



WE WORSHIPPED HERE

*A SPECIAL EXHIBITION
IN CELEBRATION OF
CONGREGATION EMANU-EL'S 150TH ANNIVERSARY*

June 23–October 15, 2000

*The purpose of the laws of the Torah...
is to bring mercy, loving kindness and peace upon the world.*
—Moses Maimonides



The Congregation Emanu-El
Two Lake Street
San Francisco, CA 94118

INTRODUCTION

Judaism teaches that "action rather than creed" is the "means by which we strive to achieve universal justice and peace." It is a concept based upon *mitzvot*, duties which counsel the "joy of doing something for the sake of others and for the sake of God..." So sweet is the pleasure of performing one *mitzvah*, that we naturally wish to do more, thus benefiting the world around us as well as ourselves. Since its inception, Congregation Emanu-El and its members have sought ways of bringing this Jewish tenet to life. They did so by creating institutions, programs and organizations that sustained both temple and temporal existence. *We Worshipped Here* celebrates these enduring contributions through artifacts, photographs, documents, and reminiscences representing 150 years of Emanu-El's responsiveness to Jewish and secular well being.

ACKNOWLEDGMENTS

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We Worshipped Here Committee

Paula B. Freedman, JoAnne Levy, Raymond Marks, & Nadine Rushakoff

COVER ILLUSTRATION: *Religious School Seder held at Temple Emanu-El Religious School (Van Ness Avenue and Sutter Street), April 1911. (Fine Museum Archives, Congregation Emanu-El)*

Service Fund Board, comprises individuals from within and outside the Congregation. Congregation Emanu-El has been awarding grant money to community projects since 1987, and the Fund is a natural evolution of that process.

“BEACON OF LIGHT” AWARDS

From 1994–1996, the Emanu-El Community Service Fund Board presented “Beacon of Light” Awards to honor individuals who have committed themselves to the search for successful solutions to a social problem of concern to the greater San Francisco Bay Area community. The ideals and actions which the “Beacon of Light” Awards recognize include the following criteria: service to the less fortunate in the San Francisco Bay Area community; creative approaches to improving the self-sufficiency of others; and personal commitment to the spirit of the following biblical invocation: *To lift up the fallen, to set free the captive, to heal the sick, to bring light to all who dwell in darkness.*

HAVURAH

A *Havurah* is a group of people who gather in each other’s homes to form community, celebrate holidays and learn more about Jewish subjects that interest them. The word *havurah* is derived from the Hebrew *haver*, “friend.” Families that participate in *havurot* form bonds that last a lifetime. Recognizing that joining the Congregation is just the first step to long-term involvement, funds were sought and granted from the Zellerbach Family fund, the Hellman Family Fund, and the Milton and Sophie Meyer Fund to initiate a *Havurah* Program within the Congregation. The goal of the Emanu-El *Havurah* Program is to strengthen relationships within the Jewish community, to welcome emigrés and other newcomers into the Congregation, and to enhance participants’ sense of belonging to the community. The *Havurah* Program enables our members to connect their spiritual home in the Congregation to their own homes where they can study, observe and celebrate Judaism among friends and family.

CONGREGATION EMANU-EL AND COMMUNITY LIFE

...thou shalt not harden thy heart, nor shut thy hand from thy needy brother. —Deuteronomy

Among the multitudes who followed the Gold Rush dream to California were Jews from the United States and Europe, Jews who not only sought the promise of fresh economic prospects, but—especially for those departing Europe—a release from sanctioned bigotry and oppression. San Francisco offered relative tolerance; its Jews reciprocated with everything from social action to religious, medical, cultural, and charitable services. In the forefront of this philanthropic response were Temple Emanu-El and its members who, individually and as a congregation, helped to create a wide range of significant Bay Area institutions. In the vanguard of social action were such organizations as the Eureka Benevolent Society and the Emanu-El Sisterhood for Personal Service. Medical needs were attended to by the Emanu-El Sisterhood Polyclinic and Mount Zion Hospital. Emanu-El’s presence was felt in cultural circles as well, with members playing significant roles in the creation of such arts and recreational organizations as the San Francisco Symphony and Stern Grove. Nor were civic affairs neglected: among those prominent in San Francisco’s early governmental and judicial realms was Abraham Labatt, Emanu-El’s first president and one of San Francisco’s earliest Aldermen. Fortunately, the spirit which guided Emanu-El’s early members remains with us today, in the institutions that they founded and in the dedication to service which today’s congregation continues to uphold.

AUGUST HELBING, THE EUREKA BENEVOLENT SOCIETY AND TODAY’S JEWISH FAMILY & CHILDREN’S SERVICES

His work was that of a philanthropist, whose personal devotion is the seal of his convictions.

—Rabbi Jacob Voorsanger, Eulogy for August Helbing

August Helbing, the Bavarian immigrant and early Emanu-El member who came to San Francisco during the Gold Rush, once said: “There is a warm thrill in one’s heart at the thought of other lives made easier.” San Francisco was still very much a frontier town when Helbing arrived in 1850, a place where life was often difficult, dangerous and lonely—a place where many lives were in need of being “made easier.” Helbing wrote: “It became apparent to me that concerted action should be had in order to take more efficient care of the Israelites landing here, broken in health or destitute of means.” To address the urgency for mutual aid, twenty-six year old Helbing, along with thirteen other young Jewish ‘49ers, banded together to create what would become one of San Francisco’s earliest and most enduring



*August Helbing, ca. 1890.
(Fine Museum Archives,
Congregation Emanu-El)*

philanthropic organizations: the Eureka Benevolent Society. Their dedication was so sincere that they even took to rowing out to newly arrived ships in order to convey ill Jewish passengers back to shore for care in people's homes. Immigrants who did not survive were accorded the *mitzvah* of a Jewish burial.

As San Francisco settled and grew, the Eureka Benevolent Society expanded greatly. When Helbing—who served as its president five times—died in 1896, the Society comprised 1,000 members and dispensed \$200,000 annually to those in need. It also laid the foundation for other institutions, among them Temple Emanu-El's original Home of Peace Cemetery, built in 1860 on what is now Dolores Park. Born at a time when nearly all San Franciscans were from "somewhere else," the Eureka Benevolent Society never failed to respond to the city's subsequent waves of immigration. Between 1896 and 1905, it helped to settle 6,000 Russian Jews fleeing the persecution of pogroms; in the Nineteen-teens, it was Jews departing the chaos of WWI and the Russian Revolution; and in the 1930s, those fortunate enough to escape the pending Nazi Holocaust as well as San Francisco Jews suffering the effects of the Depression. In 1935 the Eureka Benevolent Society became Jewish Family Services which, in 1971, changed its name to Jewish Family and Children's Services.

With its multiplicity of social services, today's Jewish Family & Children's Services stands as a true successor to the Eureka Benevolent Society. In 1943 Jewish Family Services established the San Francisco Utility Workshop to provide work opportunities and a social and recreational outlet for elderly, disabled and difficult-to-employ refugees. In this sheltered workshop, clients folded, sorted and addressed mail, and made simple articles. In 1979 the Soviet exodus began, and JFCS responded with a model for refugee resettlement that helped 40,000 Jews create new lives in America. From August Helbing and the other Emanu-El pioneer families through their descendants and many of our current members, the tradition of *mitzvot*, doing deeds of loving kindness, endures at Jewish Family and Children's Services.

THE PACIFIC HEBREW ORPHAN ASYLUM & HOME SOCIETY

The Pacific Hebrew Orphan Asylum and Home Society was established in 1872 at the urging of Congregation Emanu-El and the B'nai B'rith Grand Lodge No. 4. Instrumental in its creation were Emanu-El members and B'nai B'rith leaders Jacob Greenebaum and Seixas Solomons, as well as Rabbi Elkan Cohn, who chaired the committee's first exploratory meeting on March 28, 1871. Emanu-El members also served on the Society's early boards, among them were Isaac Wormser, Lipman Sachs, Jacob Greenebaum, Joseph Brandenstein, Isaac F. Bloch (a founder of Congregation Emanu-El), Henry Greenberg, William Steinhart, Solomon Sweet, Samuel Wolf



*New emigrants, Jewish Family & Children's Services.
(Courtesy of Jewish Family & Children's Services)*

HABITAT FOR HUMANITY

Our congregants and clergy have participated in Habitat for Humanity's low-income building projects throughout the year. It is the first project that fills up during Mitzvah Day each year. This is Temple Emanu-El's third year working with Habitat for Humanity. Approximately fifteen volunteers worked last year.

SUKKOT-IN-APRIL

This is our fourth year working with Sukkot-in-April. This program is the Jewish community's response to Christmas in April and occurs once a year at the end of April. Last year Temple Emanu-El volunteers worked to help repair and reconstruct a homeless shelter for families in the Tenderloin. This year, with twenty-five volunteers, we will be working on a project in San Francisco with Congregation Or Shalom.

MITZVAH CORPS & MITZVAH DAY/MONTH

The Seventh Grade curriculum of the Congregation is based on a social action program that brings students into the community for monthly projects that include: the PE'AH Garden, political rallies, Walk for the Blind, San Francisco Food Bank, Little Brothers-Friends of the Elderly, hospital visits, visits to our homebound elderly, homeless shelter dinners, and much more. Each year in the Fall, Temple Emanu-El sponsors community service activities either as a day- or a month-long series of projects.

AIDS WALK

Each summer the Congregation sponsors a team of families who participate in this 10k walk to raise money for AIDS research and treatment.

RACE FOR THE CURE

Each Fall, the Congregation sponsors a team which participates in this 10k walk/run to raise money for Breast Cancer Research and Treatment.

BLOOD DRIVE

Twice each year Temple Emanu-El holds a Blood Drive with the Blood Centers for the Pacific. One is on Mitzvah Day, the other is in the Spring.

HIGH HOLY DAY FOOD DRIVES

The High Holy Day food drives to benefit homeless and hungry people are coordinated each year with the San Francisco Food Bank. Congregation members have donated more than 35,000 pounds of food during these drives over the past three years.

EMANU-EL COMMUNITY SERVICE FUND

In 1992, Congregation Emanu-El established the Emanu-El Community Service Fund as an independent nonprofit corporation that offers financial support to community-based organizations that help needy and disadvantaged people in the Bay Area. Many of the funded projects are partnership programs in the broader community. The allocating body, the Community

BACK ON TRACK

This tutoring program with the Third Baptist Church has been going strong for twelve years. It pairs volunteers with school-aged children in need of tutoring assistance. Back on Track currently serves over 200 students. Congregation Emanu-El supports them with both volunteer hours and grant money.

CONGREGATION EMANU-EL PE'AH PROJECT

A sizable section of Congregation Emanu-El's Home of Peace Cemetery is now devoted to helping the living as well as honoring the dead. In the past, excess land and the cemetery's greenhouses were used solely to cultivate flowers. Although the cemetery continues to grow flowers for its own use, most of its unused land is now dedicated to the PE'AH Garden (PE'AH is the commandment to leave the corners of your fields for the poor). Now in its seventh year, the PE'AH garden produces organic vegetables for the San Francisco Food Bank. Volunteers from the Congregation work March through November on Sundays tending to and harvesting from the garden.

LITTLE BROTHERS-FRIENDS OF THE ELDERLY

Each year Temple Emanu-El's Mitzvah Corps program works with Little Brothers to visit homebound elderly around the city. Our seventh- and eighth-graders create gifts and cards to deliver during these visits. In addition, each Thanksgiving and Christmas, volunteers work at the Temple to put together meals and gifts for delivery to the over 700 elderly clients whom this agency serves around San Francisco.

SAN FRANCISCO FOOD BANK

The San Francisco Food Bank is both a partner agency and a recipient of Temple Emanu-El community service work. The PE'AH Garden provides produce for the Food Bank. Over the last seven years, Temple Emanu-El collected more than 100,000 pounds of food during its annual congregational food drive. It also provides ongoing volunteer support during the year to help organize and distribute the food.

SAN FRANCISCO INTERFAITH COUNCIL WINTER SHELTER PROGRAM

Temple Emanu-El has participated for three years in this program which opens congregations during the winter months to house and feed homeless men in the city. The first year the Sisterhood served dinners for two nights. This past year (Winter 1999) more than 100 volunteers cooked and served seven nights of dinners during Mitzvah Month in November.

JEWISH FAMILY AND CHILDREN'S SERVICES: TENDERLOIN OUTREACH PROGRAM

The Tenderloin Outreach program serves a monthly Shabbat meal combined with a service to the elderly Jews living in the Tenderloin. Our volunteers, approximately five to ten each month, help to serve food and meet and greet the Seniors. We provided two Shabbat programs this year (as we have in past years) and are requested to provide food and volunteers for at least two Shabbat holiday programs next year.

