHORRENCE OF SELLING MITZVAHS  
AND "SCHNODERING" IN AS MUCH AS THEY DETRACTED FROM MAIN-  
TAINING A WORSHIPFUL ATTITUDE. IN 1895 A MOTION WAS PASSED  
THAT "ALL MITZVAHS SHOULD BE SOLD AND IF NOT SOLD, THE  
PRESIDENT SHOULD DISPOSE OF THEM."<sup>30</sup> DR. COFFEE, IN 1910,  
POINTED OUT THAT WHEN THE SHAMMUS CALLS ON THE PRESIDENT  
DURING PRAYERS, THE ARK IS OPEN. IT IS ONLY THEN THAT HE  
DECIDES TO WHOM TO GIVE ALIAHS. DR. COFFEE MAINTAINED THAT  
THIS WAS WRONG. IN THE SAME SPEECH HE ALSO RECOMMENDED  
SOME REFORM IN SCHNODERING. THE MINUTES DO NOT GO INTO

31  
DETAIL.

LIKE MOST TRADITIONAL CONGREGATIONS, TREE OF LIFE DID NOT NEGLECT THE OPPORTUNITY TO USE A MEMORIAL SERVICE AS A TIME FOR RAISING MONEY. IN 1908 THERE IS A NOTE THAT THE SECRETARY WAS REQUESTED TO ASK THE SHAMUS "TO PREPARE THE LIST OF NAMES AND AMOUNTS TO BE CHARGED FOR 'MAZKIR.'" <sup>32</sup> ONE MUST REMEMBER THAT IN MANY WAYS THE CONGREGATION HAD SWAYED FROM THE ORTHODOX PATTERN BY THIS TIME, AS COMPARED WITH THE DAYS WHEN THE BOARD OPPOSED RAISING MONEY BY HAVING THE LADIES AUXILIARY SOCIETY PRESENT A "LITERARY AND MUSICAL ENTERTAINMENT." <sup>33</sup>

FROM TIME TO TIME THERE ARE HINTS WITHIN THE MINUTES OF HOW CERTAIN HOLIDAYS WERE OBSERVED. TWO DAYS OF ROSH HASHANAH WERE OBSERVED. IN FACT THE CONGREGATION ADVERTISED THE FACT IN THE DISPATCH AND THE LEADER, TWO PITTSBURGH DAILIES. <sup>34</sup> IT IS INTERESTING TO NOTE THAT BY 1908 THE CONGREGATION HAS A CONFIRMATION SERVICE. THE RABBI WAS EVEN ALLOWED TO HAVE MUSIC FOR THE SERVICE. <sup>35</sup> TWO YEARS LATER, IN 1910, THE SCHOOL COMMITTEE WAS ALLOWED TO CONDUCT THE SERVICES DURING THE FIRST DAY OF SHAVUOS "ON ACCOUNT OF THE CONFIRMATION EXERCISE." <sup>36</sup> THIS SHOWS THAT THE CONFIRMATION WAS HELD ON THE HOLIDAY AND NOT ON THE NEAREST SUNDAY AS MANY CONSERVATIVE CONGREGATIONS DO TODAY. WE ALSO KNOW THAT A CANOPY WAS USED FOR WEDDINGS AND THAT FIVE DOLLARS WAS PAID TO THE SHAMUS FOR ITS USE. <sup>37</sup> CONCERNING SUCCOS A NOTE OF THANKS WAS SENT TO MR. M.M. HAAS FOR "THE BUILDING AND FURNISHING OF A SUCCAH FREE OF ALL COST." <sup>38</sup> THIS SHOWS THAT THE TRADITIONAL PRACTICE OF BUILDING A HOME SUCCAH

WAS NOT EMPHASIZED. THERE IS ALSO A NOTE THAT NO MORE THAN FIFTY DOLLARS WAS TO BE SPENT ON A SIMCHAS TORAH CELEBRATION, <sup>39</sup>  
IN 1909 THIS WAS A LOT OF MONEY FOR SUCH AN OCCASION.

THE PROBLEM OF ATTENDANCE AT SERVICES VEXED TREE OF LIFE THEN AS IT CONTINUES TO VEX ALL CONGREGATIONS TODAY. IN 1909 THE FOLLOWING WAS PASSED: CONSIDERING "THE POOR SHOW UP OUR MEMBERS MAKE AT SERVICES, THE CHAIRMAN OF THE RELIGIOUS COMMITTEE IS TO HAVE LETTERS PRINTED UP SENDING A PERSONAL APPEAL TO EACH AND EVERY MEMBER OF THE CONGREGATION ASKING THEIR ATTENDANCE AT OUR FRIDAY EVENING SERVICES, WITH THE OBJECT IN VIEW OF ASCERTAINING THEIR OPINIONS OF OUR EFFORTS IN BEHALF OF MOTHERS TO GROOM UP CHILDREN AND TO ALSO LEARN IF SAME MEETS WITH THEIR APPROVAL." <sup>40</sup> A FEW MONTHS LATER THE PRESIDENT HAD TO STATE THAT OFFICERS <sup>41</sup> SHOULD ATTEND SERVICES ONCE IN TWO MONTHS AT LEAST! THESE TWO APPEALS WERE OBVIOUSLY UNSUCCESSFUL, BECAUSE DR. COFFEE HAD TO ASK THE BOARD PERSONALLY TO ATTEND SABBATH SERVICES, <sup>42</sup> CLAIMING THEY CAN HARDLY GET A MINYAN BEFORE 9:30 A.M.

IN CONCLUSION WE SEE THAT ALTHOUGH THE RELIGIOUS PRACTICES TENDED TO BECOME MORE MODERN, THE PARISHONERS THEMSELVES WERE ADJUSTING PERSONALLY TO THE AMERICAN SCENE. THIS IS SEEN BY THE FACT THAT THEY BECAME LESS AWARE OF A NEED FOR SYNAGOGUE ATTENDANCE. THEIR TIME WAS TAKEN UP WITH OTHER JEWISH MATTERS AS WELL AS THEIR OWN PERSONAL AFFAIRS.

