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Inventory of
THE CHURCH AND SYNAGOGUE ARCHIVES
of Tennessee



JEWISH CONGREGATIONS

THE TENNESSEE HISTORICAL RECORDS SURVEY
Work Projects Administration
1941

INVENTORY OF THE CHURCH AND SYNAGOGUE ARCHIVES
OF TENNESSEE

JEWISH CONGREGATIONS

Prepared by
The Tennessee Historical Records Survey
Division of Community Service Programs
Work Projects Administration

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The Tennessee Historical Records Survey
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FOREWORD

To the student of the history of religious life in America, the Inventories of Church and Synagogue Archives that are being prepared by the Historical Records Survey Projects of the various States of the Union will prove invaluable.

The forces of religion have played a distinguished role in the creation and preservation of democratic institutions of America. That many of the early records of the American religious bodies have been lost or are fragmentary is exceedingly unfortunate. If a survey such as this had been made a hundred years ago or even fifty years ago the dramatic story of religion's contributions to the spiritual and material growth of America would have been immeasurably enriched.

Few Americans realize that the history of Jewish life in America commenced as early as 1654. In September of that year, twenty-three Jewish men, women and children entered the harbor of New York--then New Amsterdam--on the bark St. Charles. They had fled from Brazil to escape the persecutions of the Inquisition. In July 1655 they asked the governor of the colony, Peter Stuyvesant, for the right to establish a Jewish cemetery. This privilege was granted them the following year. They were not, however, permitted to erect a Synagogue because, so Stuyvosant declared, it would lead to Catholics and Lutherans also wishing to build churches. It was not until 1682, after New Amsterdam had become New York under the English, that they were allowed to rent a house which they used as a Synagogue.

The records of Jewish life in the State of Tennessee are so scanty that there is not even a trace of a Congregation established before 1850. Yet, there was a Jewish settlement along the Holston River as long ago as 1778. Even in a Congregation such as that of the Vine Street Temple, in Nashville, all records prior to 1898 have been lost with the exception of marriage and death records which date back to 1888. Yet, the Congregation was founded in 1868 and was the result of a merger of two other Congregations that had been established many years before.

In spite of the scantiness of material and many other difficulties, the Inventory of Jewish Congregations in the State of Tennessee has been excellently prepared. The Federal and State governments responsible for this Survey deserve the commendation of those who are interested in adding to their knowledge of a frequently misunderstood minority religious group.

Dr. Julius Mark
Rabbi, Vine Street Temple
Khal Kodesh Ohavai Sholom
Nashville, Tennessee

PREFACE

The Inventory of the Church and Synagogue Archives of Tennessee: Jewish Congregations, is one of a nation-wide series of inventories of denominational archives being compiled and published by the Historical Records Survey Program of the Work Projects Administration. These inventories are intended to serve as handbooks for the clergy and other religious leaders and to form a basis for study by students and research specialists in the field of church history and in sociological and genealogical investigation. Besides inventories of church archives, the Tennessee Survey is engaged in the preparation of inventories of county and municipal records, guides to depositories and collections of manuscripts, inventories of early American imprints, directories of churches and religious institutions, and transcriptions of selected county court minutes. A list of publications of the Tennessee Survey follows the indexes to this volume.

The historical information contained in this book is based partially upon statements made by congregational officials in personal interviews. These sections were thoroughly checked and were supplemented by an examination of the manuscript minutes of the congregations and by reference to available printed sources and public archives. The arrangement of entries is strictly chronological under the two divisions of local organizations, and national organizations and State publications.

The work of the church records unit of the Tennessee Historical Records Survey and the preparation of this book for publication were under the supervision of Robert Cassell, Church Archives Editor of the Survey. Checking of field work was done by Milford R. Wheeler, Reginald B. Martin, and Arthur E. Lackey. The original field work was conducted under the supervision of James E. Davis and Arch Faidley, Jr. Typing of the final draft and cutting of stencils was done by Helen P. Allen and Edna Evans.

This volume was prepared by workers of the Tennessee Historical Records Survey in accordance with the instructions from the Washington office of the Survey Program; detailed editorial comments and criticisms of the book have been made by Donald A. Thompson, Assistant Archivist in charge of the Church Archives Inventory.

Rabbi Julius Mark, of Congregation Khal Kodesh Ohavai Sholom, rendered valuable assistance in reading and criticising the manuscript of this volume. The help and cooperation of many other congregational officials who in varying measures, great and small, contributed to the compilation of this volume are acknowledged.

Madison Bratton, State Supervisor
The Tennessee Historical Records Survey

Nashville
July 29, 1941

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EXPLANATORY NOTES

The individual entries on the congregations and institutions are indicated by Arabic numerals, while the entries for the national bodies and State publications are lettered. The two groups are arranged in chronological order. See references indicate where additional or more detailed information may be found. Gaps in the records listed for many congregations are due either to the fact that the records were not kept, or were lost or misplaced. In some cases, the records were destroyed by fire.

Citations to sources for the history of a congregation or institution are given before the listing of the records. All printed sources are underlined; those not underlined are manuscript. Citations to deeds and charters of the congregations and institutions are given in the entries. All records cited are in the custody of the register of the county where the congregation is located. Ibid. refers only to the last of a series of sources cited immediately above.

The full names of persons mentioned in this Inventory are given wherever the information is available. The exact location of each organization is given according to the latest available information. Similarly, membership and property valuation, where ascertainable, are the most recent given by congregational officials.

The bibliography is arranged to show the location of sources and the symbols used are those of the Union Catalog of the Library of Congress. Following the bibliography are a chronological index, a community index, and an alphabetical index.

ABBREVIATIONS

ad.	adjourned
bdl.	bundle
ch.	chapter
i.e.	id est (that is)
<u>ibid.</u>	<u>ibidem</u> (in the same place)
<u>loc. cit.</u>	<u>loco citato</u> (in the place cited)
<u>op. cit.</u>	<u>opere citato</u> (in the work cited)
p., pp.	page, pages
sec., secs.	section, sections
ses.	session
vol., vols.	volume, volumes

SYMBOLS

--	to date or current
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(First entry p. 11)

HISTORICAL INTRODUCTION

The first settlements of Jews in Tennessee are shrouded in the past of history. Permanent individual settlements were probably made in the eighteen thirties and forties, for shortly after the middle of the nineteenth century, members of the Jewish faith in Memphis and Nashville were numerous enough to establish religious organizations. There were, however, no Jewish Congregations in Tennessee in 1850.¹

The migration of the Jews to America came in rather well-defined waves. The first and earliest migration was made to Dutch and English settlements along the Atlantic coast in the late seventeenth and early eighteenth centuries. In this period, the Jews who came to America were chiefly of Spanish extraction; most of them had gone first to Holland or Dutch Guiana and other West Indies possessions. These "Sephardic" Jews settled in the Atlantic seacoast towns of New York, Charleston, Savannah, and Newport.² The number of this group was small, and it is estimated that there were only 2,000 Sephardic Jews in the United States at the time of the American Revolution.³

The migration of Jews from Europe gradually came from the Northern European countries. The unsettled conditions brought about by the "Liberal Revolutions" between 1820 and 1848 spurred the wave of emigration from the Germanies and the Austro-Hungarian Empire. There was also a sprinkling of Jews from England.⁴ Basically, however, the Jewish immigrants of this period were part of the general German immigration movement between the eighteen thirties and seventies.⁵ It is estimated that about 200,000 German Jews arrived in this group.⁶ Being chiefly tradesmen and middlemen of the professional and commercial class, they spread inland through the country, settling in the commercial centers.⁷ This group of Jews was probably the first to permanently settle in Tennessee.

Prior to 1880, the Jewish population of the United States consisted almost exclusively of Spanish, English, and German Jews, and their descendants,⁸ and by this date the second wave of immigration had run its course.⁹ The third and largest wave of Jewish immigration drew its source

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1. The American Jewish Yearbook, 5699, vol. 40, p. 68.
 2. Peter Wiernik, History of the Jews in America, pp. 41-79.
 3. Burton T. Hendrick, The Jews in America, p. 18. One congregation, in Memphis, perpetuates the Sephardic ritual in its name, Anshei Sphard, entry 19.
 4. Wiernik, op. cit., pp. 137, 140.
 5. Hendrick, op. cit., pp. 19, 20.
 6. Ibid., p. 22.
 7. Ibid., p. 24; Wiernik, op. cit., p. 150.
 8. Hendrick, op. cit., p. 27.
 9. Wiernik, op. cit., pp. 242, 243.

from Poland and Russia. Chiefly political considerations, i.e., the Jewish pogroms in the Polish area, were stimulant enough, without other attendant causes, to change the tide and stream of immigration to the New World. The Jews that now came from Europe were of orthodox background, chiefly unskilled proletarian and some tradesmen.¹⁰ Because of their need of industry and machines to earn a livelihood, they congregated in manufacturing centers,¹¹ particularly New York City, and other large inland industrial centers, bringing their orthodox religion with them.