Levy, and E. Wertheimer. Leaders of the orphanage were equally concerned with the welfare of the Jewish elderly, and the Asylum's initial plans—indeed its By-Laws—included facilities for the aged as well. The two organizations soon divided, however, and the Hebrew Home for the Aged Disabled, formed in the early 1870s, opened its doors in 1889. Although both the Asylum and the Home continued to maintain separate facilities, the management of the two institutions merged in 1900.



"The Library," Pacific Hebrew Orphan Asylum (Divisadero Street), 1919. (Courtesy of Jewish Family & Children's Services)

Seven children were taken under the Asylum's early wings, but because no permanent home had yet been constructed, they were sent to live with families in the community. A temporary house on Mason Street was soon found while plans proceeded on a Divisadero Street property. Dedicated in 1876, the Divisadero home, complete with gardens and a play area, welcomed forty-five children onto its initial register. Another Congregation Emanu-El member, Samuel Wolf Levy, served as the Asylum's president for forty years. Levy's dedication to the welfare of children is further evidenced by his deep commitment to the Kindergarten Movement and the numerous kindergartens he helped to establish on the West Coast.

HOMEWOOD TERRACE

By the Nineteen-teens, it was apparent that more modern and accommodating facilities were needed for the growing number of Asylum residents. In 1921 the Pacific Hebrew Orphan Asylum welcomed 125 residents, ages six to eighteen, to its impressive new home on Sloat Boulevard and Faxon Street. Both the home and the organization were re-named Homewood Terrace. It was a splendid, progressive campus built on thirteen acres incorporating nine cottage homes, a playground, commissary, synagogue, gymnasium, and hospital. Homewood Terrace's cottage-type childcare campus was the first of its kind in the United States. Present at the dedicatory ceremonies in June 1921 were the Mayor of San Francisco, Mrs. M.C. Sloss, Mortimer Fleishhacker, Mrs. D.N. Walter, Max J. Brandenstein, A.L. Lengfeld, Henry Sinsheimer, and Louis Levy. Rabbi Martin A. Meyer dedicated the Schwitzer staircase leading from the playground to the main terrace.

Homewood Terrace served additional needs both during and after World War II by providing a refuge for children escaping the Holocaust. By 1965 however, diminishing demands led to the closure of this large campus, and the children were sent to seven separate homes purchased in the Richmond District. In 1977 Homewood Terrace and Jewish Family & Children's Services merged, but by 1984 it was clear that changing attitudes towards the care of orphans, coupled with greatly reduced numbers of Jewish children in need of this service, made continuation of such homes unnecessary, and the JF&CS board voted to close them.

THE BUREAU OF JEWISH EDUCATION AND ITS FORERUNNER, THE JEWISH EDUCATIONAL SOCIETY

The Guardian of Our Children's Right to a Jewish Education

In 1897 the B'nai B'rith, which had supported the Free Religious School in San Francisco for five years, withdrew its support. In response, Rabbi Jacob Voorsanger of Congregation Emanu-El, Rabbi Jacob Nieto of Congregation Sherith Israel and Rabbi M. S. Levy of Congregation Beth Israel in conjunction with State Assemblyman Julius Kahn and Emanu-El President and Vice-president, Raphael Peixotto and Jacob Greenebaum, organized the Jewish Educational Society. The aim was to "continue the Golden Chain" of free Jewish education by establishing and maintaining a free school for teaching Jewish history, religion and literature to the children of those who could not or did not belong to a congregation. The Jewish Community School System first held classes in the B'nai B'rith building on Eddy Street and the Emanu-El Sisterhood building on Folsom Street in San Francisco. In 1908 the Jewish Educational Society became an agency of the Federation of Jewish Charities and a new school was opened on Laguna Street. Since adequate funding was always a problem, the Society was reorganized in 1923 and the Federation instituted a fund-raising and membership campaign with Congressman Julius Kahn as honorary chairman. In 1949 the building in the McAllister-Fillmore neighborhood was sold and the Society moved to 639 Fourteenth Avenue. In 1958 the name was officially changed to the Bureau of Jewish Education of San Francisco, Marin County and the Peninsula and a site at Fourteenth Avenue was purchased. The primary role of today's Bureau of Jewish Education is the training of religious school teachers as well as coordination and funding of such community endeavors as the High School Havurah and the Summer in Israel Youth Program.

THE EMANU-EL KINDERGARTEN & SETTLEMENT HOUSE

Love ye then the stranger; for you have been strangers in the land of Egypt. —Deuteronomy

San Francisco's San Bruno Avenue neighborhood, also known as "out the Road," was located in the southeastern part of the City, adjacent to Bayshore Boulevard. After the 1906 earthquake and fire destroyed the South of Market area which had been home to many of San Francisco's Jewish immigrants, newly arrived Eastern European Jews began moving to "the Road." The indisputable nexus of both Jewish and non-Jewish activity in this San Bruno Avenue neighborhood was the Emanu-El Kindergarten and Settlement House, more popularly known as the "Clubhouse" or the "Esther Hellman Settlement House." Founded in 1918 by the San Francisco Section of the National Council of Jewish Women, most of its financial support came from members of Temple Emanu-El. Temple Emanu-El also operated its religious school. Grace B. Wiener, Settlement House director, social worker and teacher, was the daughter of Emanu-El's sexton. She also taught at the Temple Emanu-El Religious School on Sutter Street. The "Clubhouse" soon came to play a much appreciated role in the lives of the Jews of "the Road."

During the 1920s the "Clubhouse" played host to everything from concerts and dances to confirmations, weddings and nearly every other type of social event attended by "the Road's"

created Museum Committee's first chairperson. Handsome bronze-framed display cases were installed, first in the foyer of the Main Sanctuary, then in the Reuben R. Rinder Chapel corridor. Most recently, a suite of specially designed cases was built in the Martin A. Meyer Reception Room as well, greatly augmenting the Museum's exhibition potential. The Temple Museum of Congregation Emanu-El was dedicated at a special service on June 15, 1957. Elizabeth S. Fine, the Rabbi's wife, took a special interest in the museum and, in 1974, Rabbi Fine and his children established the Elizabeth S. Fine Memorial Art Fund in her memory. In 1981 the Temple Museum was formally named The Elizabeth S. Fine Museum and in March 1999, soon after the death of Rabbi Fine, was officially renamed the Elizabeth S. and Alvin I. Fine Museum of the Congregation Emanu-El.

The Fine Museum comprises archival materials (including Congregational records, correspondence, sermons, photographs, and ephemera) and Judaica which, when not on display, are housed in the Bess G. Altman Museum and Archives Room. The Judaica collection includes hundreds of rare and beautiful artifacts—everything from tapestries, torah ornaments and household ritual objects to paintings, works on paper and books (including Bibles). Many are donations from families descended from the Temple's founding members, congregants and friends of Emanu-El. Together, the Archives and Judaica bear eloquent witness to the continuity of Jewish tradition as well as Congregation Emanu-El's vibrant 150-year history.

THE TEMPLE EMANU-EL PRESCHOOL & EARLY EDUCATION PROGRAMS

The Temple Emanu-El Preschool provides a safe, nurturing and supportive environment that promotes the physical, social, emotional, and cognitive growth of young children while responding to the needs of families. The Preschool curriculum emphasizes learning as an interactive process where children are given the opportunity to explore, question and practice in order to discover the world around them. The program maintains an excellent child to staff ratio with a professional, competent and caring staff. The developmentally appropriate curriculum includes: creative arts, dramatic play, large and small motor activities, music, storytelling, cooking, outdoor play, Jewish values, traditions, and holiday celebrations. The Preschool, acknowledged as one of the best in San Francisco, has 124 children enrolled. In 1997, it expanded by adding a class for two-year-olds. It is accredited by the National Association for the Education of Young Children. In addition to the Preschool, Temple Emanu-El also offers the following programs for toddlers and their parents: Building Blocks, Stepping Up, a Pre-Kindergarten, and a Summer Program.



*Congregation Emanu-El Pre-School activities, 1999.
(Fine Museum Archives, Congregation Emanu-El)*

Walk. And there are always collection barrels outside for donations to the San Francisco Food Bank. Congregation Emanu-El provided over 35,000 pounds of food in the past three years from its High Holy Day Food Drives alone. In addition to the projects highlighted in this exhibition, there are several with which the Congregation is affiliated through the support of our clergy or various constituent groups within the congregation. It is through on-going programs such as these that Temple Emanu-El seeks to heal, fulfill and sustain the physical *and* the spiritual well-being of all its communities.

EMANU-ELDERS

Emanu-Elders was established in December 1980 for members of Congregation Emanu-El, sixty years of age or older, interested in attending regular monthly programs of special lectures, films and musical entertainment. The club also plans and implements occasional day trips to popular destinations or unusual attractions. Another favored activity is the club bridge group, open to members familiar with the game as well as those who wish to learn. Lessons, from professional bridge teacher Leon Rudee, are available at a nominal fee. The first president of Emanu-Elders, Delpha Links, served with a staff of officers composed of Henry Adams as vice-president and program director, his wife Myrtle Adams as secretary, and Saul Madfes as treasurer. Hiram Gover served as the club's second president and Jeanette Hodes is currently president.

THE EMANU-EL COMMUNITY SERVICE COMMITTEE

The Emanu-El Community Service Committee was formed in the mid-1980s to enable congregants to broaden their Jewish sense of social commitment. The Committee established numerous opportunities for Temple members to act on their Jewish values by creating a more caring community. Projects include contributing funds to the Temple's AIDS Relief Fund, helping San Francisco's homeless by supporting Central City Hospitality House and tutoring students at Back On Track, a nationally recognized joint venture that brings together volunteer tutors from the congregations of San Francisco's Third Baptist Church and Temple Emanu-El. In 1990, the Evelyn and Walter Haas, Jr. Fund made a \$500,000 pledge to help leverage a \$2 million endowment that would channel donations and volunteers into community service programs sponsored by the Temple. The goal of the endowment is to enable the Congregation Emanu-El community to have an ongoing impact on the social service needs of the San Francisco Bay Area and to encourage significant giving and volunteer service in partnership with the Temple.

THE ELIZABETH S. & ALVIN I. FINE MUSEUM

The Elizabeth S. and Alvin I. Fine Museum of Congregation Emanu-El integrates Jewish art and history into the very heart of the Temple community while simultaneously sharing that art and history with the greater community through a regular series of exhibitions—more than 150 shows since its founding in 1950 by Rabbi Alvin I. Fine. Rabbi Fine viewed the arts as a fundamental expression of Jewish spirituality and a temple museum as a place in which congregants could "worship the Lord in the beauty of holiness." In 1950 he formed a committee to establish an archives and museum. Mrs. John C. (Bess) Altman served as the newly

residents. The Clubhouse offered an Esther Hellman Mothers' Club as well as a Maimonides Men's Club. Domestic instruction and Hebrew lessons were also available. On a more critical note, Mount Zion Hospital personnel provided a baby clinic. Cantor Rinder administered the Sabbath School and taught the confirmation class. Grace B. Wiener and Florence Hellman Ehrman, Sidney Ehrman's wife, worked with Cantor Rinder to insure that "the Road's" young people received the same educational opportunities in liberal Judaism enjoyed by Temple Emanu-El members. By way of easing assimilation, students also learned American "manners," however, it was equally important not to disrupt or offend the cultural and religious traditions many of these students received at home, so *kashrut* laws were strictly observed.

As vibrant as the Clubhouse was, it could not survive changing demographics. In the 1930s and '40s, as residents of "the Road" became more affluent, they began moving to larger Jewish neighborhoods such as the Fillmore-McAllister area. The "Clubhouse" had served its members well, but the immigrant-oriented needs which had necessitated its creation were no longer pressing.

Reminiscence of a Clubhouse resident:

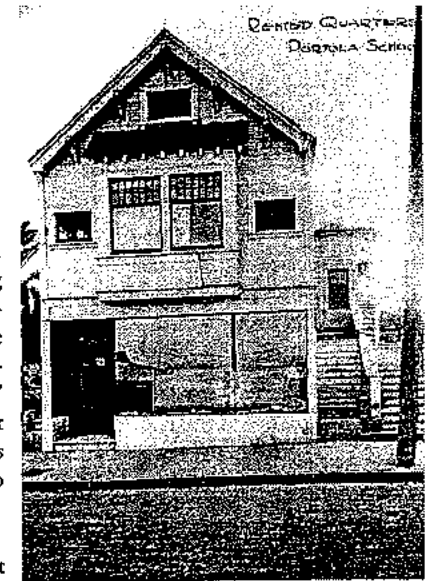
"I remember going every day after school to take lessons—dancing, sewing, art, cooking, each costing a nickel or a dime. I remember Miss Wiener. She was large and wore black and was as important to me, an eight-year-old, as God."