THE DEVELOPMENT OF RODEF SHALOM IN TERMS OF ITS RELIGIOUS PRACTICES IS NOT AS EASILY SEEN AS WITH TREE OF



LIFE. WHEREAS THE LATTER WAS AN ORTHODOX CONGREGATION STRUGGLING TO ADJUST TO AMERICAN WAYS, RODEF SHALOM HAD BEEN A REFORM CONGREGATION FOR OVER TWENTY YEARS. IT MEMBERS, FOR THE MOST PART, WERE WELL-TO-DO AND PROMINENT. THE ONE RELIGIOUS PROBLEM THAT OCCUPIES THE MOST SPACE IN THE MINUTES IS THAT OF USING GERMAN OR ENGLISH PREDOMINANTLY THROUGH THE SERVICE. NOTE THAT THE USE OF HEBREW PRESENTED NO DIFFICULTY. IT WAS RARELY USED. UP UNTIL 1885 ALL PREACHING WAS PROBABLY DONE IN GERMAN. WE READ THAT "THE CULTUS COMMITTEE WAS INSTRUCTED TO SEE THAT AN ENGLISH SERMON BE DELIVERED ON THE FIRST SABBATH OF EACH AND EVERY MONTH." <sup>43</sup>

~~WHATEVER HEBREW WAS USED WAS REGARDED SERIOUSLY.~~ "THE RECOMMENDATION OF THE CULTUS COMMITTEE TO INSTRUCT THE READER TO TRANSLATE THE READING OF THE TORAH IN ENGLISH ON SABBATH DAYS WAS LAID OVER FOR FUTURE CONSIDERATION." <sup>44</sup>

IN 1883 THE BOARD PUBLISHED FOR THE BENEFIT OF ALL THE MEMBERS THE LANGUAGE TO BE USED IN EACH OF THE HOLYDAY SERVICES: "ROSH HASHANAH EVE: 7:30 P.M. THE SERVICES, SERMON, PRAYER, AND BENEDICTION TO BE GIVEN IN ENGLISH BY REV. GREENFELD (ASST. RABBI). ROSH HASHANAH MORNINGS: 9:00 A.M. THE ABOVE TO BE IN GERMAN BY DR. MAIER (RABBI). YOM KIPPUR EVE: 7:30 P.M. DR. MAIER TO CONDUCT THE WHOLE OF THE SERVICE IN GERMAN EXCEPT FOR THE SERMON WHICH WILL BE IN ENGLISH. YOM KIPPUR MORNINGS: 9:00 A.M. REV. GREENFELD TO READ THE SERVICES FORMERLY DONE BY DR. PACHLER (SEXTON). AT THAT POINT MAIER WILL CONDUCT SERVICES UNTIL THE SERMON. GREENFELD TO DO THAT IN ENGLISH, ALONG WITH THE CLOSING PRAYER. YOM KIPPUR AFTERNOON: SERVICES TO BE READ IN ENGLISH BY

GREENFELD UNTIL YIZKOR. MAIER WILL FINISH IN GERMAN. THAT EVENING: GREENFELD IN ENGLISH THEN MAIER IN GERMAN."<sup>45</sup>

THESE SERVICES APPEAR TO HAVE BEEN ARRANGED IN ORDER TO PACIFY BOTH ELEMENTS, THOSE WHO FAVOR GERMAN AND THOSE WHO FAVOR ENGLISH.

THE USE OF A CHOIR WITH AN ORGAN ACCOMPANIMENT WAS AN ESTABLISHED PRACTICE BY 1850. LITTLE OF IT IS MENTIONED IN THE MINUTES. IN 1895 IT WAS DECIDED TO USE A SOLDIST RATHER THAN A FULL CHOIR FOR SUNDAY MORNING SERVICES.<sup>46</sup> THIS WAS PROBABLY DONE TO LEAVE MORE TIME FOR THE LECTURE. EVEN TO THIS DAY IN RODEF SHALOM THE SUNDAY MORNING SERVICE IS BRIEF FOR THIS REASON.

THERE WAS SOME OBJECTION RAISED ABOUT HAVING SINGING BY THE CHOIR DURING THE KADDISH. THERE WAS PROPOSED THAT "DURING THE READING OF THE KADDISH, MUSIC AND SINGING SHOULD BE DISPENSED WITH, EXCEPT THE SIMPLE RESPONSE OF 'AMEN.'<sup>47</sup>" TWO YEARS LATER IT WAS MOVED THAT THE MOURNERS' KADDISH BE SUNG BY THE CHOIR DURING THE HIGH HOLYDAYS.<sup>48</sup> THIS, HOWEVER, WAS VOTED DOWN.

USUALLY WE DO NOT THINK OF OLD TIME REFORM CONGREGATIONS AS THOSE HAVING PROBLEMS MAINTAINING DECORUM. YET, SUCH WAS THE CASE AT RODEF SHALOM. IN 1886 IT WAS RECOMMENDED TO THE CULTUS COMMITTEE BY THE BOARD THAT THEY "ENGAGE A MAN TO PRESERVE ORDER IN FRONT OF THE TEMPLE ON OCTOBER 8 AND 9 (WHICH WAS PROBABLY YOM KIPPUR)."<sup>49</sup> FOUR YEARS LATER THE CULTUS COMMITTEE RECOMMENDED TO THE BOARD "THAT THE ASSEMBLING OF GROUPS OF PERSONS ABOUT THE TEMPLE BE PREVENTED BY THE EMPLOYMENT OF A POLICE OFFICER IN CITIZEN'S CLOTHES

AND WHO IN THE CASE OF EMERGENCY IS TO APPLY HIS LEGAL  
AUTHORITY FOR THE PRESERVATION OF PEACE AND ORDER." THE  
BOARD AMENDED THIS TO APPLY ONLY ON YOM KIPPUR, INFERRING  
THAT THIS WAS THE DAY WHEN SUCH A SITUATION COULD OCCUR.  
THERE WAS ALSO DIFFICULTY WITH LATE-COMERS WHO WOULD  
DISRUPT THE SERVICE AND DETRACT THE WORSHIPPERS. HENCE,  
THIS ANNOUNCEMENT WENT OUT TO THE MEMBERS:

"FOR THE PROMOTION OF PROPER DECORUM  
DURING THE SUNDAY SERVICES, BE IT  
RESOLVED, THAT EVERY MEMBER AND SEAT-  
HOLDER BE NOTIFIED TO BE PROMPT IN  
ATTENDANCE AT WORSHIP AT 10:30 A.M.  
EACH WEEK.