Among the earliest recorded Jewish settlements in Tennessee were some made along the Holston River about 1778 in present Hawkins County.¹² Outside of a few settlers in this region, no trace of Jewish settlements is to be found until the nineteenth century. Apparently the first established Jewish settlements were made in the Memphis region in the early eighteen forties.¹³ Joseph J. Andrews, formerly of Charleston and Philadelphia, one of the earliest Jewish citizens of Memphis, was performing burial services for the faith in 1847.¹⁴ In 1850 a Hebrew Benevolent Society was organized in Memphis¹⁵ and in 1853 the first congregation was organized, and incorporated as "The Congregation of the Children of Israel" on March 2, 1854, by the Tennessee General Assembly.¹⁶ Besides Andrews, the act named Moses Simons, John Walker, D. Levy, Julius Sandec, D. Folz, M. Bornberger, M. Bloom, Joseph Strous, and H. Reinach as trustees.¹⁷ Moses Simons was president of the Congregation.¹⁸ Subsequently, Congregation Beth El Emeth was organized by the Orthodox members of Congregation B'nai Israel in 1862, but it became defunct in 1882 and the members rejoined Congregation Children of Israel.¹⁹ Congregation Beth El Emeth was revived by the Orthodox members in 1916.²⁰ Meanwhile, Baron Hirsch Synagogue, the first permanent Orthodox congregation in Memphis, had been organized in 1891,²¹ and in 1898 Anshei Sphard, another Orthodox congregation, was formed.²² Other congregations in Memphis are Anshei

10. Hendrick, op. cit., 39; Wiernik, op. cit., 272.

11. Ibid.

12. The Jewish Encyclopedia, XII, 104.

13. Ibid., VIII, 463.

14. Ibid.

15. Ibid.

16. Acts of the General Assembly of Tennessee of 1853-54, ch. 281, sec. 10; see entry 2.

17. Acts of the General Assembly of Tennessee of 1853-54, ch. 281, sec. 10. By the same act, Congregation Khal Kodesh Magen David in Nashville was incorporated.

18. The Jewish Encyclopedia, VIII, 464.

19. Ibid.; see entry 2.

20. See entry 31.

21. See entry 17.

22. See entry 19.

Historical Introduction.

(First entry p. 11)

Mischne, organized in 1900,²³ and Anshei Galicia, organized in 1912,²⁴ both of which are Orthodox. There are in Memphis the B'nai B'rith Home for Aged²⁵ and a Jewish Neighborhood House.²⁶

The development of Jewish communities in Nashville and Knoxville parallels that in Memphis. Although both Knoxville and Nashville had been settled earlier than Memphis, the Jewish citizens were unable to muster enough strength to maintain organizations until the eighteenth fifties. Several Jewish families were settled in Nashville about 1845²⁷ and in 1854 by the same act incorporating the first congregation in Memphis, the Congregation of the Shield of David, "Kaal a Kodish Mogen David"²⁸ was chartered. Named as trustees by the act were Isaac Garrison, Henry Harris, M. Sulzbacker, Lewis Hanf, Marx Elsbach, A. B. Oppenheimer, E. Wolf, A. Lande, L. Sohn, S. Nathan, and H. Jessel.²⁹ Abraham Schwab was first president.³⁰ The preamble to the act stated that "Whereas, By the constitution of this State, 'all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience;' and whereas the Jews of Davidson County desire to purchase a burial ground for their dead, and to erect a synagogue in said county in order that they may the more quietly, securely and fully enjoy the inestimable blessing of such right," the congregation was thereby incorporated.³¹ The congregation was empowered to purchase burial grounds and temple grounds, and to erect and furnish temples and synagogues.³² The mode of worship was to follow that of the Polish Jews.³³ This charter was substantially reenacted in 1855.³⁴

A Young Men's Hebrew Benevolent Society had been organized in Nashville in 1853.³⁵ The society was incorporated on March 5, 1860, with Benjamin Lyons, S. Morgolins, D. Aaron, J. Fleishman, S. Lecberman, L. Soloman, and J. Emanuel as trustees.³⁶ This organization lasted until 1882.³⁷ Congregation B'nai Yeshurun was organized in Nashville in 1862 by the Reform element,³⁸ but it united with Congregation Khal Kodosh Magen David in 1868 to form Congregation Khal Kodosh Ohavai Sholom, Lovers of

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23. See entry 20.
 24. See entry 29.
 25. See entry 33.
 26. See entry 28.
 27. The Jewish Encyclopedia, XII, 104.
 28. Acts of the General Assembly of Tennessee of 1853-54, ch. 281, sec. 1.
 29. Ibid.
 30. The Jewish Encyclopedia, XII, 104.
 31. Acts of the General Assembly of Tennessee of 1853-54, ch. 281.
 32. Ibid., sec. 5
 33. Ibid., sec. 4.
 34. Acts of the General Assembly of Tennessee of 1855-56, ch. 43.
 35. See entry 1.
 36. Private Acts of the General Assembly of Tennessee of 1859-60, ch. 95.
 37. See entry 1.
 38. Clayton, History of Davidson County, Tennessee, p. 342; see entry 4.

Peace,³⁹ the oldest existing Nashville Congregation. The congregation was incorporated as "Khal Kodesh Ohavath Sholam" on February 21, 1868.⁴⁰ This was a Reform congregation from which orthodox members separated to organize Congregation Khal Kodesh Adath Israel in 1879.⁴¹ Another orthodox congregation in Nashville, Shereth Israel, was organized in 1895 by Hungarian Jews.⁴²

The first congregation organized in Knoxville was Congregation Beth El, formed in 1866 as the Hebrew Benevolent Society,⁴³ and incorporated on March 3, 1868.⁴⁴ Trustees named in the act included M. Stearn, Jacob Daniel, Louis David, Frank Hart, N. Stearn, Julius Ochs and M. Spiro.⁴⁵ This congregation was a Reform one. The orthodox Jews of Knoxville formed a short-lived organization, B'nai Yeshurun,⁴⁶ before the present orthodox congregation, Heska Amuna,⁴⁷ was erected in 1890. Other congregations organized in Knoxville included Anshei Sholom in 1907⁴⁸ and Beth Israel in 1929.⁴⁹ Knoxville also has a Jewish Community Center and a Federation of Jewish Charities.⁵⁰

In Chattanooga, while Jewish settlements were made as early as 1858,⁵¹ the first congregation, Mizpah, was organized by a Reform group on May 20, 1866, as the Hebrew Benevolent Association.⁵² The Association, chartered as "Chebra Gamilas Chaced," had as trustees Joseph B. Spitzer, Barney Feibleman, Jacob Harris, David Friedman, Michael Loeffler, G. A. Colberg, S. Simpson, Adolph Deutch, Charles B. Feibleman, Daniel Deutch, R. Leopold Feibleman, Jacob Bach, Jacob Seckelson, Morris Bradt, William Friedman, Simon Horwitz, Aaron Simpson, H. Gutman, Henry Deutch, Jacob Lewinsky, and

39. See entries 3, 4, 9.

40. Private Acts of the General Assembly of Tennessee of 1867-68, ch. 61. Funds of the congregation were to be used to purchase burial grounds, grounds for the erection of temples and synagogues, to build temples and synagogues and furnish them, for instruction and teaching, and to relieve unfortunates.

41. See entry 10.

42. See entry 18.

43. William Rule, Standard History of Knoxville, Tennessee, pp. 464, 465; see entry 6.

44. Private Acts of the General Assembly of Tennessee of 1867-68, ch. 73, sec. 1.

45. Ibid.

46. See entry 11.

47. See entry 16.

48. Ibid.

49. See entry 34.

50. See entries 36, 37.

51. The Jewish Encyclopedia, XII, 104.

52. Private Acts of the General Assembly of Tennessee of 1866-67, 2nd ad. ses., ch. 46, sec. 8; see entry 7.

Elias Bowsky.⁵³ The orthodox groups in Chattanooga organized B'nai Zion in 1888⁵⁴ and Shara Zion in 1904.⁵⁵

Other active congregations in Tennessee include one each in the medium-sized cities of Jackson and Clarksville.⁵⁶ There is also one congregation in Brownsville founded in 1867.⁵⁷ Congregations also formerly existed in Clarksville, Columbia, and Bristol, Tennessee.⁵⁸

There are two Jewish publications in Tennessee, The Hebrew Watchman, founded in 1925 in Memphis⁵⁹ and The Observer, founded in 1934 in Nashville.⁶⁰

All Jewish Congregations maintain full autonomy in deciding local problems even though they may be affiliated with a national organization. The national organizations serve as coordinating bodies, regulating and directing intercongregational activities. In localities where no organized Jewish congregation is maintained, services are generally held on the Sabbath and holidays. Particularly on the High Holidays are special services conducted, even in some communities where established congregations are located.