THE EMANU-EL SISTERHOOD FOR PERSONAL SERVICE

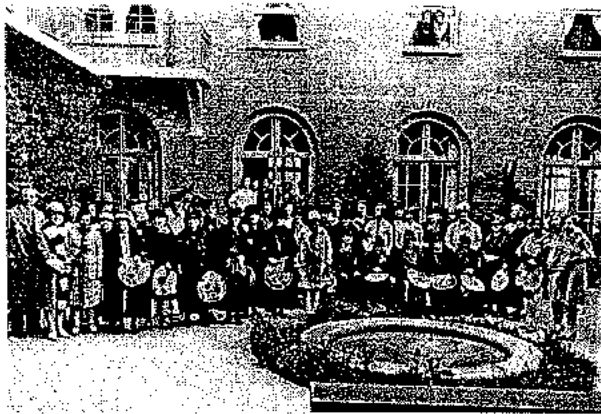
A home for many girls with a modern mother of the highest type and devoted and inspiring relatives, who bring in from the outside, ideas, variety of suggestions and a constant sympathetic understanding—such is the home atmosphere of the Emanu-El Sisterhood.

—Dr. Adelaide Brown, California State Board of Health, 1923

Conceived in 1894, the Emanu-El Sisterhood for Personal Service was founded "to exercise an educational, social and humanitarian influence on all those who come within its confines." It was a very different San Francisco that greeted the waves of largely Eastern European Jews arriving in the 1880s and 1890s than that encountered by their Gold Rush predecessors. No longer an unsettled frontier ripe with possibilities, it was now more difficult to find opportunities in San Francisco's increasingly circumscribed society. Many immigrant families required



*San Bruno Avenue Clubhouse,
2574 San Bruno Avenue, 1918.
[From the Western States Jewish History
Quarterly, January 1979] (Courtesy the
Western Jewish History Center,
Magnez Museum, Berkeley)*



Exterior, Emanu-El Sisterhood Residence Club, c. 1923. (Courtesy the Western Jewish History Center, Magnes Museum, Berkeley)

assistance to survive this transition, making the need for social welfare organizations as great as it had been when the Eureka Benevolent Society emerged in 1850. Rising to the challenge were Rabbi Jacob Voorsanger and the women of Temple Emanu-El who founded the Emanu-El Sisterhood for Personal Service. As its first president, Bella Lilienthal, stated in the organization's *First Annual Report for 1894-1895*, "Scarcely were we organized...when numer-

ous appeals for aid made the necessity of our existence apparent." In its first year alone, the Sisterhood assisted 424 families, and its Employment Department received 304 applications.

Part of what makes the Sisterhood so intriguing are contemporary comments indicating that it introduced an entirely new form of social welfare to the West Coast. Rather than continue in the traditional vein of charitable contributions for the needy, it termed itself a philanthropic organization whose educational and technical training programs provided skills for independent economic and social survival. They sustained clients through times of need by dispensing food, goods and services, but they never provided money. Sisterhood continued to minister to those in distress, but it was becoming clear that future goals centered on educational and preventive work within a nurturing environment. What they created in their first independent building on Golden Gate Avenue in the Fillmore-McAllister area—a largely immigrant Jewish neighborhood—was a settlement house designed to help immigrants adapt to life in America. As the organization progressed, however, its primary focus began shifting towards the needs of young Jewish working women and would soon acquire the distinction of becoming the first and only home for Jewish working girls in San Francisco. Many of the girls came from the Pacific Hebrew Orphan Asylum, from other parts of the state, country or abroad, and from families simply unable to maintain their daughters while they attended school or began working careers.

Demand for the Club was tremendous, fostering plans for a new building as early as 1915, but economic conditions and World War I forced postponement. Then, in 1921, the Sisterhood began its transformation from a settlement house to a dedicated residence for San Francisco's growing number of young Jewish working women. The time had come to construct a building suitable "for the lonely young girl in the big city, instilling in her the ideals and standards of clean, fine womanhood." Julia Morgan was hired as the architect with Dorothy Wormser as her associate. The cornerstone for this historic building on the corner of Page and Laguna streets was laid on December 18, 1922, and on Sunday, October 21, 1923 it opened. The new "Sister-

BENJAMIN HARRISON SWIG & CAMP SWIG

One of the key elements in the revival of Reform Judaism in Northern California was the establishment of Camp Saratoga in the Santa Cruz Mountains. This retreat for young people in Northern California was a result of the friendship and respect between Rabbi Alvin I. Fine and Benjamin Harrison Swig. Rabbi Fine felt there was a need for such a camp and when he shared his dream with his friend, Ben Swig, Swig suggested the Kathleen Norris estate in the Santa Cruz Mountains as the ideal place. Working with the Union of American Hebrew Congregations (UAHC), funds were raised. Since 1965, the camp has been known as Camp Swig. In 1996, Camp Swig was joined by Camp Newman in the Santa Rosa area as the UAHC Camps For Living Judaism: Camp Swig and Camp Newman.

Benjamin Harrison Swig was born in Tauton, Massachusetts in 1893. Successful in Boston business and real estate, he moved to San Francisco in 1946. Here, his real estate investments included the Fairmont Hotel as well as other developments. In addition, he became one of San Francisco's leading philanthropists, giving generously to Jewish, Catholic and secular causes including universities, hospitals, youth groups, social service agencies, the United States Armed Forces organizations, and many Israeli causes. He was also very active and influential in the Democratic Party. Mr. Swig died in 1980.

THE TRADITION CONTINUES: CONGREGATION EMANU-EL TODAY

Though shalt open wide thy hand unto thy brother, to thy poor, and to thy needy, in thy land.
—Deuteronomy

Congregational needs have changed since Temple Emanu-El's founding, yet the fundamental striving for *mitzvot* has not. In its third segment, *We Worshipped Here* is proud to showcase an array of programs that keeps the Jewish spirit of *Tikkun Olam* (Healing of a Broken World) alive at Emanu-El today. These include congregant-oriented programs like Havurah and the Jewish Knowledge College and community-oriented services such as the Mitzvot Corps, in which Seventh graders from the Temple's Religious School engage in social action projects. Other programs include the Back-on-Track tutoring project and Sukkot in April, the Jewish community's response to Christmas in April, where volunteers gather once a year to repair and construct housing for low income residents. Another worthwhile program is the PE'AH Food Garden at the Cemetery. Started by members of the congregation, the PE'AH Garden is based on the commandment to leave the corners of our fields for the poor. Emanu-El's version takes place in a greenhouse and garden at Home of Peace Cemetery, where volunteers from the Congregation cultivate and harvest organic vegetables that are then donated to the San Francisco Food Bank. Members of Temple Emanu-El also participate in a twice yearly Blood Drive and the annual Race for the Cure to raise money for breast cancer research as well as in the annual AIDS

Tiburon and for his 5:00 a.m. camp hikes, for which he would not so gently awaken his troops by lifting up their heads. Scouts were trained in Semaphore Code signaling as well as sign language.

As a strong environmentalist, "Pie" Myer was concerned about chopping down trees for a merit badge in Axe Technique (a process now enacted on felled timber). To replace the downed trees he suggested that the Scouts make tree planting a part of their projects. They did, and today a Memorial Grove is dedicated to "Pie" Myer at Camp Royaneh. "Pie" was also demanding as a swimming instructor. He trained his Scouts at Sutro Baths and produced a number of outstanding aquatic athletes. When the Scouts answered the roll call each Friday night at Scout meeting, they were expected to respond "Present in Uniform—Seven Good Turns." "Pie" instilled in his Scouts that each day they must not just think about others but actually do something for someone else. This was the basis for forming lifelong patterns. "Pie" interviewed not only potential members, but their parents as well, and often would join a Scout's family for dinner on Friday. Temple Emanu-El, as sponsor of Troop 17, was most fortunate to have had "Pie" Myer's strong, character building leadership for so great and formative a span of years.

WE ARE SEVENTEENERS

*We are Seventeeners,
Scouts who forge ahead,
We are prepared to do our best,
And boost the Gold and Red.*

*San Francisco's Area Council,
Watches us so keen,
And when they see the thread,
Of our garters red,
Then they'll know it's Seventeen.*

ARTHUR H. "PIE" MYER

To remember Arthur H. "Pie" Myer is to remember a remarkable man, one who touched many lives and proved a motivating, positive force for all who knew him as Scoutmaster of Congregation Emanu-El's Troop 17. "Pie" Myer was born in San Francisco November 17, 1886. In 1913, when Scouting was only three years old and had just arrived in this country, "Pie" joined the Scouting movement as a leader, thus launching his lifetime avocation. In 1916, while Scoutmaster of Troop 1 in Bakersfield, he became the first Eagle Scout in California. In 1931 "Pie" visited the principal of Lowell High School, Mr. Crofts, and from that meeting Lowell decided it was time to award him a diploma. So, at age forty-five, "Pie" Myer graduated from high school in the company of the Senior Scout of Troop 17, a story which appeared in Ripley's *Believe It or Not*. Pie was a chemist with Standard Oil Company in Richmond where he worked for thirty-seven years. In retirement his wife said she didn't have to wait long to know what to expect. Instead of 35% of his time being devoted to his Scouting, the ante was raised to 75%!



Arthur H. "Pie" Myer, 1960.
Photograph by San Francisco
Examiner. (Courtesy of
Barbara Myer Klein)

hood," as its residents affectionately called the Residence Club, accommodated sixty girls in a spacious, modern, four-story building complete with everything from a central patio, a roof garden "for sun baths and complete relaxation," a recreation hall with stage, and a library lounge, to a living room, dining room, kitchen, and, of course, bedrooms.

The majority of residents were women in their twenties who worked in retail sales and attended courses aimed at improving opportunities for career and social advancement, but educational, vocational and recreational programs designed to help each girl become "a better citizen and a valuable member of the community" continued to be offered. In 1942 the Sisterhood began welcoming non-Jewish women for the first time. It continued to thrive throughout the 1950s, but societal and neighborhood changes in the 1960s began to take their toll. Fewer and fewer of the residents were Jewish, and the Page and Laguna location, once part of a larger Jewish neighborhood, had itself become less and less so. As the Residence Club strayed farther from its original purpose it became clear that its existence was no longer relevant. In December 1969 the Sisterhood was sold to the Zen Center, which continues to operate within its lovely Julia Morgan structure today.



Sitting Room, Emanu-El Sisterhood Residence Club, c. 1923. (Courtesy the Western Jewish History Center, Magnes Museum, Berkeley)

EMANU-EL SISTERHOOD FREE POLYCLINIC

The most notable triumph of philanthropy is to minister to the sick poor.

—First Annual Report of the Emanu-El Sisterhood Polyclinic, 1904

Perhaps the most daring and progressive enterprise embarked upon by the Emanu-El Sisterhood for Personal Service was the creation of a Free Polyclinic to serve the needs of Jewish immigrants who had neither access to, nor the resources for, proper health care. Located at 223 Seventh Street, it was situated in the heart of San Francisco's South of Market neighborhood where a large proportion of these immigrants lived. Despite opposition from prominent physicians as well as some members of the Sisterhood Board, the Free Polyclinic was incorporated on January 28, 1903 with Albert Abrams as its President and Dr. William C. Voorsanger as its Medical Director. The Polyclinic owed its existence in large part to Blanche (Mrs. Max) Schwabacher, whose generous donation in memory of her mother made the purchase of medical equipment possible. Other contributors included Mrs. A. Fleishhacker, Mrs. A. Franklin, and Mrs. Daniel Roth. Those who prophesied a fiasco were soon proved wrong. In its first year, three new clinics were added, a course of public lectures on hygiene and disease prevention was started, an arrangement was made with hospitals to treat Polyclinic patients at a reduced rate, and facilities for treating patients at home improved. Most telling, however, was the fact that

6,356 cases—an average of 24 per day—were treated. The Polyclinic's departments included Medicine; Surgery; Diseases of the Eye; Diseases of the Ear, Nose and Throat; Diseases of Women; a Genito, Urinary Clinic; Diseases of the Stomach; an Orthopedic Clinic; Diseases of the Skin; and a Dental Surgery Clinic. In one sense the Polyclinic's naysayers were correct, but not as they suspected: the Polyclinic proved too successful. Demand was high and the dedication of the clinic's staff laudatory, but constant financial difficulties soon led to its incorporation into Mt. Zion Hospital, where the Polyclinic's former director, Dr. William Voorsanger, became Chief of Medicine.