RESOLVED, THAT THE SEATS OWNED AND  
RENTED WILL BE RESERVED FOR FIFTEEN  
MINUTES AFTER THE BEGINNING OF THE  
SERVICE, VIZ: UNTIL 10:45 A.M.,  
AFTER WHICH SEATS UNOCCUPIED WILL BE  
AT THE DISPOSAL OF THE USHERS, PROVIDED,  
HOWEVER, THAT ALL MEMBERS AND SEAT-  
HOLDERS SHALL OCCUPY THEIR OWN SEATS  
IF VACANT.

RESOLVED, THAT AFTER 10:55 A.M. (THE  
TIME OF THE COMMENCEMENT OF THE  
LECTURE), NO ONE, MEMBER OR NON-  
MEMBER, CAN BE ADMITTED TO THE SERVICE." 51

FROM WHAT CAN BE GATHERED IN THE MINUTES, THERE WAS  
A MINIMUM OF CONGREGATIONAL PARTICIPATION IN THE CONDUCTING  
OF ANY SERVICES. THERE ARE SEVERAL REFERENCES TO JOSIAH  
COHEN, A PROMINENT JUDGE IN THE CITY, WHO WAS THANKED BY  
THE CONGREGATION "FOR THE ABLE AND EFFICIENT READING OF  
THE PRAYERS AT THE AFTERNOON SERVICE ON ATONEMENT DAY." 52  
THE MINUTES ALSO STATE THAT HE CONDUCTED A FUNERAL SERVICE. 53  
IT IS INTERESTING TO NOTE THAT THE CONDUCTING OF PURIM  
SERVICES BY THE WOMEN WAS WELL ON ITS WAY TO BECOMING  
AN INSTITUTION AT RODEF SHALOM IN 1904. 54

BEFORE 1904 THE MINUTES GIVE NO IDEA AS TO WHICH

PRAYERBOOK WAS USED FOR SERVICES. SINCE THERE IS A NOTATION THAT SIX PRAYERBOOKS WERE TO BE PURCHASED FOR THE USE OF STRANGERS ONLY,<sup>55</sup> WE MAY GATHER THAT IT WAS A BOOK TO BE GOTTEN ON THE MARKET, AND THAT EACH MEMBER OWNED HIS PRAYERBOOK. IT WAS ALSO A PRACTICE FOR MOURNERS TO HOLD A SERVICE IN THEIR HOME. TWENTY-FIVE COPIES OF THE SERVICE WERE ORDERED FOR THIS PURPOSE.<sup>56</sup> IN 1904, HOWEVER, DR. LEVY (THE RABBI) "PRESENTED FOR THE CONSIDERATION OF THE BOARD THE ADVISABILITY OF PRINTING THE SABBATH READINGS OF HIS IN BOOK FORM IN CONNECTION WITH THE SABBATH SERVICES AS IS DONE IN THE EINHORN PRAYER BOOK." THIS WAS APPROVED.<sup>57</sup>

LITTLE IS KNOWN ABOUT ANY OTHER RELIGIOUS PRACTICES. ON CONFIRMATION DAY THE TEMPLE WAS DECORATED WITH "PLANTS AND FLOWERS."<sup>58</sup> IT WAS RESOLVED "TO BUY A NEW SHOFER (RAM HORN TRUMPET)."<sup>59</sup> THERE WERE PROBABLY MANY WHO DID NOT KNOW THE MEANING OF THE WORD, "SHOFER." TEN DOLLARS WERE ALLOTTED FOR FRUITS "TO BE GIVEN TO THE CHILDREN IN THE TEMPLE ON THE FEAST OF SUCCOTH."<sup>60</sup>

#### CLERGY AND OTHER EMPLOYEES

IN 1880 TREE OF LIFE HAD REV. CRONE WHO SERVED AS A CHAZAN AND TEACHER; MR. BRODIE, ASSISTANT CHAZAN AND SCHOCHET;<sup>61</sup> AND MR. BAER, SEXTON. DURING THE NEXT YEAR BRODIE WAS WARNED "THAT HE MUST ADHERE TO HIS DUTIES" WHICH SHOWS HE MUST HAVE NEGLECTED THEM.<sup>62</sup> IN 1891 WHEN REV. SELINGER WAS HIRED AS A RABBI, THE CONGREGATION DECIDED TO ADVERTISE FOR A COMBINATION CHAZAN, BAAL KORE, AND HEBREW TEACHER, WHO WAS "THOROUGHLY CONVERSANT WITH THE ENGLISH LANGUAGE AND WHO WAS CAPABLE OF DELIVERING

AN OCCASIONAL ADDRESS."<sup>63</sup> THIS SHOWS THAT EVEN IN A CONGREGATIONAL SITUATION WHERE THERE WERE MANY MEMBERS WHO WERE ORTHODOX, THE ABILITY TO SPEAK ENGLISH ON THE PART OF THE RABBI OR FRIED TEACHER WAS HIGHLY VALUED. WHEN SELINGER WAS HIRED, THE CONGREGATION HAD ADVERTISED FOR "A GRADUATE OF SOME RABBINICAL COLLEGE TO OFFICIATE AS READER-TEACHER, AND GIVE AN OCCASIONAL ENGLISH LECTURE." HE SHOULD ALSO BE "A GENTLEMAN THAT IS COMPETENT TO TRANSLATE HEBREW INTO THE ENGLISH LANGUAGE."<sup>64</sup> NOTE THAT THE CONGREGATION WAS NOT YET AFFILIATED WITH THE JEWISH THEOLOGICAL SEMINARY. THEY BOUGHT A MAN FROM ANY SCHOOL. THEY DID NOT AFFILIATE UNTIL 1886,<sup>65</sup> FROM WHICH TIME THEY DONATED TWENTY-FIVE DOLLARS ANNUALLY.<sup>66</sup>