Child education is an important factor in Jewish religious life. After the formation of a congregation, classes are usually organized for children, either as Sunday Schools or Sabbath Schools. Other cultural or scholastic activities are fostered by Community Centers and Young Men's and Young Women's Hebrew Associations, designed to serve as community as well as religious centers, drawing the younger Jewish generation closer to Jewish communal life.

In the field of philanthropy and charity, several organizations serve to take care of the indigent portions of the Jewish population. Local groups such as Jewish Welfare Federations, B'nai B'rith Lodges, and other organizations perform such functions. There is a Jewish Neighborhood House⁶¹ and B'nai B'rith Home for Aged⁶² in Memphis. In most instances, Jewish congregations maintain their own cemeteries. These

53. See entry 7.

54. See entry 15.

55. See entry 22.

56. See entries 14, 35.

57. See entry 8.

58. See entries 23, 32. A congregation organized about 1929 in Bristol, Tennessee, is now located in Bristol, Virginia, see forthcoming Inventory of the Church and Synagogue Archives of Virginia: Jewish Bodies.

59. See entry E.

60. See entry F.

61. See entry 28.

62. See entry 33.

have been indicated in the entries, but the cemeteries have not been inventoried.

The 1936 Census of religious bodies showed a total of 4,641,184 Jews in the United States members of 3,728 congregations with 23,275 in Tennessee belonging to 18 congregations.⁶³ In 1818 there were an estimated 3,000 Jews in the United States,⁶⁴ and in 1907 there were an estimated 1,776,885 in the nation.⁶⁵ In 1877, there were only 3,751 Jews counted in the State of Tennessee, which number advanced to 15,000 in 1897, dropped to 10,000 in 1907, and rose to 14,034 in 1917, and 22,532 in 1927.⁶⁶ The proportion of gain of the number of Jews in the South has been insignificant, representing 0.27 percent of the total population of the United States in 1877 and 0.65 percent in 1927.⁶⁷ The distribution of Jews throughout the country has shifted to the North, but a reverse trend appears to have set in since 1927, and the proportion of Jews in the South has increased slightly.⁶⁸

In 1927, the South had more congregations per Jewish residents than other sections, but Tennessee was the extreme in the section, with one congregation to each 1,325 Jews compared to 325 in West Virginia.⁶⁹ The value of congregational buildings in Tennessee in 1936 was set at \$788,500 of the 12 congregations reporting on this item.⁷⁰ Of Congregations reporting expenditures, a total of 14 expended \$121,054.⁷¹

The congregation is the most important single Jewish organization in the country. The congregations promote facilities for worship, and through the Rabbis engage in matters pertaining to marriage and divorce, the observance of the Sabbath and various rituals. They also engage in educational and cultural activities and philanthropic work. According to one authority, "No Jewish activity is foreign to these organizations."⁷² The Rabbi is the chief communal functionary: he ministers to the religious

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63. Census of Religious Bodies: 1936, Bulletin No. 72, Jewish Congregations, 1, 3. Revised figures for 1937 by Harry Linfield set the total Jewish population of the United States at 4,770,647, and of Tennessee at 25,811. (The American Jewish Yearbook, 5701, vol. 42, pp. 227, 228).
64. Harry S. Linfield, The Jews in the United States, 1927, p. 66.
65. Ibid.
66. Ibid., p. 90.
67. Ibid., p. 87.
68. Ibid., p. 68.
69. Harry S. Linfield, The Communal Organization of the Jews in the United States, 1927, pp. 33, 34.
70. Census of Religious Bodies: 1936, Bulletin No. 72, Jewish Congregations, p. 5.
71. Ibid., p. 6.
72. Linfield, The Communal Organization of the Jews in the United States, 1927, p. 31.

needs of the congregation, solemnizes marriages, and supervises ritual matters.⁷³

The Jewish religion is a way of life and has no formulated creed. Its fundamental doctrine is that God is One. It holds that the world is a cosmic unit and it is good; there is no cosmic force for evil, no principle of evil in creation: the crown and acme of God's creation is man. Another of its doctrines is the perfection of humanity through the unfolding of the divine powers in man; there is to be a divine kingdom of truth and righteousness on earth. Basic among its dogmas is the injunction to fear God and keep his commandments - the whole duty of man.⁷⁴

The polity of the congregations is characterized by independence of the individual organizations. There is no organization which controls ritual and synagogal customs. Synagogal customs vary according to the country of origin from which the members came. All congregations use Hebrew in their prayers, but numerous congregations, chiefly Reform, make extensive use of English, while others use little or none at all. Some Rabbis preach in English only, others in English and Yiddish, and still others in Yiddish alone or other vernacular understood by the congregants. Some congregations abstain from the use of instrumental music, others maintain choirs, some with women. In Orthodox congregations the worshippers pray with covered heads and the women are apart in a separate section of the synagogue; in Reform congregations the members pray with uncovered heads and the women sit with the men.⁷⁵

There are three national congregational organizations: the Union of American Hebrew Congregations (Reform), the United Synagogue of America (Conservative), and the Union of Orthodox Jewish Congregations. The Reform Jews are members of congregations which have departed substantially from traditional orthodox service; the Conservatives are the "middle-of-the-road" group, and the Orthodox adhere strictly to traditional faith and forms of observance.⁷⁶ In 1936, however, only approximately 900 congregations out of a total of 3,728 in the nation affiliated with the three groups.⁷⁷

The Jewish Reform movement in America had its inception in Germany,⁷⁸ as the Americans were influenced by the religious agitation stirring the

73. Linfield, The Communal Organization of the Jews in the United States, 1927, p. 44.

74. Census of Religious Bodies: 1936, Bulletin No. 72, Jewish Congregations, pp. 8, 9.

75. Ibid., pp. 11, 12.

76. Maurice J. Karpf, Jewish Community Organization in the United States, pp. 51, 52.

77. Census of Religious Bodies: 1936, Bulletin No. 72, Jewish Congregations, p. 12.

78. David Philipson, The Reform Movement in Judaism, p. 329.

Jews of Germany, and German preachers, in most instances, helped shape the course of Reform. The inception of the Reform movement in American Judaism dates from 1824 when a Reform congregation was organized in Charleston, South Carolina.⁷⁹ The movement, however, did not spread until after 1840 when other Reform societies were founded. Indicative of the struggle over Reform in Tennessee were the schisms in the first congregations in Memphis, Nashville and Knoxville, in two instances of which the Orthodox elements separated to form its own organization, and in the third the Reform element split off.⁸⁰ Among the outstanding leaders in the Reform movement was Isaac M. Wise, destined to be the chief proponent in the development of Reform Judaism,⁸¹ and considered the foremost figure in Jewish religious life.⁸² The culmination of the Reform movement occurred in the organization of the Union of American Hebrew Congregations by 34 congregations in 1873.⁸³ Composed of some 300 congregations represented by delegates, the Union meets in council biennially. It was originally intended to include congregations of all shades of opinion, but has become the union of Reform congregations.⁸⁴ One of its outstanding achievements was the establishment of the Hebrew Union College in Cincinnati for theological training of Reform Rabbis.⁸⁵ The first conference of Reform Rabbis was held in Philadelphia in 1869 and in 1889 the Central Conference of American Rabbis was organized.⁸⁶

Among the tenets of Reform Judaism are the belief that distinction must be made between the universal precepts of religion and morality and enactments arising from circumstances and conditions of special times and places. Customs and ceremonies change with the varying needs of different generations.⁸⁷ The conception of Judaism as an universal faith rather than a national faith, and the belief that Jews are citizens of the land of their birth and adoption, i.e., they are a religious community, not a nation, is also basic in Reform thinking.⁸⁸ Connected with these tenets is the attitude on the Messianic question: Reform Judaism rejects the coming of a personal Messiah and preaches the coming of the Messianic age of universal peace and good will among men.⁸⁹

79. David Philipson, The Reform Movement in Judaism, p. 331.

80. See entries 2-4, 6, 11.

81. Philipson, op. cit., p. 335.

82. Dictionary of American Biography, XX, p. 426.

83. Philipson, op. cit., p. 378; see entry A.

84. Philipson, op. cit., pp. 378, 379.

85. Ibid., p. 379.

86. Ibid., pp. 353, 357; see entry B.

87. Philipson, op. cit., p. 3.

88. Ibid., p. 5.

89. Ibid., pp. 5, 6.

NATIONAL ORGANIZATIONS AND PUBLICATIONS

A. UNION OF AMERICAN HEBREW CONGREGATIONS, 1873--. 34 West Sixth Street, Cincinnati, Ohio.

Organized on July 8, 1873, in Cincinnati, Ohio, by a Convention representing 34 congregations numbering eighteen hundred members. The Union was designed to encourage and aid in the organization and development of congregations and promote religious instruction and study of Jewish history and literature. Two other purposes of the Union are the maintenance of the Hebrew Union College at Cincinnati, Ohio, and the fostering of other activities for the promotion of Judaism. Four departments, Synagogue Extension, Tract Commission, Jewish Education, and Synagogue Development, have been organized for development of congregations. The promotion of religious instruction and study has led to the creation of the Department of Synagogue and School Extension, National Federation of Temple Sisterhoods, National Federation of Temple Brotherhoods, and National Federation of Temple Youth. The purpose of the organizing convention was to promote harmonious cooperation of all congregations, but the body has since become the Union of Reform Jewish Congregations devoted to the advancement of benevolent aid, instruction in basic religious interpretation and government, promotion of a unified spiritual progress and understanding of the congregation as a whole, and contributions in general to the educational, social, and religious activities of the congregations.