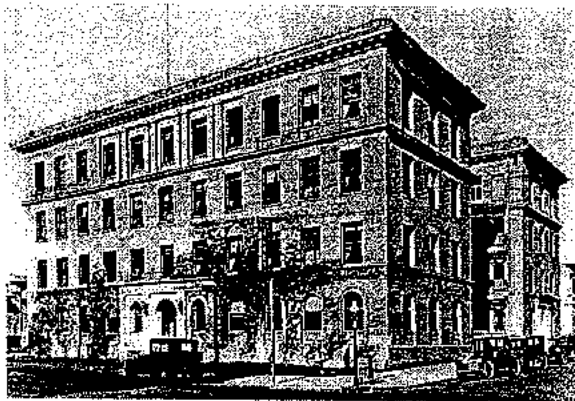
CHEVRA KADUSHA, 1888–1919

The women of Congregation Emanu-El, participating in programs designed to help recent immigrants to San Francisco, recognized the need for a burial society that would assist indigent women and children unable to afford proper religious burial. Thus, in 1888, Chevra Kadusha was founded. It was included as a participant in the Jewish Federation agencies in 1912, and in November 1919 it entered into negotiations to merge with Sinai Memorial Chapel.

THEY HAD A VISION: THE FOUNDING OF MOUNT ZION HOSPITAL

During the 1850s San Francisco's City and County Hospital, French Hospital, German Hospital, and St. Mary's Hospital were all established. Although many of the city's French and German Jews served on their boards, there was no "Jewish" hospital offering the atmosphere, care and sensitivity specific to Jewish cultural and religious needs.

At the age of twenty, Frederick Levy Castle, an English Jew and one of the founders of Congregation Emanu-El, arrived in San Francisco where he prospered in business and became active in many organizations. In the 1880s there was great concern for a new wave of immigrants who required medical care within a Jewish atmosphere. This reality, coupled with the unfortunate death of Mr. and Mrs. Castle's son in a "city" hospital, prompted a meeting at the Castle's home on November 3, 1887 in which forty-three Jewish citizens began making plans to fulfill this need. As a result, the Mount Zion Hospital Association was formed, to be supported by the Jewish community for the purpose of aiding the indigent sick without regard to race or creed. Articles of Incorporation were adopted on November 5, and by November 7 a Board of Directors had elected Frederick Castle as the Association's first president. A meeting in the vestry of Temple Emanu-El on December 16, 1888 saw adoption of bylaws and a constitution and intensified fundraising efforts to build a hospital "affording surgical and medical aid, com-



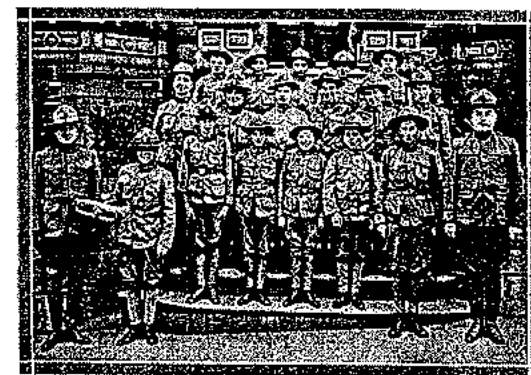
Mt. Zion Hospital, 1925. (Courtesy the Western Jewish History Center, Magnes Museum, Berkeley)

practicing," a habit Emanu-El athletes were determined to emulate. Emanu-El girls were just as enthusiastic about athletics as their male counterparts, and in 1915 a Girls' Athletic Club, composed of tennis players desirous of engaging in games and tournaments, was established. By January 1916 the Club had grown to include not only a tennis team and a "good basketball team," but an "indoor baseball team that is not afraid of boys!"

Eventually, both the girls' and the boys' teams encompassed basketball, baseball, tennis, and track. Athletes skillful enough for "first teams" were honored with "Block E" sweaters. Children participated in "monster Block E" rallies, and winning a city-wide championship was the goal of every team. Rabbi Meyer's enthusiasm for Jewish youth athletics remained constant throughout his tenure, and when the time came for Emanu-El to construct its new Lake Street temple, it was his vision that ensured inclusion of a full-scale gymnasium. Although many sports were played at Emanu-El, basketball was by far the most popular, with various weight-based teams providing opportunities for a range of competitors. It was a fondness that proved particularly long-lived. In 1952, Robert Shimoff joined the Temple Emanu-El Religious School faculty as a confirmation class teacher. Soon thereafter he began coaching the Temple's basketball team, founded the Jewish Youth Athletic League and remained active in Emanu-El basketball until his retirement in 1981. The Temple House gymnasium continued to serve as the home of Emanu-El sports until its renovation to the present-day Guild Hall in 1989.

TROOP 17

At the urging of Rabbi Martin Meyer, Congregation Emanu-El began sponsoring Scouting as a Sunday School activity in 1916. Mr. Bush served as its first Scout Master. Two years later, in 1918, Emanu-El's soon to be renowned Troop 17 was officially formed. In 1922 a substitute Scoutmaster arrived from the East Bay to fill in for a couple of months. The Scoutmaster was Arthur H. "Pie" Myer who would remain Troop 17's respected and beloved Scoutmaster for the next forty-two years. During "Pie's" tenure, more than 300 boys would become Eagle Scouts, gaining Troop 17 the sobriquet the Eagle Machine. When Troop 17 moved into Congregation Emanu-El's newly built Lake Street Temple House, provisions were made for the Boy Scouts by providing basketball hoops and space for races and meetings. Initially, at least four Scout troops met in the Gym in addition to Troop 17, which became one of the best-known troops in the country. Scouts were expected to attend summer camp at Camp Royaneh in Cazadero. During the year occasional visits were also made to Camp Lienthal in Marin County. "Pie" was famous for leading his Scouts on bird hikes in



Troop 17 with scoutmaster Bernard Wolf and assistant scoutmaster Joel Nelson, 1918. (Reproduced from The Scroll, June 1918. Fine Museum Archives, Congregation Emanu-El)

THE PATHFINDERS & THE REVIEWERS

Founded by Rabbi Martin A. Meyer in 1921, the all male Pathfinders were composed at first of thirty selected post confirmands who met every other week in the Rabbi's Jackson Street home. Although originally a select society that chose its members, Rabbi Newman later persuaded its leaders to open the group to all interested youth. As a cultural and service organization, the Pathfinders grew to include college students as well as high school students. Meetings were serious, governed by Robert's Rules of Order, with jackets and ties required. Most were devoted to current topics, often with presentations by prominent speakers. The Pathfinders originally met in members' homes, but found a more permanent forum in the new Emanu-El Temple House's Martin A. Meyer Memorial Room, which was dedicated by the Pathfinders. (This room no longer exists, having been incorporated into the vaulted ceiling of the Rinder Chapel.) Many of Temple Emanu-El's Religious School Faculty members as well as other Temple activity leaders were recruited from the Pathfinders and its later female counterpart, the Reviewers.

In 1928 Rabbi Newman's wife, Lucille, formed the female counterpart of the Pathfinders—The Reviewers—which proved a highly successful social and cultural organization in its own right. Their prime object was to review and discuss contemporary books and topics, but they also convened lectures by speakers representative of different women's vocations. The girls were voted in from each Confirmation class. A favored social occasion was an annual dance, usually held at the Lake Merced Golf and Country Club, with the Pathfinders.

ATHLETIC CLUBS

Two of Rabbi Martin A. Meyer's chief goals for Temple Emanu-El were strengthening his congregation's ties to Judaism and forging greater unity within San Francisco's disparate Jewish population. One way of accomplishing these objectives was by reaching out to Jewish youth. In addition to religious school, what better means than healthy athletic competition? As an incentive, Rabbi Meyer helped to form a Jewish athletic league composed of students from religious schools throughout San Francisco. The benefits were apparent as early as 1911, when a *San Francisco Examiner* article, complete with a photograph of Rabbi Meyer acting as a track meet judge, proclaimed "Orphans Best Athletes Defeat Sabbath Schools." Indeed, the Pacific Hebrew Orphan Asylum seems to have set an example for Emanu-El's early teams, as evidenced by an April 1915 issue of *The Scroll* extolling the Asylum's "steady



90 POUND BASKETBALL TEAM
Weight basketball is an innovation of Kama'iti, but judging from the number of boys who tried out for the team, it didn't last long. The team, although it has played as yet in no regular games, has done up well in practice. Frank Hirschberg explains the team while Jerry Spiegelsman attends to the audience during their double sport manager. The situation of the team is the marvelous work of the guards—accepted with the playing of the center—the also the basket showing possibilities of the forward. In other words the team plays together and plays CLEAN, the best team anyone has seen from this city.

In a couple of years the players on this team, by leading even their respective centers "out of hands and legs," have retained confidence and are anxious to play on the national basketball team.

90 POUND BASKETBALL
The new American and European basketball team has just been completed, but under the capable leadership of Lew Hirschberg, manager, and Harold Braun, captain, several practices have already been held. The team is a little weak in the forward and guard positions as compared with their position as established by you. T. D. H.

Temple Emanu-El 90-Pound Basketball Team, depicted in The Scroll, June 1921. (Fine Museum Archives, Congregation Emanu-El)

fort and protection in sickness to deserving and needy Israelites and to others, a society to be known as Mt. Zion Hospital Association."

Raising money to build Mt. Zion Hospital proved both difficult and controversial. Some felt that a Jewish community supported hospital should serve Jewish patients only; others thought there were not enough Jews to warrant the creation of such a hospital in the first place. But the Castles and the Association's Board prevailed, and Mt. Zion Hospital opened in 1897 as a polyclinic at 317 Stockton Street, offering free services to needy Jews. By 1899 it had moved to 2311 Sutter Street. Mt. Zion received strong support from the rabbis of San Francisco, including Rabbi Jacob Voorsanger of Congregation Emanu-El. In 1905 Mt. Zion's polyclinic joined forces with the Emanu-El Sisterhood Free Polyclinic. Following the earthquake and fire of 1906, need for a more substantial hospital building became apparent. The Board attempted to raise money for the project but their vision did not come to fruition until I. W. Hellman donated \$100,000 in memory of his wife Esther. A lot was purchased at Post and Scott streets and the cornerstone laid in 1912. At the ceremony, Judge M.C. Sloss read a list from the Articles of Incorporation and commented "I desire to state that it is not generally known that the hospital is open to all who need medical and surgical treatment." The 114 bed facility that opened in 1914 is still in use today for outpatient care and physicians' offices.

By the 1930s Mt. Zion Hospital had become an important training center for Jewish interns and residents as well as a valued care and research facility utilized by Jewish doctors. However, expanded facilities were needed to sustain it as both a community and a teaching hospital. Construction began in the 1950s at Post and Divisadero streets and, from the 1960s through the 1980s, more improvements and additions were completed. Today the sounds of construction are heard again as an impressive new Cancer Institute takes shape and Mt. Zion Hospital, now Mt. Zion Campus, continues following an institutional merger with UCSF.

THE SPIRIT OF VOLUNTEERISM

She worketh willingly with her hands and she stretcheth forth her hands to the needy. The law of kindness is on her tongue. —Proverbs

"There is nothing new under the sun" only the scope and times have changed. The spirit of volunteerism has continued throughout the past decades. Through their efforts, Mount Zion volunteers have logged thousands of hours committed to improving the health of others and alleviating pain. From the beginning to the present, our Temple members have been in the forefront working with their hearts, their hands and their minds. The Ladies Auxiliary Society,



Mt. Zion Hospital Auxiliary, about 1925 (left to right: Florence Hellman, Miriam (Mrs. Sol) Kahn, Mrs. J.B. Levison, Ruby (Mrs. Abraham Lincoln) Brown, Jennie Rosenbaum). Photograph by Larry Kenney. (Courtesy the Western Jewish History Center, Magnes Museum, Berkeley)

formed in 1897 under the leadership of Charlotte Castle, functioned as the right hand of the Board of Directors. They spent long hours doing work in the kitchen and visiting patients in the wards. Mrs. I.W. Hellman, Jr. became president and other members included Mrs. Sol Kahn, Mrs. J.B. Levison, Mrs. Abraham Lincoln Brown, and Mrs. Charles Rosenbaum.