IN 1909 AN UNUSUAL SUGGESTION WAS MADE, CONSIDERING THAT THE CONGREGATION WAS BECOMING LIBERAL. NO DOUBT SOME OF THE ORTHODOX WERE BEHIND IT; NAMELY, THAT ALL HIRED OFFICIALS BE MARRIED AND ORTHODOX. THE SUGGESTION, HOWEVER, WAS UNANIMOUSLY DEFEATED.<sup>66</sup> THIS MOTION PROBABLY CAME ABOUT AS A REACTION TO DR. COFFEE WHO WAS QUITE LIBERAL AND WHO DID NOT MARRY UNTIL A YEAR LATER.<sup>67</sup>

THE RABBI WAS NOT A MEMBER OF THE BOARD. HE WOULD SEND IN WRITING A REQUEST TO ADDRESS THE BOARD. ONLY IF THAT WAS APPROVED, COULD HE DO SO.<sup>68</sup> IT WAS SUCH AN ADDRESS THAT PROVED TO BE THE MOST INTERESTING AND REVEALING ITEM IN THE TREE OF LIFE MINUTES. THE BOARD WANTED TO RENEW DR. COFFEE'S CONTRACT FOR THREE YEARS WITH A RAISE. THE FOLLOWING IS RECORDED IN THE MINUTES:

THE DOCTOR EXPLAINED THE MEMBERS OF THE BOARD THE REASON HE CANNOT ACCEPT ON CONTRACT FOR THREE YEARS.

- 1) HE CANNOT STAY WITH THE CONGREGATION UNLESS WE WORK IN HARMONY AND GET MANY NEW MEMBERS. HE ALSO STATED IF EVERY MEMBER AND MEMBERS OF THE BOARD WOULD ATTEND TO HIS DUTIES, MORE MEMBERS WOULD BE ENROLLED. HE ALSO POINTED OUT WHEN THE OFFICERS OF THE BOARD DOES NOT BRING IN ANY NEW MEMBERS.
- 2) HE CLAIMS THERE ARE FACTIONS IN OUR CONGREGATION WHICH SHOULD NOT EXIST IN A CONGREGATION. HE ALSO POINTED OUT WHEN MEMBERS ON THE NIGHT OF AN ELECTION WOULD COME IN AND WORK AGAINST A CERTAIN MEMBER TO DEFEAT IN ELECTION OF OFFICE FOR MANY YEARS PREVIOUS.
- 4) HE RECOMMENDS THE SHAMMUS SHOULD BE ELECTED FOR A TERM OF YEARS OR FOR LIFE, INSTEAD OF BRINGING HIM UP BEFORE EVERY ANNUAL MEETING FOR ELECTION CLAIMING THAT AFTER A MAN HAS SERVED A CONGREGATION WITH HONOR AND RESPECT FOR 25 YEARS, HE SHOULD BE ABLE TO STAY WITH US AS LONG AS HE WISHES WITHOUT AN ELECTION AND TO BE CRITICIZED BY A GROUP FOR PERSONAL REASONS.
- 5) HE ALSO ASKS THE CONGREGATION TO UPHOLD ITS OFFICERS AS WELL AS THEIR SALARIED OFFICERS AND NOT TO BLACK GUARD THEM AS FAR AS FEW MEMBERS DID IN THE PAST, PARTICULARLY THE RABBI, AND TO PUNISH THOSE OF UNGENTLEMANLY CONDUCT. (69)

THE CONGREGATION AGREED TO PUT INTO EFFECT HIS SUGGESTIONS AS SOON AS POSSIBLE. HE IN TURN AGREED TO ACCEPT THE CONTRACT. 70  
IN GENERAL WE MAY SAY THAT THE RABBI WAS UNDER A GREAT DEAL OF PRESSURE AT TREE OF LIFE. IT IS, HOWEVER, TO THE CREDIT OF DR. COFFEE THAT HE WAS ABLE TO WIN THE RESPECT OF THE MEMBERS.

DR. MATER REMAINED AT RODEF SHALOM UNTIL 1900 AT WHICH TIME HE WAS PENSIONED AT HALF SALARY. 71  
JUDGING FROM THE INCREASES IN SALARY HE RECEIVED, HE WAS BELOVED BY THE CONGREGATION. 72  
BETWEEN 1890-1893 RODEF SHALOM NEGOTIATED FOR AN ASSISTANT RABBI. HIS QUALIFICATIONS WERE STATED

THUSLY:

RESOLVED: THAT IT IS THE UNANIMOUS SENTIMENT OF THIS BOARD THAT IT RECOMMENDS TO THE NEXT GENERAL MEETING THE PROPRIETY OF ENGAGING THE SERVICES OF A YOUNG RABBI WHO CAN LECTURE TO OUR CONGREGATION IN ENGLISH; THIS WITHOUT IN ANY WAY INTERFERING WITH OUR PRESENT INCUMBENT, REV. DR. MAIER, BUT MERELY TO ASSIST HIM AND MORE PARTICULARLY WITH A VIEW OF ESTABLISHING A SERIES OF SUNDAY LECTURES AND WHICH RABBI SHALL ALSO OFFICIATE AT SUCH OTHER TIMES AND IN SUCH OTHER MATTERS AS MAY BE DECIDED AS PRACTICAL BY THE ADMINISTRATION OF THIS CONGREGATION AND THAT WAYS AND MEANS OF DEFRAYING THE EXPENSES OF SUCH RABBI BE DISCUSSED. (73)

AS FINE A RABBI AS DR. MAIER WAS, HIS LIMITATION WITH THE ENGLISH LANGUAGE MADE THIS STEP NECESSARY. A SURPRISING QUALIFICATION FOR THE JOB WAS ADDED LATER. TALKING ABOUT A MR. LYON OF THE HEBREW UNION COLLEGE WHO IS TO TRY OUT, THE MINUTES READ, "THE GENTLEMAN WILL ALSO DELIVER A LECTURE ON SUNDAY MORNING, SEPT. 21, AND IF THE WORTHY MEMBERS OF THE BOARD SO DESIRE, HE WILL BE INVITED TO READ THE SCROLL ON YOM KIPPUR MORNING IN ORDER TO GIVE THE CONGREGATION AN IDEA OF HIS PROFICIENCY IN HEBREW READING." 74  
 THERE MUST HAVE BEEN SOME INFLUENTIAL MEMBERS ON THE BOARD WITH ENOUGH OF A HEBREW BACKGROUND TO APPRECIATE SUCH AN ABILITY. THIS CONCEPTION IS CERTAINLY NOT IN KEEPING WITH THE ONE OF A "CLASSICAL REFORM" CONGREGATION!