There are four District Administrative Committee Divisions: North East, South East, South West, and Middle West. Tennessee is in the South East District together with the States of Alabama, Kentucky, Mississippi, Florida, Georgia, North and South Carolina. The late Harold Hirsch of Atlanta was chairman of the Administrative Committee until 1940. Joseph Levenson is the Regional Rabbi.

The regional work consists of the organization of new Jewish units and the appointment of Rabbis to these congregations, organization of religious schools, and promotion of cooperation and general assistance to the student bodies of the universities and young people in the congregations. The other phase of the work consists of familiarizing and acquainting the congregational boards and projects initiated through the instrumentality of the Commission on Synagogue activities, the Commission on Jewish Education and the Tract Commission. The officials consist of President, Robert Goldman; Honorary President, Charles Shohl; Vice President, Joseph W. Mack and Harry N. Gottlieb; Secretary, Rabbi George Zepin; Treasurer, Herbert C. Oettinger.

See: Sixty-fifth Annual Report of the Union of American Hebrew Congregations, 1939; Karpf, Jewish Community Organization in the United States, pp. 52, 53; Philipson, The Reform Movement in Judaism, pp. 378, 379.

National Organizations and Publications

(B-D)

- B. CENTRAL CONFERENCE OF AMERICAN RABBIS, 1889--. 204 Mulford Place, Macon, Georgia.

Organized July 9, 1889, through the efforts of Rabbi Isaac M. Wise at the convening of the Union of American Hebrew Congregations in Beth-El Temple, Detroit, Michigan. The conference consists of approximately 365 members. The work of the conference falls into two divisions, promotion of the issuance and distribution of prayer books and various other religious and secular publications with reference to Reform Judaism, and assistance in the appointment of Rabbis to their respective spheres of labor with the unification and coordination of their activities with the conference body as a whole.

The governing body consists of President, Max C. Currick; Vice President, Emil W. Leipziger; Recording Secretary, Isaac E. Marcuson; Corresponding Secretary, Samuel M. Gup; Treasurer, Harry S. Margolis.

- C. UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA, 1889--. Amsterdam Avenue and 186th Street, New York, New York.

Organized June 8, 1889, by Orthodox congregations. The objectives of the organization are to protect the interests of the Torah and Torah institutions and to render the spiritual embodiment of Orthodox Judaism applicable to present day activities in general; to assist in promoting the work of the synagogues and in the appointing of Rabbis; to equalize and promote the educational work of the Talmud Torahs (Hebrew Alliance Schools) and assist the Hebrew Teachers Training School for Girls; to promote higher Jewish education through the work of Yeshiva College; to adhere to Sabbath observance and to cooperate with the Jewish Sabbath Alliance of America; to endorse and supervise the standards of Jewish dietary laws; and to cooperate with various other organizations in the restoration of Palestine. Its governing body consists of President, William Weiss; Treasurers, Harry Fischel, Elliot M. Lande; Corresponding Secretary, Dr. Samuel Nirenstein; Financial Secretary, Max S. Rosenfeld; Recording Secretary, Morris Engelman; Executive Director, Samuel B. Grinstein.

- D. THE JEWISH SPECTATOR, 1885-1915. Memphis.

Organized by Rabbi Max Samfield, the first issue was published on October 19, 1885. This was a weekly publication covering religious and secular news of Tennessee, Mississippi, and Arkansas. Rabbi Samfield was both editor and owner of the paper. The last edition of the paper was issued in 1915 as a memorial to Rabbi Samfield.

The Jewish Spectator, 1 vol., 1915 (only one issue, containing reproduction of issue of October 19, 1885), in custody of Mrs. Max Samfield, 303 North Bellevue Boulevard, kept at her home.

National Organizations and Publications

(E-F)

- E. THE HEBREW WATCHMAN (The Memphis Hebrew), 1925--. 409 South Second Street, Memphis.

Organized as The Memphis Hebrew by Leo I. Goldberger in 1925. In the following year Milton Goldberger became editor, and Leo I. Goldberger managing editor. From 1925 to 1936 the paper was located at 266 Vance Avenue. In 1936 it was moved to the present location. Issued weekly, the paper covers Memphis and surrounding territory, chiefly Tennessee, Mississippi, and Arkansas, supplying local and national news and articles on religious and educational activities.

Contributing editors are Rabbis Harry W. Ettleson, Julius Mark, Morris N. Taxon, Ira B. Sanders, Louis Brad, Morris Lyon, and Morton J. Cohn. Offices are maintained at 409 South Second Street.

The Hebrew Watchman, 1925--., 33 file vols., kept at office of The Hebrew Watchman, 409 South Second Street.

- F. THE OBSERVER, 1934--. 150 Fourth Avenue, North, Nashville.

Organized on March 1, 1934, by Jacques Back, former feature editor of the Atlanta Constitution. An independent weekly publication, The Observer is issued every Friday. It carries national, international, and local news including feature articles, touching religion, Americanism, education, sports and international relations, and it supports all cultural, educational and civic associations. The promotion of a spirit of understanding between Jews and non-Jews is one of the principal objectives of the paper.

The Observer also sponsors and supports activities and objectives of general import, such as art and lecture programs, inter-faith meetings and other civic and philanthropic work. The Observer reaches the homes of 94 percent of the Jewish population in Nashville, and several hundred non-Jews, and has a coverage in adjacent towns in Alabama and Tennessee. Its offices are maintained in the Presbyterian Building, 150 Fourth Avenue, North. Jacques Back is both publisher and editor.

The Observer, 1939--., 2 file vols., kept at Nashville Public Library, 222 Eighth Avenue, North.

JEWISH CONGREGATIONS

1. YOUNG MEN'S HEBREW BENEVOLENT SOCIETY, 1853-82. Nashville.

Organized in 1853 and chartered on March 5, 1860. The chief work of the Young Men's Hebrew Benevolent Society was to aid indigent Jews. The work of the Society was taken over by the Hebrew Relief Society (see entry 13) about 1882, when the Young Men's Hebrew Benevolent Society became defunct.

See: The Nashville Jewish Community, pp. 37, 38; Private Acts of the General Assembly of Tennessee of 1859-60, ch. 95.

There are no records of the Society known to be in existence.

2. CONGREGATION B'NAI ISRAEL, 1853--. Montgomery Street and Poplar Avenue, Memphis.

Organized in 1853 and incorporated March 2, 1854. The Congregation was the outgrowth of activities of a Hebrew Benevolent Society founded to dispense charity and control burial grounds. Leaders in the organization were Joseph J. Andrews, Moses Simons, Solomon Hess, John Walker, D. Levy, Julius Sandec, R. Folz, M. Bamberger, M. Bloom, Joseph Strauss, and H. Reinach. Jonas Levy of Little Rock was engaged as Cantor and Shochet. Judah Touro of New Orleans donated \$2,000 to the congregation with which a lot on Second Street was purchased, but services were held in a hall on Front Street until 1858. In 1858, the site of the former Farmers and Mechanics Bank at Main and Exchange Streets was purchased and the building dedicated by Rabbi Isaac M. Wise on March 26, 1858. In the same year Jacob J. Peres, of Holland, became the leader of the congregation serving until 1860, when he was succeeded by Rabbi Simson Tuska, of Rochester, New York. During 1864 new ideas were introduced, and new suggestions of reform made in the ritual and customs. An organ and a mixed choir were installed and family pews instituted. The orthodox members led by former Rabbi Peres were dissatisfied and withdrew to form Congregation Beth El Emeth while the Congregation B'nai Israel (Children of Israel) continued its liberal practices. Between 1863 and 1868, the congregation operated the non-sectarian Hebrew Educational Institute (see entry 5). In 1870, the congregation voted to hold Friday evening services in English and five years later the trustees requested that the heads of members be uncovered in the temple and that the Rabbi also uncover his head and remove his gown during the sermon. In 1876 the first Sabbath School Building was erected. Congregation Beth El Emeth consolidated its membership with the Congregation Children of Israel in 1882, the assets of both Congregations being used to purchase a lot on Poplar Street where a new temple was built and dedicated on January 14, 1894.