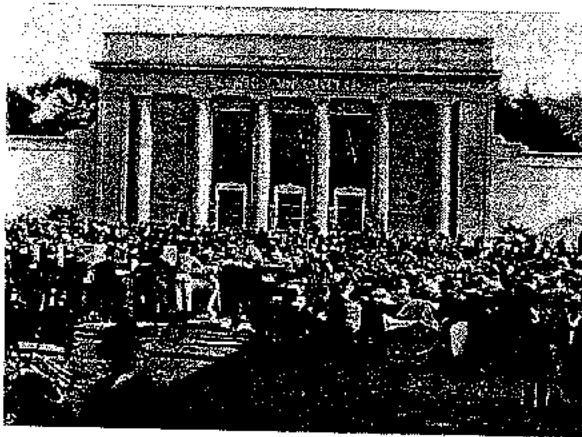
EMANU-EL AND MT. ZION STILL WORK HAND IN HAND

After a stirring sermon by Rabbi Kirschner regarding the suffering of AIDS patients in San Francisco, a committee was formed in 1985 headed by Dr. Ernest Rogers that included Dr. David Goldberg (both Emanu-El congregants) to initiate an AIDS relief and care fund at Temple Emanu-El and establish out-patient services for AIDS patients at Mt. Zion and San Francisco General Hospitals. Congregation Emanu-El was the first major congregation to promote this cause.

THE ARTS AND SCIENCES

IGNATZ STEINHART & THE STEINHART AQUARIUM

Steinhart Aquarium is a vital branch of the California Academy of Sciences, the oldest scientific institution in the West. Founded in 1853 by a group of naturalists eager to explore and record California's environment, the Academy flourished until 1906, when earthquake and fire ravaged its six-story Market Street building and destroyed nearly all of its collections. But San Franciscans soon voted to rebuild the Academy in Golden Gate Park, and in 1916 the Academy welcomed the City back to its new Hall of Birds and Mammals. Yet even as the new Hall was being unveiled, plans were underway for the next jewel in the Academy's firmament: Steinhart Aquarium. Ignatz Steinhart (1836-1917) was a successful San Francisco banker who, like his late brother Sigmund, gained renown for philanthropy. Fortunately for the Academy of Sciences, Ignatz also harbored dreams of providing San Francisco with one of the world's most advanced and diverse collections of marine life. Following a seafood lunch with Academy Director Dr. Barton Warren Evermann and Stanford University President (and ichthyologist) Dr. David Starr Jordan, Steinhart agreed to provide a bequest of \$250,000 for construction and maintenance of a new, state-of-the-art aquarium. Two provisions were requested in return: that the aquarium be named after Ignatz and his brother Sigmund (who had



Opening celebration, Steinhart Aquarium, 1923. (Courtesy the California Academy of Science Library, San Francisco)

Temple House in 1927 also included the Temple Players' inaugural production of A.A. Milne's comedy *The Dover Road*, directed by Paul Bissinger. Among other early productions were *The Circle* by Somerset Maugham and *The Devil's Disciple* by George Bernard Shaw as well as plays by Philip Barry, George Kelly and Clarence Dane. All were full length productions. The most memorable production of all, however, was certainly *The Dybbuk* by S. Ansky. Running from October 29 through November 11, 1928 it attracted more than 8,000 people and was an unforgettable experience in both the life of the Temple and the general community. In fact, it was only the second production in English of this great Hasidic folk play. Directed by the famous Russian, Nahum Zemach, founder of the renowned Habima troupe in Moscow, rehearsals lasted a solid two months. Contributions by generous donors created the guarantee fund to cover the many facets of production, including sets, music and costumes for the cast of fifty-five. Critics praised the sets, the lighting and the inspired acting, particularly of Carolyn Anspacher in the role of Leah, the girl possessed by the soul of her dead lover. Among others in the cast were Irving Pichel in the role of Rabbi Azrael; Wendell A. Phillips as Hanan; Charles Levison as Rabbi Meir; Conrad Kahn as Reb Sender; and Paul Bissinger as one of the Ba'tanim. The reviews of the play in the press were most enthusiastic.



THE TEMPLE PLAYERS

"The Dybbuk"

Directed by
NAHUM ZEMACH

PAUL BISSINGER

BEGINNING MONDAY, OCTOBER 29, 1928

The Temple Playhouse
SAN FRANCISCO

Program for *The Dybbuk*, 1928.
(Fine Museum Archives,
Congregation Emanu-El)

After more than a quarter of a century of a dark house, the Temple Players returned to the Emanu-El stage in 1973 to perform *The World of Sholom Aleichem*, which was made possible by a grant from the Jennie Baruh Zellerbach Memorial Fund. *The Dybbuk* was presented again in 1976.

JUNIOR TEMPLE PLAYERS

For the younger children in the Sunday School the Junior Temple Players provided an avenue for expression under the professional guidance of Miss Rosalie Allenberg and Mr. Carol Aronovisi. After school rehearsals were serious and demanding. Among the plays produced were *The Charm School*, a group of three one-act plays; *The Seer Looks at his Bride*, a short Hasidic play by Harry Sackler; *The Legend of Luz* by Harry Sackler; *Jeptha's Daughter* by Elma Ehrlich Levinger; Pinski's *The Stranger*, a play of Talmudic quality; *Nathan the Wise* by Gotthold Ephraim Lessing; as well as other plays of Jewish and general interest. Of particular note was the presentation in 1934 of Maurice Maeterlinck's *The Blue Bird*, directed by Miss Rosalie Allenberg.

Sisterhood case in the Martin Meyer Reception Room. The Guild's official name is now Sisterhood of Congregation Emanu-El, a member of Women of Reform Judaism, National Federation of Temple Sisterhoods. Our Sisterhood continues to make contributions as an identifiable group to our community and to our congregation.

THE MEN'S CLUB

The Men's Club was founded in 1921 by Rabbi Martin A. Meyer with Eugene S. Elkus serving as its first president from 1921–1923. Its varied programs included social, religious, cultural, educational, and welfare activities. An annual Chanukah family night dinner was held and Club members frequently conducted Friday night services at the Jewish Home for the Aged. In 1920 Rabbi Meyer felt an obligation to the Jewish inmates of the state's prisons and mental hospitals and created the Jewish Committee for Personal Service in State Institutions, later involving a corps of volunteers from the newly formed Emanu-El Men's Club. In September 1929 a meeting was held in commemoration of Palestine's Jewish martyrs. Despite the Depression, the Men's Club found employment for dozens of recently arrived German Jews. In the mid-1960s the combined Men's Club and Sisterhood held a number of joint activities with the Reverend Boswell Jones Memorial Methodist Church. Many distinguished speakers entertained the Club, including author and publicist Lincoln Steffens and author Kathleen Norris. Traditionally, an annual Political Candidates Night was held as well as a Father and Sons dinner. Jewish film festivals were also presented periodically. During the Second Ecumenical Council the Men's Club invited the Archbishop of San Francisco to speak in the Martin Meyer Auditorium, after which he was invited into the Main Sanctuary to view an art exhibit as well as the Temple proper, marking the first time an Archbishop had ever been in the Temple.

TEMPLE PLAYERS

The Temple Players formed on January 18, 1927 at the urging of Rabbi Louis I. Newman with Paul Bissinger, a student of acting at Stanford, serving as the company's guiding force and first director. Also involved were Charles Levison, who later became well known in the motion picture world as Charles Lane; Conrad Kahn, who also became associated with the motion picture industry; Mortimer Fleishacker, Jr., a future president of Temple Emanu-El (who met his wife to be, Janet Choynski, through the Temple Players) as well as many other young men and women of the Temple. Festivities marking the formal opening of the new Lake Street

passed away in 1910), and that the new facility be operated by the California Academy of Sciences. The only ingredient lacking when Steinhart Aquarium opened on September 29, 1923 was the benefactor himself, who did not live to see the splendid realization of his dream. But Ignatz Steinhart's vision of a modern aquarium for San Francisco has proved long-lived and productive, providing a vibrant center of research, education and delight for generations of scientists and visitors alike.

ALBERT M. BENDER AND THE ARTS

Albert M. Bender was perhaps the Bay Area's greatest patron of art and literature in the 1920s and 1930s. His interests extended from Asian art to American modernism and his generosity, both of spirit and money, helped to launch not only the careers of numerous artists (Ansel Adams and Jacques Schnier among them) but of institutions. His contributions of art and books to such institutions as Mills College, the San Francisco Museum of Art (now San Francisco Museum of Modern Art), and the San Francisco Art Association (now San Francisco Art Institute) provided the platform upon which many such collections came to be built. Bender was a member of Temple Emanu-El, and the Congregation benefitted from his generosity. Among the artists whose works entered the Temple's collection through Bender are Schnier, Peter Krasnow and Joseph Raphael. Bender was also involved with the Emanu-El Sisterhood for Personal Service, where he served as the President of the Columbia Park Boys Club, officially renamed The Columbia Park Boys Club Association of the Emanu-El Sisterhood during the Club's 1896–1897 fiscal year. Born in Dublin, Ireland in 1866, Albert Bender was the son of a rabbi. He emigrated to the United States at the age of sixteen and settled in San Francisco, where he eventually established an insurance business. He was never a wealthy man, but the friendship, kindness, enthusiasm, encouragement, and support he unstintingly offered extended beyond the bounds of common philanthropy. His death, in March 1941, was mourned throughout the Bay Area.

ROSALIE MEYER STERN AND SIGMUND STERN GROVE

"It seems to me that when an appeal is made in behalf of suffering humanity all should help irrespective of religion or nationality..."

—Mrs. Stern to Temple Emanu-El's Rabbi Martin A. Meyer

Among San Francisco's many parks, perhaps the most cherished summertime haunt is Sigmund Stern Grove. A recreational oasis throughout the year, Stern Grove gains even greater distinction during the summer when it hosts a series of free outdoor concerts within its natural amphitheater of eucalyptus, fir and redwood trees. A gift to the City of San Francisco in 1931 from Rosalie Meyer Stern in memory of her husband Sigmund, Stern Grove was dedicated on June 4, 1932. The first concert held within its arboreal setting was performed two weeks later by the San Francisco Symphony. It was also Mrs. Stern's directive, specified when she founded the Stern Grove Festival Association in 1938, that created the tradition of free public concerts that have delighted San Franciscans for more than half a century. Rosalie Stern's involvement with the Festival continued until her death in 1956, at which time her daughter, Elise Stern Haas, became Festival chairman. In 1969, Mrs. Haas was succeeded by her daughter, Rhoda Haas Goldman, whose son, Dr. Douglas E. Goldman, became chairman after his mother's death in 1996.

EMANU-EL CLUBMAN

Official Organ
Temple Emanu-El Men's Club
San Francisco

VOL. 7 JANUARY - 1927 NUMBER 3

PROGRAM FOR JANUARY MEETING

JUDAISM—REFORMED, ORTHODOX, CONSERVATIVE

Speakers

RABBI HERMAN LISSAUER will present the Conservative point of view.

RABBI HARRY FRANKLIN will present the Reformed point of view.

The Orthodox point of view will be presented by RABBI WOLF GOLD or his representative.

This will be the 6th meeting of Temple Emanu-El Men's Club in commemoration of the Temple House, August, Reformed and Conservative.

Come and bring your friends with you who are eligible for membership.

Next January dinner at the WASHINGTON HOTEL, 10th and Park. This dinner will be a Christmas party and the proceeds of our meeting will again be held in the fund for the Temple House.

Emanu-El Clubman, program for January 1927 meeting. (Fine Museum Archives, Congregation Emanu-El)

Rosalie Meyer Stern's family was from Los Angeles, but her husband Sigmund (whom she married in 1892) was a member of an established San Francisco family. His father, David Stern, was the brother-in-law and partner of Levi Strauss, both of whom were early members of Congregation Emanu-El. Sigmund became a successful businessman, president of Levi Strauss & Co., and, most importantly, a philanthropist in his own right. Together, he and Rosalie built a family life based on public interest and sharing. Rosalie M. Stern's



Elise Stern, Sigmund Stern and Rosalie Meyer Stern, about 1903. (Courtesy Western Jewish History Center, Magnes Museum, Berkeley)

desire to create a public park was in complete harmony with her personal interests. In 1917 she served on the Garden Committee of the San Francisco Park and Recreation Department; in 1918 she created the Garden Hospital Committee for the United States Veterans Hospital No. 24; in 1919 she became President of the San Francisco Playground Commission; and in 1932, President of the San Francisco Recreation Commission. Yet parks and gardens formed but a portion of Mrs. Stern's lifelong dedication to public service. During World War I, she served with the Red Cross at the Camp Fremont Base Hospital and had the honor of becoming the first woman Associate Field Director for military relief in the West. She also helped found the San Francisco Opera Association and the Junior Symphony; served on the boards of the Associated Jewish Charities, Pioneer Kindergarten Society and Children's Agency, Community Chest, Women's Board of the San Francisco Museum of Art (now the San Francisco Museum of Modern Art), and the Entertainment Committee for the Golden Gate International Exposition. In addition, she was awarded the Chevalier de l'Ordre National de la Légion d'Honneur for her service on the board of the World War I Fatherless Children of France.