THE DUTIES OF THE ASSISTANT RABBI WERE FORMULATED OFFICIALLY TWO YEARS AFTER RABBI GREENFELD WAS HIRED.

THE JUNIOR RABBI SHALL BE PRESENT AT EVERY SERVICE AT THE PROPER TIME. HE SHALL DELIVER SERMONS REGULARLY SUNDAY MORNINGS. IT SHALL BE HIS DUTY TO CONDUCT SERVICE AT SUCH TIMES WHEN

THE SENIOR RABBI IS ABSENT OR UNABLE TO OFFICIATE. HE SHALL HAVE SUPERVISION OF THE SUNDAY CHOIR. WHEN REQUESTED HE SHALL PERFORM THE MARRIAGE CEREMONY FOR MEMBERS AND THEIR CHILDREN AND FURNISH IN EVERY INSTANCE A MARRIAGE CERTIFICATE WITH THE SEAL OF THE CONGREGATION ATTACHED. HE SHALL ATTEND FUNERALS OF MEMBERS OR THEIR FAMILIES AND KEEP A CORRECT RECORD OF ALL BIRTHS, MARRIAGES, AND DEATHS. HE SHALL IN THE ABSENCE OF THE SENIOR RABBI BE SUPERINTENDENT OF THE SCHOOLS CONNECTED WITH THE CONGREGATION SUBJECT TO THE CONTROL OF THE SCHOOL COMMITTEE. HE SHALL HAVE CHARGE OF ONE OF THE CLASSES AS TEACHER AND PERFORM SUCH OTHER DUTIES AS THE BOARD OF DIRECTORS MAY TIME TO TIME DESIGNATE. (75)

IN 1901 DR. J. LEONARD LEVY WAS HIRED AS RABBI. JUDGING FROM THE PERENNIAL RAISES GIVEN TO HIM, HE TOO WAS BELOVED BY THE CONGREGATION. <sup>76</sup>

#### SCHOOL:

THE INCREASED ENROLLMENTS OF EACH SCHOOL SHOWS THAT BOTH CONGREGATIONS WERE GROWING DURING THESE YEARS. TREE OF LIFE WAS MORE COMMUNITY-MINDED THAN RODEF SHALOM. AT A MEETING HELD IN 1910 THE SUNDAY SCHOOL COMMITTEE EXPRESSED THE HOPE "THAT IN THE NEAR FUTURE WE WOULD BE ABLE TO TENDER OUR SUNDAY SCHOOL AND RELIGIOUS (I.E. HEBREW) SCHOOL TO THE COMMUNITY FREE." <sup>77</sup> THIS WAS THEIR WAY OF SOLICITING MEMBERS. THERE IS NO SUCH SENTIMENT EXPRESSED IN THE MINUTES OF RODEF SHALOM. CHILDREN OF NON-MEMBERS MAY BE ADMITTED, <sup>78</sup> BUT THE FEES OF SUCH WOULD PROBABLY BE HIGHER.

TREE OF LIFE DID NOT ALWAYS HAVE SUCH SENTIMENTS. IN 1893 A MOTION WAS PASSED THAT CHILDREN OF NON-MEMBERS <sup>79</sup> COULD NOT BE ENROLLED IN THE SCHOOL. A YEAR PREVIOUS A <sup>80</sup> MOTION TO ADMIT CHILDREN OF MEMBERS FREE WAS DEFEATED.



HOWEVER, IN 1908 FEES FOR NON-MEMBERS WERE SET AT TWENTY DOLLARS FOR HEBREW SCHOOL AND TEN DOLLARS FOR SUNDAY SCHOOL. <sup>81</sup>

LITTLE IS SAID ABOUT THE SCHOOL PROGRAM ITSELF. THE PRESIDENT INQUIRED OF THE SUNDAY SCHOOL COMMITTEE AS TO "WHAT THE SCHOOL BOARD IS DOING TO EXTEND THE TIME OF CONFIRMATION FROM AGE THIRTEEN TO AGE FIFTEEN, AND AS TO WHAT THE SCHOOL BOARD IS DOING FOR SUCH BOYS AND GIRLS ALREADY CONFIRMED. <sup>82</sup>

THERE WAS NO ANSWER GIVEN. HOWEVER, THERE IS LATER A MENTION OF AN ALUMNI GROUP. <sup>83</sup> OTHER THAN THIS THE ONLY OTHER MENTION OF CURRICULUM WAS A MOTION PASSED <sup>16</sup> TO <sup>3</sup> TO ABOLISH THE TEACHING OF GERMAN IN THE SCHOOL. <sup>84</sup>

IN 1910 THE MOTION TO BEGIN A CHEDER IN THE EAST END WAS PASSED. THIS SECTION, WHICH IS NOW OAKLAND AND NOT EAST END, WAS BEGINNING TO INCREASE IN JEWISH POPULATION. MANY OF THESE PEOPLE WERE UNAFFILIATED OR FOUND THAT THEIR CONGREGATION WAS TOO FAR AWAY TO SEND THE CHILDREN FOR INSTRUCTION. THE MOTION WAS ONLY PASSED WHEN DR. COFFEE POINTED OUT THAT IT WOULD BE A GOOD WAY TO INCREASE MEMBERSHIP AND TO HOLD ON TO OLD MEMBERS. <sup>85</sup> THE SCHOOL OPENED IN NOVEMBER WITH 15-20 PUPILS AND TWO TEACHERS. <sup>86</sup> AT THAT TIME THE REGULAR SCHOOL HAD 200 CHILDREN AND 10 TEACHERS, 4 OF WHOM WERE PAID. <sup>87</sup>

THE REQUIREMENTS FOR CONFIRMATION AT RODEF SHALOM WERE SET DOWN IN 1903:

- 1) CHILDREN ENTERING FOR CONFIRMATION MUST HAVE PASSED THROUGH THE PRE-CONFIRMATION CLASS AND MUST ALSO HAVE ENTERED ON THE SIXTEENTH YEAR OF THEIR AGE, BEFORE CONFIRMATION DAY. THIS RULE, IN SO FAR AS IT APPLIES TO THE PRE-CONFIRMATION CLASS, MAY BE SUSPENDED IN THE CASE OF CHILDREN RESIDING OUT

OF ALLEGHENY COUNTY OR NEW COMERS TO THE CITY.