Rabbi William H. Fineshriber, of Davenport, Iowa, was chosen as associate Rabbi in 1910, and became Rabbi in 1915, serving until 1924.

Jewish Congregations

(Next entry 3, p. 16)

A lot at the present site was purchased in 1913, and in 1916 a temple was erected at a cost of \$140,000 and dedicated on May 12-14, by Rabbi Henry Berkovitz, of Philadelphia, and Rabbi William Rosenau, of Baltimore. In 1915, the orthodox members, desiring to separate again from the Congregation Children of Israel, purchased the old Poplar Avenue Temple, and revived Congregation Beth El Emeth (see entry 31).

The present temple of Congregation B'nai Israel is patterned after the mosque of Santa Sofia at Constantinople, without the minarets. The inscription carved over the entrance reads "Thou Shalt Love Thy Neighbor as Thy Self." The auditorium, with stage, seats 1200 people. The building has 14 classrooms. In 1926, the building known as the Joy and Mary Newburger Annex, housing 300, was donated by Congregation President Joseph Newburger. The Temple Men's Club and the Salon Circle Regina Lodge are auxiliaries of the Temple.

The first leader was Rabbi Jacob J. Peres, who served from 1859 to 1860. He was educated at Breslau University, Germany. The present leader is Rabbi Harry W. Ettleson, 1925--; Rabbi Morton J. Cohn is assistant Rabbi; present membership, 750 families; property valuation, \$175,000. The congregation celebrated its Diamond Jubilee in April 1929.

It affiliated with the Union of American Hebrew Congregations, September 10, 1873. The cemetery of the congregation is located on Herondo Road at the city limits, five miles from Memphis.

See: Babette M. Becker, Congregation Children of Israel, Memphis, Tennessee, 1854-1929, pp. 6-29; Joseph L. Malamut and Milton W. Goldberger, Southern Jewry, pp. 11-14; Memphis Commercial Appeal, May 12, 1916; January 1, 9, 1940; Memphis Press-Scimitar, January 29, 1927; Sam Shankman, The Peres Family, p. 6.

Minutes (meetings of congregation and board of trustees; financial records, 1857-1916), 1857--, 6 vols.: 3 vols., 1857-1916, in custody of Isadore Dinkelspiel, 1561 Vinton Avenue, kept at the Temple; 3 vols., 1916--, in custody of Henry J. Lewis, Secretary, 899 Sheridan Street, kept at his home. Membership Records, 1916--, 1 vol. and 1 file drawer, in custody of Isadore Dinkelspiel, kept at the Temple. Financial Records, 1857-1916, in Minutes; 1918--, 3 vols., in custody of Isadore Dinkelspiel, kept at the Temple.

Property Records: "Warranty Deed Book 1242," p. 327; "Quit Claim Book 1482," p. 65; "Charter Book 238," p. 76; "Record Book 161," p. 157.

3. CONGREGATION KHAL KODESH MAGEN DAVID, 1854-68. Nashville.

Organized in 1854 and incorporated on March 2, 1854. This congregation was an indirect outgrowth of the activities of the Hebrew Benevolent Society (see entry 1) formed in October 1853. In 1853 Rabbi Alexander Iser came to the community, and shortly after his arrival members of the Benevolent Society organized Congregation Khal Kodesh Magen David. Its name, "Shield of David," was selected in honor of Davidson County at the suggestion of Isaac Gershon.

Congregation Magen David was strictly orthodox. The reform element consequently organized Congregation B'nai Yeshurun (see entry 4) in 1862. Chiefly because of the unsettled conditions resulting from the Civil War and the after-effects, both congregations were barely able to struggle along. In 1868, they agreed to merge, and Congregation Khal Kodesh Ohavai Sholom (see entry 9) was created from this union.

See: Julius Mark, "Stray Bits of Early Jewish History in Nashville," The Nashville Jewish Community, p. 10; Acts of the General Assembly of Tennessee of 1853-54, ch. 281; Acts of the General Assembly of Tennessee of 1855-56, ch. 43; Private Acts of the General Assembly of Tennessee of 1867-68, ch. 61; The Jewish Encyclopedia, vol. 12, 104.

There are no records of this congregation known to be in existence.

4. CONGREGATION B'NAI YESHURUN, 1862-68. Nashville.

Organized by the reform element of Congregation Khal Kodesh Magen David (see entry 3) which split from that congregation. The congregation worshipped for a time on the second story of Douglas Hall on North Market Street (now First Avenue). The first president was M. Fishel, the first vice-president M. Shyer. A separate burial ground was purchased for use of the congregation. Rabbi Labishner of Albany, New York, was elected Rabbi.

The congregation struggled along for six years, but in 1868, chiefly because of stringent conditions after the Civil War, B'nai Yeshurun joined with Khal Kodesh Magen David in the formation of a new congregation, Khal Kodesh Ohavai Sholom (see entry 9).

See: Julius Mark, loc. cit., p. 10; The Nashville Jewish Community, p. 24.

There are no records of this congregation known to be in existence.

Jewish Congregations

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5. HEBREW EDUCATIONAL INSTITUTE, 1863-68. 109 Madison Avenue, Memphis.

Organized in September 1863 by the Congregation Children of Israel (see entry 2). The Institute was first located at Fourth Street and Poplar Avenue in a residence, and remained there until 1864, when it was moved to 109 Madison Avenue, where space in the upstairs of a store building was rented. The school remained here until it became defunct in 1868, due to financial conditions.

Subjects taught included English, Hebrew, German, French, and music. Gentiles as well as Jews attended the school. Quite a few of the students left the school during the Civil War to join the Confederate Army. L. Kremer was chairman of the school, and Andrew J. Hale the only principal.

See: Becker, Congregation Children of Israel, Memphis, Tennessee, 1854-1929, p. 12; Memphis Bulletin, September 1, 1863.

There are no records of the institute known to be in existence.

6. CONGREGATION BETHEL (Knoxville Hebrew Benevolent Society), 1866--. 623 West Vine Street, Knoxville.

Organized about 1866, as the Knoxville Hebrew Benevolent Society with 25 charter members, and incorporated in 1893. Sometime prior to 1866, a lot had been purchased to bury a Jewish Confederate soldier, and the title to the lot was transferred to the Benevolent Society in 1872. The Benevolent Society was evidently well established before 1868, the earliest date in its records. It had both Reform and Orthodox members. The Society, however, joined the Union of American Hebrew Congregations in July 1875. Until 1870 services were held in the basement of a wholesale vinegar store on State Street, the members using vinegar barrels for seats. Later, worship was conducted in different halls, and in the homes of members. In 1872 services were held in the First Presbyterian Church (see forthcoming Inventory of the Church Archives of Tennessee: Presbyterian Bodies) at the invitation of the pastor. Special meetings and holiday services were also held in the Lyceum Building and the Knights of Honor Hall.

In 1877 the name of the organization was changed to Beth El Temple and the first religious school was started about this date. Members continued to conduct services until 1888, when Rabbi Leo M. Franklin came to serve as Rabbi during the Holy Days. Beth El Congregation absorbed the B'nai Yeshurun Congregation (see entry 11) of eight members on April 11, 1886.

On March 9, 1914, Beth El Congregation purchased its first Temple from the Pilgrim Congregational Church (see forthcoming Inventory of the Church Archives of Tennessee: Congregational and Christian Churches). The Temple is a Gothic structure of red brick. The auditorium and balcony seat 200; there are 6 classrooms. On the corner stone is inscribed "Temple Beth El 1914." The windows are of stained glass. The ark is flanked on either side by pillars representing scrolls and the art glass in front of it bears the Ten Commandments in Hebrew. The property is valued at \$30,000; present membership, 50.

In March 1922, Rabbi Jerome Mark became the first resident Rabbi of the Congregation, remaining until March 1926. Rabbi Mark returned in September 1939 to again become the spiritual leader of Beth El Congregation. He was educated at the Hebrew Union College, the University of Tennessee, the University of Chicago, and the University of Cincinnati.

Two cemetery lots on Howard Street (now Linden Avenue) were conveyed by the Benevolent Society to Beth El Congregation, and in 1893 the congregation purchased ground on the Middlebrook Pike for an additional cemetery. Some of the graves have been removed to the new cemetery, but those of the older residents and the Confederate soldier remain on the original lot. The official boards of Beth El Congregation and Beth El Cemetery were separated in 1934.

See: Dorothy Levy "The Knoxville Hebrew Benevolent Association," 1938, in Minutes, 1869-89; Knoxville News-Sentinel, September 9, 16, 1939; William Rule, Standard History of Knoxville, Tennessee, pp. 464, 465.