RHODA HAAS GOLDMAN AND THE ENVIRONMENT

Rhoda Haas Goldman, a great-grand-niece of Levi Strauss and the daughter of Walter A. and Elise Haas, was born in San Francisco. After graduating from the University of California in 1945, she taught nursery school for one year prior to her marriage to Richard Goldman. But Rhoda Goldman was, as she once commented, "weaned on social consciousness" and her real career soon turned to enhancing the lives of others. She served as president of the board of directors of Mount Zion Hospital, chairman of the Stern Grove Festival, the San Francisco Foundation, and Mayor Dianne Feinstein's Committee for a Memorial to the Six Million Victims of the Holocaust (which is located near the Legion of Honor). From 1991-1993 Rhoda H. Goldman served as President of Congregation Emanu-El, during which time she celebrated her Bar Mitzvah, at the age of sixty-six. She also served on the board of the San Francisco Symphony, as director of the Levi Foundation and, in 1967, helped to found the Reach to Recovery program, a counseling service for women with breast cancer. In 1951 she and her husband established the Goldman Fund, a private foundation committed to supporting orga-

ness of this publication. The first editor of *The Scroll* was Robert Bernstein; its associate editor was Melville Kaufman; school activities were covered by Katherine Aronson, Emanuel Rosenthal and Frank Bernstein; current events were reported by Lloyd Dinkelspiel; exchanges by Joel Figenbaum; jokes by Daniel Stone; and the business staff was composed of Melville Speigl as manager and John Elsbach as associate. *The Scroll* has continued publication through the years and is now published yearly in an updated format.

SISTERHOOD OF CONGREGATION EMANU-EL

They work with their minds, their hearts and their hands.

Rabbi Voorsanger founded the Emanu-El Sisterhood for Personal Service, an effective organization doing relief work in the community as its main task with only a small role in the activities of the congregation. It was Rabbi Martin Meyer who proved instrumental in forming the Sisterhood Guild in 1917 for the specific purpose of serving the needs of the Temple. This auxiliary of 100 women under the leadership of its first president, Sophie Gerstle Lilienthal (Mrs. Theodore), worked to attract new members and by the 1920s brought dozens of new families to the Temple. During the ensuing years, the devoted members of Sisterhood continued to be an important arm of the congregation and remain so to this day. The Guild is ready at all times to cooperate with various religious school activities, such as Succoth pageants, providing Chanukah gelt, Purim masquerades, Seder dinners, and Confirmation dances.



Sisterhood Docents Committee with Rabbi Zions, 1968. (Courtesy of Nadine Rushakoff)

For their work with German emigrés in the community, Sisterhood received national recognition. As part of its education program, the Guild presented lectures by outstanding speakers, provided courses for its members and special book reviews by the rabbinical staff. While providing social events, the members worked on many fund raising projects, such as fashion shows, house tours and bazaars. They continue to staff and manage the Gift Shop. All these endeavors provide funds for needed additions to the temple as well as temple programs. One of the most successful projects was the establishment of the Docent program at the Temple. In the community, Sisterhood founded the Bible Walk in Strybing Arboretum in Golden Gate Park, which continues to be maintained by Sisterhood Funds. A yearly project is the sponsorship of a tea and entertainment for the residents of the Jewish Home for the Aged. The most recent additions to the long list of accomplishments were the renovation of the Bride's Room and the addition of a new

TOWARDS THE FUTURE, 1990–PRESENT

In 1990, Rabbi Peretz Wolf-Prusan became director of the Religious School. He added a great deal of Hebrew to the school curriculum and upgraded the early childhood activities. Also added were family education programs as well as summer and winter vacation art programs. Alongside Rabbi Stephen Pearce and Rabbi Sydney Mintz, Rabbi Wolf-Prusan has worked to revitalize the Emanu-El Temple Youth. Through ETY, they established the Youth Mitzvah Corps for community service. Joining forces with Congregations Sherith Israel and Beth Shalom, under the direction of the Bureau of Jewish Education, the high school program has greatly expanded. Once again a requirement, Hebrew is now offered through Youth and Family Education Programs, beginning in kindergarten. Family education is today the heart and soul of the Temple Emanu-El Religious School program.

MURIEL COHN

Special mention must be made here of Muriel Cohn, who served as Religious School secretary during Cantor Portnoy's tenure (and later as secretary to each succeeding Rabbi). Muriel was so much more than a secretary: with her warmth and tireless involvement she was the glue that held almost everyone and everything together at Temple Emanu-El. It was Muriel who took the initiative in collecting photographs of each confirmation class as well as the names of each confirmand—a tremendous effort which allowed the Museum Committee, through funds raised in Muriel's memory, to honor 150 years of Religious School history by installing the Confirmation Photo Gallery at Temple Emanu-El. Muriel's death on February 12, 1998 left an absence in our congregation that will never quite be filled.

THE SCROLL

Our Paper, the "Scroll," stands to support:
"Co-operation of students and faculty."
"Promotion of clean athletics."
"Feeling of good fellowship amongst pupils."
"Intellectual and moral uplift."

—Introduction to the first editorial in
The Scroll, December, 1913

Publication of *The Scroll* began in December 1913. It was Rabbi Martin Meyer's feeling that writing and journalism were very important components of the education of the young Jewish mind, not only in religious philosophy, but in world affairs and creativity as well. The publication was issued quarterly and included short stories, essays, school activities, world events, current Jewish events, poetry, and jokes. It should be noted that the students idolized their Rabbi, and their efforts to please him made *The Scroll* one of our nation's outstanding Reform religious school student publications. Rabbi Meyer's guidance and support were critical to the suc-



Premier issue of *The Scroll*,
 December 1913.
 (Congregation Emanu-El
 Religious School)

nizations involved in such fields as the environment, population, Jewish affairs, violence prevention, children and youth, the elderly, social and human services, health, education, and the arts.

Perhaps few concerns were as near to Rhoda Goldman's heart as the environment. An early testament to this love is Temple Emanu-El's Biblical Garden in Strybing Arboretum. During a conversation, Mrs. Joan Jacobs commented on the Temple Sisterhood Guild's desire to create a Bible walk in Golden Gate Park. The Park was interested, but funds were scarce. It was Rhoda Goldman who provided the impetus to fund the garden, bringing the Sisterhood's dream to fruition with a major donation in memory of Walter A. Haas, Sr. In 1990 Rhoda and Richard Goldman took their mutual love for the environment to an unprecedented level by founding the prestigious Goldman Environmental Prize. The world's largest environmental activism award, the Prize presents \$125,000 annually to six grassroots environmentalists. The Goldmans also created the \$200,000 Ken Saro-Wiwa Memorial Fund in memory of a former Prize recipient who was executed for his environmental work in Nigeria. The Memorial Fund helps to protect other activists placed in threatening circumstances by their work. When Rhoda Goldman died in 1996, the *San Francisco Chronicle* characterized her as "a woman of great heart who cared little for public acclaim but deeply about others' comfort and well-being." The legacy of her caring continues unabated thanks to the depth of her generosity and the strength of her commitments.

HATTIE HECHT SLOSS AND THE ARTS

Hattie Hecht was born in Boston on June 12, 1874, where she and her two sisters were raised by an aunt, Lina F. Hecht, following the death of their parents. In 1899 she married native San Franciscan Marcus Cauffman Sloss and together they had three children, Margaret, Richard and Frank. The commitment Mrs. Sloss would demonstrate to the cultural, charitable and religious life of her adopted Bay Area created a legacy that continues to enrich our lives today.

Mrs. Sloss's dedication to the arts was all-encompassing. In 1915 she chaired the Women's Committee of the Panama-Pacific International Exposition (serving with, among others, suffragette and San Francisco Council of Jewish Women president Caroline Sahlein and novelist and Philomath founder Bettie Lowenberg). Most enduringly, she helped to found both the San Francisco Symphony and the San Francisco Opera Associations as well as the Palestine (now Israel) Philharmonic. In 1939 Mrs. Sloss created a weekly radio program called "Know Your Symphony" that ran until 1954 when she was eighty years old. Mrs. Sloss's love for literature was as deep as her love for music, and her efforts to promote poetry were tireless. She was the literary director and president of the San Francisco Browning Society as well as the editor of *Certain Poets of Importance, Victorian Verse Chosen for Comparison*, published in 1929. She also initiated *Poetry and Prizes*, a competition whose recipients had their poems recited on radio station KYA.

Both Congregation Emanu-El and Jewish affairs in general benefitted from Mrs. Sloss's dedication. She served as the first vice-president of the Sisterhood of Congregation Emanu-El and, in the late 1920s, as head of the Sunday School Committee. In 1900 she helped to found the National Council of Jewish Women and served as its president until 1903. She was also vice

president of the San Francisco chapter of the American Council for Judaism. Although Mrs. Sloss's anti-Zionist views often proved unpopular, in 1916 she became the first president of the San Francisco chapter of Hadassah, believing it to be simply a charitable organization for the uplifting of Palestine. When the national office of Hadassah insisted that its members become Zionists, Mrs. Sloss resigned and the San Francisco chapter disbanded in 1918. Mrs. Sloss's public service ranged from the Boards of the San Francisco Community Chest and the San Francisco Associated Charities to the California State Board of Charities and Corrections (State Social Welfare Commission) from 1921-24. Eleanor Roosevelt appointed her vice-chair of the National Women's Commission on Mobilization for Human Needs in 1933, and in 1944 she became the first woman in the United States to head a federal grand jury. Hattie Hecht Sloss died on November 9, 1963. Although she never attended college (she was tutored by Harvard professors), in 1942 Mills College awarded her an honorary Master of Arts degree for her civic and philanthropic activities.

DRS. BEN AND A. JESS SHENSON AND MUSIC

Native San Franciscans, both Drs. Ben and A. Jess Shenson graduated from Lowell High School and Stanford University Medical School. Their distinguished medical careers marked only a portion of a far-reaching community involvement that included serving on the boards of the San Francisco Symphony and Opera, assisting various arts organizations and museums, promoting emerging musicians, providing scholarships for Stanford University medical students, and supporting the Jewish Home for the Aged. Their tremendous philanthropy seems to have been fueled by the words of their father Louis, who often counseled: "To give while you're living is golden. To give when you're dead is lead." Drs. Ben and A. Jess Shenson's lifelong patronage of the arts is honored at Temple Emanu-El by the Drs. Ben and A. Jess Shenson Music Endowment Fund at Congregation Emanu-El. This Fund, which pays particular tribute to the memory of the late Dr. Ben Shenson through the Shenson Memorial Concert series, supports both special musical events and such specific needs as the extensive renovation of the Temple's Skinner organ.

J.D. & HAROLD L. ZELLERBACH AND THE ARTS

Both J.D. (James David) Zellerbach and his brother Harold were born in San Francisco, the sons of Jennie (Baruh) and Isadore Zellerbach. The elder of the two, J.D. was born in 1892 and graduated from the University of California in 1913. Harold was born in 1894 and attended the University of California before graduating from the University of Pennsylvania. Both brothers held executive positions in the family business, J.D. as president of the Crown Zellerbach Corporation and Harold as president of the Zellerbach Paper Company and executive vice president of Crown Zellerbach Corporation. Despite professional demands, the Zellerbachs displayed a strong commitment to the Bay Area community as well as to the artistic and spiritual continuity of Temple Emanu-El. J.D. served as a director of Mt. Zion Hospital, executive vice president and member of the Board of Governors of the Symphony Association and member of the Board of Trustees of the San Francisco Museum of Art as well as a director of the San Francisco Opera Association. He later served as United States Ambassador to Italy from 1956-1960. Harold Zellerbach served as president of the San Francisco Art Commission and president of the Newhouse Foundation. A trustee of the University of Pennsylvania, the Zellerbach Theater at that institution is named in his honor. In 1946 Harold replaced his brother J.D. on

Cohn (Rabbi, 1860-1889) established the new Temple Emanu-El Religious School in 1871. Mrs. Prag, then principal of the History Department at Girl's High School, was hired as a teacher. She subsequently served the Religious School for twenty-eight uninterrupted years. Under Dr. Cohn's guidance the school evolved into a highly esteemed place of learning. The curriculum emphasized ancient Jewish history as well as biblical Hebrew, establishing it as a worthy competitor to Dr. Eckman's Hepzibah School. Dr. Cohn also inaugurated the Temple's first confirmation program in 1861. During his tenure at Temple Emanu-El, Rabbi Voorsanger (Rabbi, 1886-1908) welcomed all Jewish children to the school, regardless of their parents' ability to pay membership dues.