2) CHILDREN APPLYING FOR THE RIGHT OF CONFIRMATION, MUST GIVE SATISFACTORY EVIDENCE OF HAVING THE REQUISITE KNOWLEDGE ENTITLING THEM TO RECEIVE THE SAME. THEY MUST, IN THE CASE OF MEMBERS OF THE RELIGIOUS SCHOOL OF RODEF SHALOM, HAVE ATTENDED A MINIMUM OF SIXTY PER CENT OF THE CLASS SESSIONS AND HAVE DONE A MINIMUM OF SIXTY PER CENT OF THE CLASS WORK. (88)

89  
ALTHOUGH THE SCHOOL ONLY MET ONE HOUR ON SUNDAY MORNING, IT SHOWED SIGNS OF MAINTAINING AN ACCEPTABLE STANDARD. IN SOME INSTRUCTIONS TO TEACHERS THERE IS MENTION OF A WEEKLY SESSION IN ETHICS AND HISTORY BESIDES A SPECIAL CHILDREN'S SERVICE. 90  
SINCE THIS IS DATED FOUR YEARS LATER THAN THE NOTE STATING THE SCHOOL MEETS ONLY ONE HOUR PER WEEK, THERE MAY HAVE BEEN A LENGTHENING OF CLASSES DURING THIS INTERIM. OTHERWISE THE TEACHERS ARE EXPECTED TO DO AN IMPOSSIBLE LOT IN ONE HOUR'S TIME.

#### SPECIAL OCCASIONS:

COMPARED TO RODEF SHALOM, TREE OF LIFE HAD A NARROW WELTENSCHAUUNG. ITS PROBLEMS AND CONCERNS WERE, FOR THE MOST PART, INTERNAL, OR AT BEST, LOCAL. RODEF SHALOM, ON THE OTHER HAND, SAW ITSELF AS ONE OF MANY, I.E., A PART OF THE REFORM MOVEMENT. OVER A THIRTY YEAR PERIOD ONLY DR. DE SOLO MENDES OF NEW YORK IS MENTIONED AS HAVING SPOKE AT THE SYNAGOGUE, THAT BEING AT THE DEDICATION OF THE NEW BUILDING. 91  
BESIDES HIM RABBI LIGHTER OF BNAI ISRAEL GAVE A SERMON ON JULY 1, 1910. 92

A SERVICE COMMEMORATING THE ANNIVERSARY OF THE CENTENNIAL BIRTHDAY OF SIR MOSES MONTEFIORE WAS HELD IN THE TEMPLE

ON SUNDAY, OCTOBER 26, 1884 AT 3:00 P.M. JOSIAH COHEN WAS  
THE MAIN SPEAKER. <sup>93</sup> FOR THIS EVENT THERE WAS SOME COMMUNICATION  
BETWEEN RODEF SHALOM AND JACOB EZEKIEL OF THE HEBREW UNION  
COLLEGE. ALSO COMMEMORATED THROUGH A SERVICE WAS THE  
CENTENNIAL OF GEORGE WASHINGTON'S INAUGURATION. <sup>94</sup>

FROM TIME TO TIME THERE WERE GUEST LECTURERS. ISAAC  
MAYER WISE WAS INVITED TO ADDRESS THE CONGREGATION WHICH  
HE DID. <sup>95</sup> DURING THE WINTER OF 1896 A SERIES OF GUEST LECTURERS  
WAS FEATURED. DR. HENRY BERKOWITZ OF PHILADELPHIA WAS HIRED  
FOR FIFTY DOLLARS TO GIVE THE OPENING LECTURE. <sup>96</sup> THO NO  
OTHER NAMES WERE MENTIONED, THE CONGREGATION DID STIPULATE  
THAT THERE BE "NONE BUT GOOD ENGLISH SPEAKING RABBIS." <sup>97</sup> IN  
THE WINTER OF 1897 RABBI H.H. MAYER SPOKE. <sup>98</sup> THE NEXT WINTER  
THERE WAS FEATURED DR. PHILLIPSON OF CINCINNATI AND DR.  
EMIL HIRSCH OF CHICAGO. <sup>99</sup>

#### CHARITY:

BOTH CONGREGATIONS WERE RATHER GENEROUS WITH THEIR  
MONEY. BY MENTIONING WHERE THE MONEY WAS GOING, WE ARE ABLE  
TO GET A HINT OF THE BROAD SCOPE OF JEWISH AGENCIES OPERATING  
AT THIS TIME AS WELL AS THOSE OF NON-DENOMINATIONAL CHARACTER.  
ABIDE FROM ANNUAL DISPERSEMENTS OF MONEY COLLECTED AT THE  
YIZKOR SERVICE OF YOM KIPPUR, REQUESTS WERE CONTINUALLY  
COMING IN FROM SPECIFIC ORGANIZATIONS AND RELIEF FUNDS.  
TREE OF LIFE BENT TEN DOLLARS TO RELIEVE THE JEWISH SUFFERERS  
AT DEVILS LAKE, DAKOTA. <sup>100</sup> \$124 WAS COLLECTED FROM INDIVIDUAL  
BOARD MEMBERS FOR THE JEWISH SUFFERERS IN THE JOHNSTOWN  
FLOOD. RODEF SHALOM RECEIVED REQUESTS FROM INDIVIDUAL  
CONGREGATIONS FOR ASSISTANCE--SHAARI CHESED OF BATON ROUGE,

101 LOUISIANA, ADATH ISRAEL OF MADISON, INDIANA, SONS OF ISRAEL  
 103 OF BATH BEACH, N.Y., AND BNAI ABRAHAM OF CHICAGO. SUCH  
 104 EMERGENCIES AS THE CHARLESTON EARTHQUAKE, THE YELLOW FEVER  
 105 SUFFERERS OF JACKSONVILLE, FLORIDA, AND ALSO THE SUFFERERS  
 106 FROM THE JOHNSTOWN FLOOD, ~~107~~ COMPARING THE TWO CONGREGATIONS  
 ON THE OCCASION OF THE JOHNSTOWN FLOOD, ONE SEES THAT TREE  
 OF LIFE'S MONEY WAS ALLOCATED ONLY TO JEWISH SUFFERERS WHEREAS  
 RODEF SHALOM'S MONEY SPECIFIED NO PARTICULAR GROUP.