Minutes (including confirmation and Beth El Cemetery Records, 1869-1934), 1869--, 4 vols. and 1 bdl.: 2 vols., 1869-1921, in custody of Albert A. Levy, Trustee, 2922 Magnolia Avenue, kept at his home; 1 vol., 1921-28, and 1 bdl., 1928-38, deposited in vault of Hamilton National Bank, in custody of Albert A. Levy; 1 vol., 1938--, in custody of Edwin Deitch, Recording Secretary, 814 Oak Avenue, kept at his home. Financial Records (including Beth El Cemetery Records, 1869-1934), 1868--, 3 vols.: 1 vol., 1868-97, deposited in vault of Hamilton National Bank, in custody of Albert A. Levy; 2 vols., 1897--, in custody of Max Reich, Treasurer, 1521 East Magnolia Avenue, kept at his home. Sisterhood Records (Treasurer's record), 1922--, 2 vols., in custody of Mrs. Harvey Goldberger, Treasurer, 1519 East Magnolia Avenue, kept at her home. Sisterhood Secretary's Records, 1939--, 1 vol., in custody of Mrs. Florence Perlow, 2828 East Fifth Avenue, kept at her home.

Beth El Cemetery Records: Secretary's and Treasurer's Records, 1869-1934 in Minutes. Financial Records, 1868-1934, in Minutes; 1934--, 1 vol., in custody of Nathan Marks, 1207 Highland Avenue, kept at his office, 102 North Central Avenue. Burial Permits, 1895-1932, 1 vol., in custody of Nathan Marks, kept at his office.

Jewish Congregations

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Deed Book, 1893--, in custody of Nathan Marks, kept at his office. Treasurer's Records, 1934--, 1 vol., in custody of Nathan Marks, kept at his office.

Property Records: "Charter Book 119," p. 313; "Record K, Vol. 3," p. 258; "Record M, Vol. 3," p. 424; "Trust Deeds 173," p. 83, "Trust Deeds 199," p. 76; "Warranty Deeds 124," p. 420; "Warranty Deeds 126," pp. 75, 229; "Warranty Deeds 134," p. 62; "Warranty Deeds 209," p. 474; "Warranty Deeds 220," p. 412; "Warranty Deeds 234," p. 448; "Warranty Deeds 467," p. 396; "Warranty Deeds 530," p. 37; "Warranty Deeds 572," p. 473.

7. MIZPAH CONGREGATION (Hebrew Benevolent Association), 1866--.
922 McCallie Avenue, Chattanooga.

Organized on May 20, 1866, as the Hebrew Benevolent Association, and incorporated on February 25, 1867. A Sabbath School was established in 1870 and services were held in Cordia Hall until 1882, when a synagogue was built on Walnut Street. The name was changed to Mizpah Congregation in 1888. The property on Walnut Street was sold in 1904, and a new temple erected at the corner of Oak and Lindsay Streets and used until 1928. The present house of worship on McCallie Avenue was built in 1928.

The temple is a gift of the late Adolph S. Ochs and a tablet reads: "Dedicated to the glory of God and the brotherhood of man in loving memory of Father and Mother, Julius Ochs, 1822-1888; Bertha Levy Ochs, 1833-1908." Another tablet is an extract from a sermon by Julius Ochs. The building is of Georgian marble, and of Colonial and Georgian architecture. A marble statue of Moses stands in the vestibule. The Temple Center, also erected in 1928, has 10 classrooms, chapel, auditorium, and office. The first leader, Rabbi Moses Gries, served from 1882 to 1888. The present leader is Rabbi Abraham Feinstein, 925 McCallie Avenue; present membership, 190 families.

The congregation affiliated with the Union of American Hebrew Congregations on July 10, 1883. The cemetery is located on East Third Street.

See: Chattanooga Times, October 10, 1936; Private Acts of the General Assembly of Tennessee of 1866-67, 2nd ad. ses., ch. 46, sec. 8.

Minutes, 1894--, 3 vols., in custody of Henry Steiner, Secretary, Graystone Apartments, kept at the Temple office. Membership Records, 1933--, 1 card file, in custody of Henry Steiner, kept at the Temple office. Death Records, 1867--, 4 vols., in custody of Henry Steiner, kept at the Temple office. Sabbath School Records, 1934--, 1 card file, in custody of Lester D. Cohn, Superintendent, 521 Houston Street, kept in the Temple office. Sisterhood Records, 1920--, 5 vols., in custody of Mrs. Louis Diamond, President, 1207 Chamberlain Avenue, kept in the Temple office. Financial Records, 1928--, 8 vols., in custody of Maurice C. Poss, Treasurer, 200 St. Marks Avenue, kept in the Temple office.

Property Records: "Charter Book 62," pp. 436-439; "Deed Book 167," pp. 579, 580; "Deed Book 417," pp. 573, 574; "Deed Book 435," pp. 199, 200; "Deed Book 515," pp. 447-450; "Record C, Vol. 25, Book 626," pp. 133, 134.

8. CONGREGATION ADAS ISRAEL, 1867--. Washington Street, Brownsville.

Organized about 1867, in a room over Rothschild's Grocery on Wall Street. The congregation worshipped in that building until 1882 when the present temple was dedicated by Rabbi Max Samfield of Memphis.

The present temple is of brick veneer with a seating capacity of 350 persons. It has art memorial windows in memory of past members. The Torah in this temple was brought to Brownsville from Germany about 1865 by Meyer Sternberger. The congregation has never had an ordained Rabbi, and all the clergymen have been lay readers. The first lay reader was Emil Tamm, who served from 1878 to 1907. Mr. Tamm was educated in Germany. The present lay reader is Morton Felsenthal, 1936--; property valuation, \$10,000.

The congregation joined the Union of American Hebrew Congregations on March 8, 1922.

See: The Jewish Encyclopedia, vol. 12, 104; Sixty-fifth Annual Report of Union of American Hebrew Congregations (1939), p. 320.

Minutes (business sessions, officers' reports, collections by the Secretary, and list of members), 1922--, 2 vols., in custody of Mrs. Harry M. Felsenthal, Secretary, 501 Wilson Street, kept at her home. Register (births, deaths, marriages), kept in the Holy Bible at the Temple. Financial Records (receipts and disbursements, and annual report), 1939--, 1 vol., in custody of Sylvain L. Solomon, Treasurer, kept at his store on North Court Street.

9. CONGREGATION KHAL KODESH OHAVAI SHOLOM, 1868--. 137 Seventh Avenue, North, Nashville.

Organized in 1868 and incorporated on February 21, 1868. The congregation was organized as a result of the merging of Congregations Khal Kodesh Magen David and B'nai Yeshurun (see entries 3, 4). The new congregation was named Khal Kodesh Ohavai Sholom (Lovers of Peace) and Dr. Isadore Kalisch was called as Rabbi. The congregation first worshipped in a room on the second floor of a storehouse on the Public Square. Two years later it moved to a store of High Douglas and Son. In 1872 the present property on Vine Street (now Seventh Avenue) was purchased. The cornerstone of the building was laid on August 18, 1874, with Rabbi Isaac M. Wise conducting the ceremony. This occasion was marked by a parade reviewed by Andrew Johnson, War Governor of Tennessee and ex-President of

the United States, and Governor John C. Brown, both of whom made speeches at the ceremonies. The Temple was dedicated on May 26, 1876, with Rabbi Alexander Rosenspitz delivering the dedicatory address. Jacob Bloomstein was president of the congregation at the time. In 1879 when the congregation, by vote of its membership, decided to substitute a liberal prayerbook for the traditional one, the orthodox minority withdrew to form Congregation Khal Kodesh Adath Israel (see entry 10).

The Vine Street Temple is a red brick structure, of Byzantine architecture with minarets. In 1931 an addition was made consisting of an enlarged assembly room, a modernly equipped kitchen, ladies' lounge, seven classrooms, kindergarten, office for the principal of the Religious School, and new study for the rabbi. The first rabbi, Dr. Isadore Kalich, served from 1872 to 1875. He was educated in Breslau, Germany, and Prague, Austria-Hungary. The present leader is Rabbi Julius Mark, Ellendale Avenue, 1926--; present membership, 491. The Temple Sisterhood was incorporated on June 7, 1929.

The Congregation affiliated with the Union of American Hebrew Congregations on September 28, 1873. The cemetery is located at Clay Street and Eighteenth Avenue, North.

See: Julius Mark, loc. cit., pp. 10-12; Nashville Tennessean, Nov. 13, 1938; The Nashville Jewish Community, pp. 27-29; Private Acts of the General Assembly of Tennessee of 1867-68, ch. 61.