INTO THE 20TH CENTURY, 1900-1948

Rabbi Martin Meyer (Rabbi, 1910-1923) felt the need to reach out to communities that did not have religious facilities. In 1912 he established the Emanu-El Correspondence School to educate young Jews in remote areas. Reported enrollment the first year was thirty-five students from locations as far away as Idaho and Utah. Closer to home, he established religious schools in Alameda in 1913 and in San Mateo in 1915. The San Mateo branch continued into mid-century. Meanwhile, the Sutter Street location had become too small for Temple Emanu-El's growing religious school and a new building was acquired in 1911 at Sutter and Van Ness. Rabbi Meyer was also responsible for establishing the religious school publication, *The Scroll*, in 1913. Rabbi Louis Newman (1924-1930) emphasized Hebrew more than his predecessors had, making it a major part of the program in each class. By the end of 1930, each student received at least one-half hour a week of Hebrew instruction, one-third of the total class time. In 1929, Rabbi Melbourne Harris (Rabbi, 1929-1931) was hired to direct the School, becoming Temple Emanu-El's first Director of Religious Education and Activities. Among the lay members who also served as principals of the Religious School were community leaders Daniel Hone, Louis Heilbron and Marshal Kuhn. In the Religious School, Rabbis Meyer and Newman emphasized the celebration of festivals—Purim, Hanukkah, Succoth, Passover, and Shavuot as well as the staging of plays written and produced by the students and Rabbis.

RELIGIOUS SCHOOL RENAISSANCE, 1948-1990

The years after World War II saw a renaissance at Temple Emanu-El with the arrival of Rabbi Alvin Fine (Rabbi, 1948-1964) and his assistant Rabbi Meyer "Mike" Heller (Rabbi, 1950-1963). As Director of Religious Education, Rabbi Heller brought both socialization and social responsibility to many of Emanu-El's teen-agers through the Emanu-El Temple Youth Group. Enrollment in the Religious School grew to 1,151 by 1960, and sessions were held on both Saturday and Sunday mornings. The post-confirmation students attended high school classes on Sunday afternoons and also served as teaching assistants in the School. The students and their families were less interested in the Hebrew curriculum and as a result it was de-emphasized. In 1965, under Rabbi Joseph Asher (Rabbi, 1968-1985), Cantor Joseph Portnoy was employed as both cantor and religious school director. Bar and Bar Mitzvah students were obliged to take Hebrew two hours per week for two years. Assistant Rabbi Brian Lurie (Rabbi, 1969-1972) introduced the Summer Program in Israel for confirmation students, taking the first group to Israel in June 1970. This program is still active today.

CELEBRATING TOGETHER

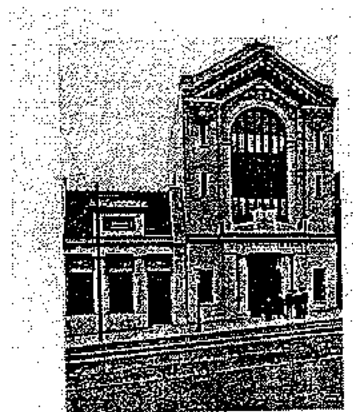
Judaism is rich in holiday traditions which sustain, honor and renew our sense of a deep and enduring heritage. Although many observances add the warmth of Jewish ritual to our homes, perhaps the most joyous and deeply felt occasions are those in which we celebrate as a community. From Passover Seders and Yom Kippur breakfasts to Sukkot gatherings and Hanukkah parties, congregational observances bind us together and ensure that no one need be alone on the holidays. After all, Congregation Emanu-El is just that—a congregation—a gathering of individuals who, together, become a family whose spiritual home can be found within the Temple's gates.



Community Seder, c. 1950. Photograph by Kuret.
(Fine Museum Archives, Congregation Emanu-El)

TEMPLE EMANU-EL RELIGIOUS SCHOOL THE FIRST FIFTY YEARS, 1849–1900

Although Judaism classes were held at Temple Emanu-El during its early years, there was never any formal Religious School until the arrival of Rabbi Julius Eckman in 1854. A meeting of "Israelites" determined, both morally and financially, to support the establishment of a school. The result was Dr. Eckman's Hepzibah School, which served San Francisco's entire Jewish community. In 1856 Emanu-El hired Daniel Levy, who would become cantor in 1857, to teach in the Congregation's newly formed Hebrew and Religious School and it was Levy who established the first Jewish day school in the basement of the new Broadway Synagogue. Mrs. Mary Prag (Congresswoman Florence Prag Kahn's mother) recalled attending the Emanu-El Sabbath School in the early 1850s. Classes were held in a home on Green and Stockton Streets. This home also served as the place of worship for the Congregation until the Broadway Synagogue opened in 1854. After Dr. Elkan



THE RELIGIOUS SCHOOL

RELIGIOUS SCHOOL TEACHERS

MRS. PHOENIX LITZBERG	MR. JOHN C. ALTMAN
MRS. HILDE ABRAHAMSON	MR. MILTON MARKS
MRS. ROSE ABRAHAMSON	MR. LEO Z. RABINOWITZ
MRS. ROSALIE LANGSCHER	MR. SANDOR EYIN
MRS. ISIDORE BERTZ	MR. MARGENT RABINOWITZ
MRS. SILVIA HIRSH	MR. MELVILLE SPIEGEL
MRS. ANNETTE M. LEVY	MR. DANIEL MOSE
MRS. JANEITE SPINDLIN	MR. JOSEPH SWART
MRS. ADA DODKINSMITH	

Temple Emanu-El Sunday School, Sutter Street and Van Ness Avenue. The Religious School held ten classrooms, offices, a library, and a chapel with a seating capacity of 300.
(Reproduced from *The Scroll*, June 1920. Fine Museum Archives, Congregation Emanu-El)

the Board of Directors of Congregation Emanu-El and then, in 1948, was elected president of the Congregation where he helped guide the transition from Rabbi Irving Reichert to Rabbi Alvin Fine. Ironically, the brothers, born two years apart, also died two years apart, J.D. in 1963 and Harold in 1965.

In memory of their mother, Harold and J.D. established the Jennie Baruh Zellerbach Family Fund at Temple Emanu-El, the proceeds of which have been used to commission many cultural events and musical compositions, including Israeli composer Sergiu Natra's *Avodat Hakodesh* or *Sacred Service*, dedicated to Cantor Portnoy in honor of the Congregation's 125th anniversary.

POLITICS, JUSTICE AND TIKKUN OLAM

Judges and officers shalt thou appoint unto thyself in all thy gates... and they shall judge the people with a just judgment. —Deuteronomy

Individuals active in the realm of politics and justice are critically placed to promote the concept of *Tikkun Olam* (Healing of a Broken World), for it is they who help shape our government and administer our laws. Without an underlying dedication to social well-being, the legislation and codes they enact would prove neither fair nor constructive. *We Worshipped Here* highlights a few of the Temple Emanu-El members who have sought ways to foster our society's health through democratic governance and judicious resolution, from San Francisco's earliest days to the present.

ABRAHAM COHN LABATT: SAN FRANCISCO ALDERMAN & FIRST PRESIDENT OF CONGREGATION EMANU-EL

Abraham Cohn Labatt was born July 7, 1802 in Charleston, South Carolina to a Dutch father and a German mother. A Sephardic Jew, he was a descendant of Abraham Cohan Labatto, a 17th century English Jew who was recorded on a "List of Jews Made Denizens in the Reign of Charles II and James II, 1661-1687." Abraham Labatt married Caroline Hyams in 1824 and together they had sixteen children. In 1825 Labatt was one of forty-seven men who organized the first Reform Jewish congregation in the United States, Beth Elohim of Charleston, South Carolina, with a view towards eliminating orthodox forms and rituals in the synagogue. Shortly thereafter he moved to Charlotte, North Carolina and then, in 1831, to New Orleans where he was a merchant and active in the Masonic movement.

Labatt moved to San Francisco in 1848 with three sons, Joseph, Samuel and Henry. He resumed his Masonic activities and may have been the first Master of the first Masonic Lodge in the West. In November 1849 he was appointed appraiser by the Customs House of the Port of San Francisco and, in 1851, was elected one of San Francisco's eight Aldermen. Shortly before that municipal election, Labatt participated in a group that met to establish San Francisco's first Jewish congregation and served as head of its building fund committee. The effort failed, and two pioneer synagogues came into being instead of one: Congregations Emanu-El and Sherith Israel. Abraham C. Labatt became the first president of Congregation Emanu-El, serving from

April 1851 until the Fall of that year, and remained an active member throughout the 1850s. Labatt's sons were equally active in both the Jewish and the general community. Henry joined the Board of Directors at Congregation Emanu-El while Joseph and Samuel helped to found Los Angeles' first Jewish organization, the Hebrew Benevolent Society, for which Samuel served as first President. In 1858 Labatt returned to Louisiana and in 1869, he moved to Waco, Texas. Ten years later he lost his wife of more than fifty-five years and moved to Galveston where he lived with his son Henry, a respected gentleman in that community. At the time of his death on August 17, 1899, Labatt was the second oldest Mason living in the United States. He was also the last survivor of the first Reform Congregation in the United States.

JULIUS KAHN: UNITED STATES CONGRESSMAN

Julius Kahn was born in 1861 in Kuppenheim, Baden (Germany) to Herman and Jeanette Weil Kahn. In 1865 Herman Kahn emigrated to California and established a ranch in Mokelumne Hill where his family joined him in 1866. Forced to leave when the land and surrounding mining operations declined, the family finally settled in San Francisco around 1877 and set up a bakery on Post Street. Julius spent a brief stint in business after graduating from Boys' High School, but his dream was to become an actor and with the encouragement of Delia (Mrs. Aaron) Stern Fleishacker, he began studying for a stage career. His acting debut, at the age of eighteen, was no less a role than Shakespeare's Shylock. In 1881 Julius departed for the East and his career escalated as he performed throughout the country with such renowned figures as Joseph Jefferson and Edwin Booth. Yet hints of his future path were already apparent as he advocated for the rights of fellow actors. In 1890 Kahn returned to San Francisco to study law. A well-liked, politically active figure, he was elected to the California State Assembly in 1892. He was also involved in a number of Jewish social organizations and a favorite of Rabbi Voorsanger, whose approval in the pages of the *Emanu-El* helped solidify his popularity. With the support of Jewish and Irish votes, Kahn was elected to the United States Congress in 1898. A year later he married the dynamic Florence Prag, whose own professional future would become inextricably linked with her husband's. In 1904 he was re-elected to Congress, marking the start of a productive, uninterrupted twenty-year service.

The two most abiding convictions of Julius Kahn's life were his Judaism and his patriotism. To Kahn, a good Jew was synonymous with a good American. Although his childhood synagogue was Ohabai Shalome (his father's bakery was located nearby), as an adult Julius became a member of Temple Emanu-El, where he was a frequent speaker. He addressed other congregations as well and was active with the Union of American Hebrew Congregations, serving on its board of civil rights delegates in 1917. Julius Kahn also believed that Jewish women should play an active role in community



Julius Kahn, 1919.
Photograph by Signal Corps
A.E.F. U.S. Army, Photographic
Laboratory. (Courtesy the Western
Jewish History Center,
Magnes Museum, Berkeley)

School of Law and Kennedy School of Government, Justice Breyer clerked for Associate Supreme Court Justice Arthur J. Goldberg. Nominated to the United States Court of Appeals for the First Circuit in 1980 by President Carter, Justice Breyer served as Chief Judge for the First Circuit from 1990-1994. In addition, Justice Breyer was a member of the United States Sentencing Commission from 1985-1989, and the Judicial Conference of the United States from 1990-1994. Justice Breyer was confirmed to the Supreme Court of the United States following his nomination by President Clinton in 1994.

CONGREGATION EMANU-EL AND THE EMANU-EL COMMUNITY

A community is often more intimate than a city or a region, and members of Congregation Emanu-El have always enhanced their Temple affiliation by transforming it into a temple community—a home for a variety of Jewish religious, social, intellectual, and artistic groups. It is this community which forms the second focus of *We Worshipped Here*.