ONLY THREE ORGANIZATIONS ARE MENTIONED IN THE MINUTES  
 OF BOTH CONGREGATIONS; BNAI BRITH, COUNCIL OF JEWISH WOMEN,  
 AND THE UNITED HEBREW RELIEF ASSOCIATION. THE BNAI BRITH,  
 AT ONE TIME OR ANOTHER, USED THE VESTRY ROOMS OF EACH CONG-  
 108 REGATION FOR THEIR MEETINGS. ONE OF THE LODGES WAS NAMED  
 AFTER ABRAHAM LIPPMANN, WHO WAS PRESIDENT OF RODEF SHALOM! 108  
 THE NATIONAL COUNCIL OF WOMEN ALSO WISHED THE ROOMS OF THE  
 TWO CONGREGATIONS. THEY USED THE RODEF SHALOM ROOMS FOR A  
 MISSION SCHOOL WHICH WOULD MEET ON SATURDAY AFTERNOON FROM  
 109 2:00 P.M. TO 4:00 P.M. RODEF SHALOM EVEN GAVE THEM OLD HYMN  
 110 BOOKS FOR THEIR SCHOOL, AS WELL AS \$500 TO THEIR JUVENILE  
 COURT COMMITTEE ON TWO SEPERATE OCCASIONS. 111 IN GRANTING USE  
 OF THEIR AUDITORIUM, TREE OF LIFE SAID, "CARRIED THAT THE  
 REQUEST BE GRANTED TO THIS NOBLE BODY OF OUR JEWISH WOMEN  
 AND THAT WE SHOULD ENCOURAGE THIS KIND OF WORK AMONG ALL  
 112 OUR JEWISH WOMEN." THE UNITED HEBREW RELIEF ASSOCIATION  
 RECEIVED MORE MONEY FROM EACH CONGREGATION THAN ANY OTHER  
 113 CHARITY. ~~TREE OF LIFE~~ <sup>RODEF SHALOM</sup> USUALLY GAVE OVER \$250 PER YEAR.  
 FROM ~~RODEF SHALOM~~ <sup>TREE OF LIFE</sup> IN 1910 IT RECEIVED \$100 WHICH WAS FOUR  
 114 TIMES MORE THAN ANY OTHER ORGANIZATION.

TREE OF LIFE HAD CONTACT WITH A NUMBER OF ORGANIZATIONS THAT RODEF SHALOM DID NOT: CHEVRA MEWAKER CHOLIM, GEMILUS CHABADIM, HEBREW BENEVOLENT SOCIETY, HOME FOR THE AGED, HOUSE OF SHELTER, JEWISH CHILDREN'S AID SOCIETY, JUVENILE COURT ASSOCIATION, MONTEPIORE HOSPITAL ASSOCIATION, TUBERCULOSIS LEAGUE, WERE GIVEN CHARITY. THE YOUNG LADIES RELIEF SOCIETY WAS GIVEN THE USE OF VESTRY ROOMS. FROM OUTSIDE OF PITTSBURGH THE JEWISH CONSUMPTIVE RELIEF SOCIETY OF DENVER AND THE CHEVRA GEMILUS CHABADIM OF SAN FRANCISCO RECEIVED GRANTS.

RODEF SHALOM ALSO GAVE MONEY TO THE RUSSIAN REFUGEES. REV. MAIER WAS GIVEN PERMISSION TO USE THE BACK ROOM OF THE BASEMENT EVERY SUNDAY AFTERNOON AS "A SCHOOL FOR THE HEBREW RUSSIAN REFUGEES." REV. MAIER AND MR. LIPPMANN REPRESENTED RODEF SHALOM IN THE ASSOCIATION FOR THE AMELIORATION OF RUSSIAN REFUGEES. RODEF SHALOM ALSO CONTRIBUTED \$1000 TO A SPECIAL BENEVOLENT SOCIETY FOR THE RELIEF OF JEWS STILL IN RUSSIA. BESIDE GIVING MONEY AND THE USE OF SPACE TO THE GUSKY ORPHAN ASYLUM ASSOCIATION, RODEF SHALOM GAVE THEM A SMALL TORAH AND LIBRARY BOOKS THAT HAD PREVIOUSLY BEEN LENT TO THE YOUNG MENS HEBREW ASSOCIATION. MONEY AND SPACE WAS ALSO GIVEN TO THE YOUNG LADIES SEWING SOCIETY. THE HEBREW LEAGUE, A SOCIETY OF ABOUT FIFTY YOUNG MEN, WERE GRANTED SPACE AS LONG AS IT WAS FOR "LITERARY AND RELIGIOUS PURPOSES."

OTHER CONTACTS:

BOTH CONGREGATIONS HAD CONTACT WITH THE Y.M.H.A. THE "Y" USED BOTH BUILDINGS FOR MEETINGS AND LECTURES. IN THE SPRING OF 1887 DRG. SALES, LANDSBERG, AND HIRSCH SPOKE IN

129

THEIR SERIES. IRONICALLY FIVE YEARS BEFORE J. LEONARD LEVY ASSUMED THE PULPIT OF RODEF SHALOM, THE "Y" USED THEIR AUDITORIUM FOR A LECTURE BY HIM!"

130

RODEF SHALOM AND CONCORDIA CLUB USED EACH OTHERS BUILDINGS WHEN THE ONE WAS IN THE PROCESS OF BUILDING.