Minutes, 1898--, 8 vols.; Marriage Records, 1888--, 3 vols.; Death Records, 1888--, 2 vols.; Financial Records (receipts and disbursements), 1916--, 28 vols.; Confirmation Records, 1925--, 1 card file; all in custody of Rabbi Julius Mark, kept at the Temple.

Property Records: "Charter Book 344," p. 105; "Charter Book 558," p. 159.

10. CONGREGATION KHAL KODESH ADATH ISRAEL, 1879--. 610 Gay Street, Nashville.

Organized in 1879 and incorporated on March 9, 1886. Due to a difference of opinion among members of the Congregation Khal Kodesh Ohavai Sholom (see entry 9), concerning the abandonment of the traditional prayerbook, the opposition to the change withdrew to organize Congregation Khal Kodesh Adath Israel (Assembly of Israel). Various public halls were rented for congregational purposes, and in 1886 a residence at 417 North Market Street was acquired and remodeled. A Sabbath School and a Hebrew School were housed there with the synagogue until 1900. The house was sold and the present site on Gay Street was purchased in 1900 and in the following year the synagogue was completed.

The structure is two stories of red brick. Above the altar two huge lions repose, denoting strength and power. The basement is used for class

purposes, and week-day services. For many years a rabbi was not employed and members of the congregation served as volunteer cantors and readers; I. Greenstein was the first cantor. In 1904 Rabbi Loeb was installed as religious leader. The present leader is Rabbi Samuel B. Yampol, 3125 Long Boulevard; present membership, 392.

The Gay Street Congregation's cemetery is located at Cass Street and Eighteenth Avenue, North, and one adjoining that of Congregation Khal Kodesh Ohavai Sholom is also maintained.

See: Julius Mark, loc. cit., p. 12; "Gay Street Synagogue Has Interesting History," The Nashville Jewish Community, pp. 23, 24; S. B. Yampol "Brief History of Orthodox in Nashville," The Nashville Jewish Community, p. 13.

Minutes (containing membership), 1912--, 2 vols., in custody of Max Levine 1228 Villa Place, kept in his home. Financial Records, 1930--: 1 bdl., 1930-40; 1 vol., 1940--, both in custody of Ellis Cohn, 1103 Zigler Street. Sunday School Records, 1930--, 1 bdl., in custody of Rabbi Samuel B. Yampol, 3125 Long Boulevard, kept at the Synagogue. Women's Auxiliary Minutes, 1930--, 1 vol., in custody of Mrs. Isadore Silverman, Recording Secretary, 1507 Twenty-eighth Avenue, South, kept at her home. Women's Auxiliary Financial Records, 1930--, 1 vol., in custody of Mrs. Sam Arkovitz Secretary, 137 Fourth Avenue, South, kept at her home.

Property Records: "Deed Book 55," p. 550; "Charter Book 88," p. 226; "Welfare Charter Book 547," p. 95.

11. CONGREGATION B'NAI YESHURUN, 1881-86. Market Street, Knoxville.

Organized about 1881 as an outgrowth of a Sunday School started by Solomon Hyman and others. The first places of worship were in the homes of the various members. The congregation occupied for a time the second floor of the store of Herman Spiro, on Price Street. (now Market Street), and services were continued until April 11, 1886, when the congregation united with Beth El Temple (see entry 6).

See: Minutes, April 11, 1886, in Minutes of Beth El Congregation (entry 6).

There are no records of Congregation B'nai Yeshurun known to be in existence.

12. YOUNG MEN'S HEBREW ASSOCIATION, 1881-1920. Madison Avenue and Dunlap Street, Memphis.

Organized in 1881 with 50 charter members in a residence located on Adams Avenue where the association remained 6 months. The next location was a building at Second Street and Union Avenue, occupied until 1889. The third building used was on Adams Street and was vacated in 1911, when the association erected and occupied its own building at Madison Avenue and Dunlap Street.

The structure is a three-story brick building of Gothic influence. The first floor was rented to the Rex Club, a Jewish club. The library, reading room, gymnasium, entertainment rooms and office were on the second floor, and the third floor consisted of an auditorium with a seating capacity of 300, a stage, and two other rooms. Construction of the building was financed by subscriptions from the members and a bond issue. The association was composed of young men over 21, and its objectives were chiefly social and intellectual culture, literary and musical entertainments being provided frequently.

The officers were elected for 1 year by the members and could not succeed themselves. The Association was sustained by membership dues. It was affiliated with the National Young Men's Hebrew Association until 1886. The first president was Hardwig Peres, who served from 1881 to 1894. Otto Metzler, last president, served from 1919 to 1920.

During the World War in 1917 and 1918, 90 percent of the space of the building was donated to the American Red Cross for a sewing project. After the War, several other organizations developed and with the withdrawal of many of its members, the Association became defunct in 1920, although it had a membership of 412. The building remained vacant until 1932, when the University of Tennessee assumed the bonded indebtedness.

See: O. F. Vedder, History of the City of Memphis and Shelby County, Tennessee, 1888, 289.

Minutes (including monthly board meetings), 1911-20, 2 vols.; Membership Records, 1911-20, 1 vol.; Financial Records, 1911-20, 1 vol. All in custody of Otto Metzler, Parkview Hotel.

13. JEWISH WELFARE FEDERATION (Hebrew Relief Society; Jewish Federated Charities), 1882---. 712 Union Street, Nashville.

Organized about 1882 as the Hebrew Relief Society and incorporated on April 18, 1925. This organization was the outgrowth of several relief associations including the Young Men's Hebrew Benevolent Association (see entry 1). Leaders in the organization were Rabbi Isadore Lewinthal and N. Cline. The Federation engages in family and individual welfare work for Jewish citizens. It provides for a needy families and transients,

contributes toward support of needy orphans, the aged and the ill. The name of the organization was changed in 1925 to Jewish Federated Charities. A reorganization in 1936, brought about by Rabbi Julius Mark, Aline F. Jacobs, Hirsh Kaplan, and Joseph M. Jacobus, effected a change of name to Jewish Welfare Federation. The Federation is a member of and supported by the Nashville Community Chest.

The meetings of the Federation were formerly held in the Vine Street Temple. The offices are now located in the Y.M.H.A.-Y.W.H.A. Building (see entry 20). The first President was Rabbi Isadore Lewinthal. Rabbi Julius Mark is the President. Hirsh Kaplan is Executive Secretary of the Federation.

See: The Nashville Jewish Community, pp. 37, 38.

Minutes 1926-- , 2 vols., in the custody of Joseph M. Jacobus, Secretary-Treasurer, 102 Lauderdale Road, kept in the Y.M.H.A. office. Case Records, 1926-- , 1 file drawer, in custody of Polly Haber, kept in the Y.M.H.A. office.

Property Records: "Charter Book 76," p. 190; "General Welfare Charter Book 344," pp. 105, 106; "Charter Book 558," p. 92.

14. CONGREGATION B'NAI ISRAEL, 1885-- , College and Hurt Streets, Jackson.

Organized and incorporated in 1885. This is the earliest record of Jewish religious activities in Jackson, although tombstones at the Jewish cemetery, telephone directories and courthouse records indicate the presence of Jews in Jackson before 1885. On July 2, 1885, the congregation acquired a lot at a cost of \$600 on North Cumberland Street on which it intended to build a house of worship. Lack of funds, however, postponed the building of a temple. The congregation held services on the second floor of the Odd Fellows building, and in homes of members. On June 19, 1897, the congregation traded the lot on North Cumberland Street and a cash payment of \$600 was made for the Cumberland Presbyterian Church on College Street (see forthcoming Inventory of the Church Archives of Tennessee: Cumberland Presbyterian Bodies), which is the present temple. The temple was dedicated in 1897 with Rabbi Max Samfield of Memphis conducting the services.

The synagogue is a brick structure. The auditorium and balcony seat 225 persons. In 1912 a front vestibule and two classrooms were added. Services were conducted by laymen until 1903, when Rabbi Schneider was elected to the pulpit. He served until 1905. The present leader is Rabbi Maurice Feuer.

The congregation affiliated with the Union of American Hebrew Congregations, on March 11, 1907.

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See: Jackson Sun, Dec. 30, 1935.

Minutes (including financial records), 1900--, 2 vols., in custody of Abe Harris, Secretary, 206 West Baltimore Street, kept at his home. Financial records, 1900--, in Minutes.

Property Records: "Deed Book 42," pp. 439, 440; "Deed Book 55," pp. 66, 67, 477, 478.

15. CONGREGATION B'NAI ZION, 1888--. Vine and Mabel Streets, Chattanooga.

Organized in 1888. The congregation is an outgrowth of Friday evening services first held in the home of Wolfe Brody in the 1880's by Jewish merchants with interests in and around Chattanooga. The congregation increased rapidly and a hall was rented at 1208 Carter Street. The congregation moved about 1894 to a building at 1027 Carter Street, used until it was destroyed by fire about 1900. The congregation then moved to 1201 Chestnut Street. The fourth building, and the first owned by the congregation was a brick structure erected in 1902 at a cost of \$10,000 on the corner of Fourteenth and Carter Streets. The present synagogue on Vine Street was erected in 1931 and was formally dedicated on March 29th of that year. It was under the presidency of Simon H. Frank, who has held that office since 1922, that plans for the building were made and carried out.