Acceptance into mainstream society is rarely problematic for today's Jew, but in the 19th and early 20th centuries even a comparatively open-armed region like the Bay Area had its limitations. This reality made nurturing Judaism within the Emanu-El community a vital and meaningful *mitzvah*. A dynamic Religious School guaranteed the continuity of Jewish learning while then, as now, congregational Seders and other celebrations ensured that no one would be without companionship on the holidays. Temple Emanu-El's Religious School publication, *The Scroll*, provided a literary voice for temple students while keeping them informed about Jewish affairs at home and in the world; athletic clubs offered Jewish athletes an opportunity for healthy competition; Boy Scout Troop 17 and its adored leader "Pie" Meyer nurtured generations of Emanu-El boys; and the Pathfinders and Reviewers provided opportunities for young Emanu-El men and women to socialize while learning the importance of organizational outreach. The Temple Players and Junior Temple Players produced professional productions that entertained Emanu-El members and San Franciscans alike. The most memorable production of all came in 1928 when *The Dybbuk*, the great Hasidic folk play by S. Ansky, was performed. It was an historic event that attracted more than 8,000 people. The Emanu-El Sisterhood Guild and the Men's Club have always been instrumental in supporting social, cultural and charitable programs within the Temple and the community. It is organizations and efforts such as these, both then and now, which transform Temple Emanu-El into a true sanctuary, a home for members to learn, socialize and grow both as individuals and as Jews.

Marcus C. Sloss met the bright and dynamic Hattie L. Hecht of Boston while he was a student at Harvard. They were married in June 1899. Despite periodic financial hardships (including the demolition of their home after the 1906 earthquake as part of General Funston's firebreak plan), the Slosses dedicated themselves to Bay Area civil and Jewish concerns. Justice Sloss served as president of the Pacific Hebrew Orphan Asylum and Home Society; as director of Mt. Zion Hospital; as the first president of the new Federation of Jewish Charities; as a member of the American Jewish Committee; and on the board of trustees of the San Francisco Public Library. He played an active role at Congregation Emanu-El as well, serving as chairman of the finance committee appointed to raise funds for the new Lake Street synagogue. Marcus Cauffman Sloss died in San Francisco on May 17, 1958.

MATTHEW TOBRINER:

JUSTICE OF THE SUPREME COURT OF THE STATE OF CALIFORNIA

Matthew Tobriner was a versatile, admirable, progressive personality. Born April 2, 1904, he received his early education at Madison Grammar School and Lowell High School. His higher education included a B.A. degree in 1924 from Stanford University (graduating Magna Cum Laude) as well as an M.A. Degree from Stanford in 1925. At Harvard Law School he was awarded a Bachelor of Law degree in 1927. Following that he attended the University of California Law School, where he received his J.D. in 1932. As early as 1917, as a religious school student at Temple Emanu-El, this future Justice exhibited his affinity for the law by serving as literary editor of *The Scroll* and writing a fictional account of a jury trial. Among the many positions Justice Tobriner held was Chief Attorney, Solicitor's Office, United States Department of Agriculture. He practiced labor law and engaged in general practice until 1959, when he was appointed to the District Court of Appeal of the State of California. He was later promoted by Governor Edmund G. (Pat) Brown, Sr. to the position of Justice of the Supreme Court of the State of California. Justice Tobriner was the author of many articles that were published in a multitude of periodicals, including the *American Bar Association Journal* and the *Law Reviews* of Harvard, Columbia and Stanford. He was Associate Professor of Law at Hastings Law School and served on the Advisory Committee of the *Law Journal*. A noted Democrat, Justice Tobriner was very active in the Democratic Party where he served in various positions.

STEPHEN BREYER:

ASSOCIATE JUSTICE, SUPREME COURT OF THE UNITED STATES

Temple Emanu-El taught me about Judaism, about Jewish history, and about the spiritual significance of my religion. What I learned there as a child has lasted, providing help in many ways throughout my life. —Justice Stephen Breyer

Stephen Breyer was born in San Francisco in 1938, the son of Irving G. and Anne R. Breyer. He attended religious school and was confirmed at Temple Emanu-El in 1953. After attending Lowell High School, Breyer went on to graduate with Great Distinction from Stanford University in 1959, receive First Class Honors from Oxford University, Magdalen College in 1961 and graduate *magna cum laude* from Harvard Law School in 1964, where he also served as articles editor for the *Harvard Law Review*. Prior to assuming professorships at the Harvard

work and was a strong proponent of Jewish Women of San Francisco and B'nai B'rith. Of equal importance to him was Jewish education and, along with Rabbis Jacob Voorsanger, Jacob Nieto (Sherith Israel) and Myer S. Levy (Beth Israel) he helped to establish the Jewish Educational Society of San Francisco. Although his addresses in Congress were often peppered with references from both Jewish and Christian scripture, his religious beliefs did not take precedence over political views. Indeed, his fierce American patriotism led to a strong disavowal of Zionism, for he felt allegiance to a Jewish state conflicted with one's loyalty to America and clashed with the fundamental American policy of separation between Church and State.

Julius Kahn's most prominent Congressional work was done on behalf of the military throughout the period surrounding World War I. His tremendous loyalty to the United States (born of a belief that "only in America" could a Jewish immigrant youth such as himself rise to a position of national respect and power) led to ardent support for anything that helped preserve and protect this country. He was highly influential in the passage of the selective draft law and served as the Chairman of the House Military Affairs Committee in 1919. Weakened by illness, Julius Kahn returned to San Francisco in 1924. He died on December 18, 1924 at his home at 2712 Webster Street and lay in state at San Francisco City Hall. A military procession accompanied his body to Temple Emanu-El for services prior to his interment in Home of Peace Cemetery. He was genuinely mourned by colleagues in the House of Representatives, who honored him with a day of memorial addresses on Washington's birthday in 1925.

FLORENCE PRAG KAHN:

TEACHER & UNITED STATES CONGRESSWOMAN

Florence Prag Kahn was born in Salt Lake City in 1866, the daughter of Conrad and Mary (Goldsmith) Prag. Originally from Warsaw, Poland, Conrad Prag arrived in San Francisco as a '49er, attended the first Yom Kippur gathering in 1849 and helped to found Temple Sherith Israel. Mary Goldsmith was a San Francisco pioneer as well, having arrived as a child with her father during the Gold Rush. Conrad Prag died when Florence was ten, leaving Mary and the child alone. To support them, Mary Prag turned to teaching. It proved an impressive career that lasted well into her eighties. Florence would prove a worthy successor to her mother. She hoped to become a lawyer after graduating from the University of California in 1887, but family finances made further schooling impossible and Florence began to teach. The first San Francisco public school teacher with a university degree, she taught at Lowell High School until her marriage to newly elected Congressman Julius Kahn in 1899. They moved to Washington, where Florence became her husband's private secretary and guiding force. The Kahns were a popular couple, as evidenced by Florence's election as secretary of the Congressional Club in 1917. Despite numerous obligations, this strong-willed woman managed to promote her own interests, among them an abiding concern for Judaism. She was involved in the San Francisco Jewish Congress and, despite her husband's ardent anti-Zionism, became a member of Hadassah. She also helped to organize the Jewish National Welfare Fund in 1925. As Julius' health declined, Florence became increasingly involved with his congressional duties. When he died, in 1924, she was well-prepared to assume his place in Congress. Her constituents clearly agreed. The first Jewish woman in the House of Representatives, Florence Kahn's tenure encompassed six consecutive terms, from 1925–1937. In 1940 she was named California's most distinguished woman in politics by the Women's Board of the Golden Gate International Exposition.

Described by one historian as "witty, forthright, opinionated, a highly colorful character," Congresswoman Kahn was an effective legislator who, like her husband, did much to support the Bay Area. Construction of the Bay Bridge was one of the many projects for which she won congressional approval. She served on numerous committees, among them Education, Appropriations and Military Affairs. Dedicated to national security, she was dubbed the "mother of the bureau" by J. Edgar Hoover for her role in helping to create the F.B.I. She even had the distinction of being the first Republican invited to dinner at the White House by President Franklin D. Roosevelt. Congresswoman Florence Prag Kahn died at her home in San Francisco on November 16, 1948, and is buried with her husband in Temple Emanu-El's Home of Peace Cemetery.

MILTON MARKS, JR.: CALIFORNIA STATE SENATOR

Born in 1920, Milton Marks, Jr. was the son of Milton Marks, Sr., an Assemblyman, Assistant City Attorney and San Francisco Supervisor. Like his father, Milton Marks, Jr. attended Temple Emanu-El Religious School, where his talents were soon evident. He graduated from Galileo High School, Stanford University and the San Francisco Law School. During World War II, Marks served in the Army, rising to the rank of major by the time of his discharge in 1946. Obviously a leader among people and a voice for those who did not have a voice, "Uncle Miltie," as he came to be affectionately known, went on to enjoy a thirty-year career as a State Assemblyman, San Francisco Municipal Court Judge and a California State Senator—a position he held from 1967 until 1996, when he was forced to leave due to term limits. Shortly thereafter, he was named to San Francisco's Commission on the Status of Women by Mayor Willie E. Brown, Jr., a position he held until his death in 1998. Serving a tremendously diverse constituency, Senator Marks remained attentive and responsive to all. He left an impressive legacy of environmental, governmental and civil legislation, most notably the creation of the Bay Conservation and Development Commission, the Office of Historic Conservation, the Little Hoover Commission (to monitor governmental waste), a state anti-drug program, and protection for the rights of the disabled. Among the numerous comments made upon Senator Marks' death in 1998 was this from State Senator Quentin Kopp: "He was a man of many talents and emblematic of a family which devoted itself to San Francisco. He was San Francisco's most dogged campaigner. Nobody surpassed him for faithfulness to civic and community events. And he was a sweet man."

DIANNE FEINSTEIN: UNITED STATES SENATOR

For my family and me, Temple Emanu-El has been more than just the 'Temple in our backyard.' It has been a house of learning, a house of worship, and the home of a warm and loving community with whom we have been privileged to share so much of our lives.—Sen. Dianne Feinstein

Senator Feinstein was born in San Francisco in 1933 and received a B.A. in History from Stanford University in 1955. In 1960 she was appointed to the women's parole board by California Governor Pat Brown, a position she held until her election to the San Francisco County Board of Supervisors in 1969. Following the tragic assassinations of Mayor George Moscone and Supervisor Harvey Milk in November 1978 she was appointed Mayor of San Francisco, an office she held for two consecutive terms. Dianne Feinstein's tenure as a United States Senator

began in 1992 with an election that generated the most votes cast for a senator in American history. She currently serves on the Senate Judiciary Committee (the first woman ever to do so), the Appropriations Committee and the Rules and Administration Committee. She is also chair of the Senate Cancer Coalition and Vice-Chair of the National Dialogue on Cancer, a coalition of 110 major cancer organizations and scientists working towards research, care, treatment, and a cure for cancer. Many of the policies Senator Feinstein has authored address our nation's need for Tikkun Olam. Among them are the Headwaters Forest Agreement; passage of a ban on the manufacture, sale and possession of military style assault weapons; the California Desert Protection Act; co-authoring the Gun Free Schools Act and the Criminal Street Gang Abatement Act; and the Oray Mountain Wilderness Act. In addition, she is a member of numerous Senate Subcommittees, including Immigration, Youth Violence, Interior, Labor/HHS, and Agriculture.

MARCUS C. SLOSS: JUSTICE OF THE SUPREME COURT OF CALIFORNIA

Marcus Cauffman Sloss was born in San Francisco on February 28, 1869, the son of wealthy philanthropists Louis and Sarah (Greenebaum) Sloss. After attending San Francisco public

schools and the Belmont School, Marcus departed for Harvard, where he received an A.B. in 1890 as well as an A.M. and L.L.B. in 1893. Later that year, Sloss was admitted to the Bar of the Superior Court of California and became a member of the firm of Chickering, Thomas, Gregory, Gerstle, and Sloss. M.C. Sloss began a distinguished judicial career in November 1900 with his election to the Superior Court of San Francisco County, a term he served from 1901–



Judge M.C. and Hattie H. Sloss, n.d. (Courtesy the Western Jewish History Center, Magnes Museum, Berkeley)

1906. In 1906 Governor George C. Pardee appointed him to the California Supreme Court in place of the recently deceased Justice Van Dyke. Contemporary comments in the press reflect a very positive impression of Sloss, referring to him as a man of "spotless integrity" and "sound judgment." Five years later, he was duly-elected to a full twelve year term. A man of generally liberal politics, he authored opinions on California labor (including support for the Workmen's Compensation Act and an eight hour work day for women) and water rights laws. Justice Sloss retired from the Court in 1919 to resume private practice. He remained active for the next twenty-five years, during which time he argued two cases before the United States Supreme Court.