131

RODEF SHALOM LENT A SEFER TORAH TO THE ALLEGHENY CITY CONGREGATION AND TO THE EAST LIVERPOOL, O. CONGREGATION AND TO THE MOKEESPORT CONGREGATION.

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ALMOST EVERY YEAR RODEF SHALOM SENT \$50 OR \$100 OF THE YIZKOR MONEY FOR THE SUPPORT OF POOR STUDENTS ATTENDING THE HEBREW UNION COLLEGE. ANNUALLY THE CONGREGATION SENT DUES OF \$75 OR \$80 TO THE UNION OF AMERICAN HEBREW CONGREGATIONS, AS WELL AS ALWAYS SENDING DELEGATES TO THE BIENNIALS.

135

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RODEF SHALOM WAS A CHARTER MEMBER OF THE JEWISH CHATAQUA SOCIETY.

137

NEWSPAPERS:

THE TREE OF LIFE USED THE AMERICAN HEBREW AND THE ISRAELITE TO PUBLISH JOSIAH COHEN'S SPEECH AT THEIR DEDICATION. THEY USED THE CRITERION, A LOCAL ANGLO-JEWISH PAPER, TO ADVERTISE THE SALE OF SEATS FOR THE HIGH HOLYDAYS.

138

139

THE RESOLUTION HONORING RETIRED PRESIDENT WERTHEIMER WAS PLACED IN THE ISRAELITE. RODEF SHALOM ALSO ADVERTISED FOR A RABBI IN THAT PAPER. WHEN THEIR NEW BUILDING WAS DEDICATED, COPIES OF THE JEWISH CRITERION, THE AMERICAN ISRAELITE, THE AMERICAN HEBREW, THE JEWISH MESSENGER, AND THE REFORMED ADVOCATE, WERE PLACED IN THE CORNERSTONE.

140

141

142

CONNECTION WITH THE MATTERS

FOOTNOTES

- |              |              |                            |
|--------------|--------------|----------------------------|
| 1. 8/3/84    | 49. 10/3/86  | 96. 11/1/96                |
| 2. 7/2/93    | 50. 9/7/90   | 97. 12/6/96                |
| 3. 10/18/03  | 51. 10/15/01 | 98. 9/5/97                 |
| 4. 10/24/97  | 52. 10/6/89  | 99. 11/6/98                |
| 5. 2/1/03    | 53. 10/3/97  | 100. 10/27/88              |
| 6. 12/10/08  | 54. 1/13/04  | 101. 11/6/87               |
| 7. 12/27/08  | 55. 5/1/88   | 102. 12/6/91               |
| 8. 2/25/83   | 56. 3/19/99  | 103. 6/13/97               |
| 9. 9/28/92   | 57. 6/5/04   | 104. 5/7/99                |
| 10. 7/2/93   | 58. 6/3/88   | 105. 11/7/86               |
| 11. 7/9/93   | 59. 9/4/87   | 106. 9/30/88               |
| 12. 7/16/93  | 60. 10/6/89  | 107. 6/2/89                |
| 13. 2/9/08   | 61. 3/14/80  | 108. 12/21/10 TL           |
| 14. 2/28/09  | 62. 12/18/81 | <del>109.</del> 11/7/97 RS |
| 15. 1/30/10  | 63. 1/4/91   | 109. 2/7/97                |
| 16. 3/10/10  | 64. 2/20/98  | 110. 11/7/04               |
| 17. 10/16/98 | 65. 3/28/86  | 111. 4/4/05                |
| 18. 2/9/08   | 66. 12/9/09  | 11/8/05                    |
| 19. 5/30/09  | 67. 9/16/10  | 112. 7/21/07               |
| 20. 9/14/84  | 68. 1/21/81  | 113. 10/2/98               |
| 21. 8/11/01  | 69. 5/11/10  | 114. 12/21/10              |
| 22. 5/3/08   | 70. 9/13/10  | 115. 12/26/09              |
| 23. 5/11/10  | 71. 3/26/00  | 116. 12/27/08              |
| 24. 3/25/83  | 72. 10/9/81  | 117. 12/27/08              |
| 25. 11/29/91 | 73. 3/3/90   | 118. 10/16/87              |
| 26. 9/16/85  | 74. 9/7/90   | 119. 11/3/07               |
| 27. 8/27/99  | 75. 2/13/95  | 120. 4/25/09               |
| 28. 4/25/09  | 76. 3/3/01   | 121. 11/6/81               |
| 29. 5/30/09  | 3/30/02      | 122. 2/1/91                |
| 30. 9/14/95  | 77. 3/10/10  | 123. 1/3/92                |
| 31. 5/11/10  | 78. 10/3/80  | 124. 11/8/05               |
| 32. 10/25/08 | 79. 10/8/93  | 125. 9/4/98                |
| 33. 6/21/85  | 80. 11/21/92 | 126. 11/6/00               |
| 34. 9/11/81  | 81. 10/4/08  | 127. 11/3/01               |
| 35. 5/31/08  | 82. 11/31/09 | 128. 1/27/02               |
| 36. 5/24/10  | 83. 12/21/10 | 129. 2/6/87                |
| 37. 9/1/07   | 84. 10/4/85  | 130. 3/29/86               |
| 38. 11/29/08 | 85. 10/11/10 | 131. 10/3/80               |
| 39. 9/12/09  | 86. 11/22/10 | 132. 12/6/92               |
| 40. 1/31/09  | 87. 12/8/10  | 133. 9/4/98                |
| 41. 5/30/09  | 88. 12/9/03  | 134. 9/4/87                |
| 42. 12/5/10  | 89. 6/12/00  | 135. 10/4/85               |
| 43. 5/3/85   | 90. 2/10/04  | 136. 3/6/81                |
| 44. 7/4/86   | 91. 3/25/83  | 137. 6/13/97               |
| 45. 9/3/83   | 92. 7/19/10  | 138. 4/29/83               |
| 46. 5/5/95   | 93. 9/7/84   | 139. 8/29/09               |
| 47. 10/3/86  | 94. 3/3/89   | 140. 3/28/86               |
| 48. 6/11/88  | 95. 9/5/86   | 141. 6/1/90                |
|              |              | 142. 2/3/01                |