The synagogue is a red brick structure of modernized Romanesque architecture, consisting of a main auditorium with balcony and six rooms. There are two bronze candelabra in memory of Morris N. Yalovitz. The first leader was Rabbi Jacob Friedman, who studied for the rabbinate in Europe. The present leader is Rabbi Israel Gerstein, 730 East First Street; approximate valuation of the synagogue and home adjacent, \$40,000; present membership, 250 families.

Sporadic attempts had been made to establish a Religious School but they were not successful until after the coming of Rabbi Gerstein who organized a Religious School in 1934. It began with a registration of 60 children, and now has 120 children enrolled. The school is designed to supplement instruction in the Hebrew Institute (see entry 27) and also provides for the children of pre-school age, as well as those who no longer attend the Hebrew Institute.

The congregation is affiliated with the Union of Orthodox Jewish Congregations of America.

See: The Golden Book of B'nai Zion Congregation, pp. 16-18, 24-27.

Minutes, 1917--, 1 vol., in custody of Simon H. Frank, President, kept at his place of business, East Ninth Street. Register (membership, marriages, deaths) 1936--, 1 vol., in custody of Rabbi Israel Gerstein, 730 East First Street, kept at his home. Sabbath School Records, 1936--, 1 vol., in

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custody of Benjamin Z. Tabb, 711 Federal Street, kept at his home. Ladies Aid Records, 1938-- , 1 vol., in custody of Mrs. Jake Sherman, 122 Tuxedo Circle, kept at her home. Financial Records, 1931-- , 1 vol., in custody of Abraham J. Alper, Treasurer, 709 East Third Street, kept at his home.

Property Records: "Book 64," pp. 33, 34; "Book 82," pp. 592, 593; "Book 157," pp. 567, 568; "Book 210," pp. 600, 601; "Book 447," pp. 59-61; "Book 459," pp. 600-602; "Book 597," pp. 490-492; "Book 731," pp. 676-678; "Book 744," pp. 98-100; "Record O, Book 171," pp. 287, 288; "Record M, Vol. 2, Book 39," pp. 592, 593.

16. HESKA AMUNA CONGREGATION, 1890-- , 529 West Fifth Avenue, Knoxville.

Organized October 13, 1890, by Rabbi A. Michaelof with 10 members, and incorporated November 16, 1891. After the organization of Beth El Congregation (entry 6), the orthodox members of the former Knoxville Hebrew Benevolent Society continued to use rented halls, until after the organization of Heska Amuna Congregation. In 1894, a lot at 502 Mabry Street was purchased and a synagogue erected.

The first synagogue, a frame building used as a temple and residence for the rabbi, was occupied until 1902. In 1902 this building was replaced by a larger frame building which was used until 1921 when the present building was purchased. Heska Amuna Congregation absorbed Anshei Sholom Congregation (see entry 26) in 1910 and Beth Israel Congregation (see entry 34) in 1938 after the latter had withdrawn from Heska Amuna in 1929.

The present building is Gothic architecture of red pressed brick; slate roof and two extended vestibules with double doors. There are two lamp posts at each entrance installed in memory of Mrs. Max Finklestein. In the northeast vestibule is a tablet in memory of Katie Lippner. On the south wall of the auditorium is a metal tablet containing names of deceased members with an electric light by each; painted on the south wall above the pulpit are the Ten Commandments in Hebrew in the center of the Shield of David. The auditorium seats approximately 300.

The first Rabbi was Rabbi Michaelof, 1890-91. The present Rabbi is Rabbi Joseph Goldberg, 1144 North Third Avenue. Present membership, 100; Sunday School enrollment, 40; property valuation, \$25,000.

Heska Amuna Congregation is affiliated with the Union of Orthodox Jewish Congregations.

See: Rule, Standard History of Knoxville, Tennessee, p. 465.

Minutes (business meetings), 1911-- , 2 vols.: 1 vol., 1911-37, in custody of Isadore Rosenblatt, 204 East Fifth Avenue, kept at his home, 1 vol., 1937-- , in custody of Daniel Allen, Secretary, 506 Randolph Street, kept at his home. Register (membership), 1929-- , 1 vol., in custody of

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Daniel Allen, kept at the Synagogue. Financial Records (receipts and disbursements), 1929--, 1 vol., in custody of Isadore Rosenblatt, Treasurer, kept at his office, 29 Market Square. Heska Amuna Auxiliary Secretary's Records, 1930--, 2 vols.: 1 vol., 1930-40, in custody of Mrs. Nathan Robinson, kept at her office, 509 East Jackson Avenue; 1 vol., 1940--, in custody of Mrs. Samuel Sovelove, Secretary, 2518 East Magnolia Avenue, kept at her home. Heska Amuna Auxiliary Treasurer's Records, 1930--, 3 vols.: 1 vol., 1930-40, in Secretary's Records; 2 vols., 1940--, in custody of Mrs. Nathan Robinson, Treasurer, kept at her office, 509 East Jackson Avenue.

Property Records: "Charter Book 110," p. 458; "Power of Attorney Book 3A," p. 450; "Trust Deeds 93," p. 89; "Trust Deeds 98," p. 21; "Trust Deeds 125," p. 370; "Trust Deeds 129," p. 208; "Trust Deeds 342," p. 17; "Trust Deeds 547," p. 353; "Trust Deeds 551," p. 72; "Trust Deeds 561," p. 31; "Warranty Deeds 131," p. 434; "Warranty Deeds 134," p. 62; "Warranty Deeds 342," pp. 177, 223; "Warranty Deeds 350," p. 255; "Warranty Deeds 406," p. 321.

17. BARON HIRSCH CONGREGATION, 1891--. Fourth Street and Washington Avenue, Memphis.

Organized and incorporated in 1891. The congregation was named in honor of Baron de Hirsch, French capitalist and philanthropist. Its Orthodox members prior to the organization had worshipped in a brick store building at Hernando Avenue and Beale Street from 1884 to 1886. The second floor of Isaac's Bookstore at Main Street and Washington Avenue was occupied, 1886 to 1890, and the second floor of a building at Poplar Avenue and Main Street, 1890 to 1891. After its organization in 1891, the congregation purchased for \$5,000 a Negro church at Fourth Street and Washington Avenue in which they worshipped until 1914 when the present synagogue was build on the same site.

The present synagogue is a brick structure of Grecian architecture. Two large bronze eagles hang over the altar with lions on each corner. The auditorium and balcony seat 700. There are 24 stained windows. Lights in a bronze tablet, donated by Mrs. Henry Zimmerman in 1930, are lighted when a member dies. On the same lot with the synagogue is the Menorah Institute, a three-story building used as a community center for all activities of the congregation. This building, erected in 1928, has complete facilities with 2 auditoriums and 10 rooms for classrooms of Talmud Torah (daily Hebrew School) organized in 1916, kitchen, library, card rooms, and dance hall. The first leader was Rabbi I. Myerowitz, who served from 1891 to 1893. The present leader is Rabbi Morris N. Taxon; present membership 500; Sunday School enrollment, 300; property valuation, \$150,000.

The congregation is affiliated with the Union of Orthodox Jewish Congregations of America. The cemetery is located at 1536 South Rozelle Street.

See: Malamut and Goldberger, Southern Jewry, pp. 33, 34; Memphis Commercial Appeal, Jan. 1, 1940.

Minutes (meetings of board of trustees and congregation), 1925-- , 4 vols., in custody of Israel W. Kanarek, Secretary, 257 Jones Street, kept at the Temple. Financial Records, 1914-- , 7 vols., in custody of Hyman Capell, Treasurer, 525 North Waldron Street, kept at the Temple. Sunday School Records, 1916-- , 8 vols., in custody of Jennie R. Alperin, Secretary, 262 Angelus Place, kept at her home. Jewish Aid Society Records (minutes, membership, and financial records), 1916-- , 5 vols., in custody of Mrs. Frances Blumenfield, Secretary-Treasurer, 1660 North Parkway, kept at her home. Ladies Auxiliary Minutes (containing membership), 1916-- , 4 vols., in custody of Mrs. Sophie Lewis, Secretary, 602 Melrose Street, kept at her home. Ladies Auxiliary Financial Records, 1916-- , 2 vols., in custody of Elise J. Lewis, Treasurer, 899 Sheridan Street, kept at her home. Hadassah Minutes (meetings and membership), 1916-- , 4 vols., in custody of Rose J. Dlugach, Secretary, 877 North McLain Street, kept at her home. Hadassah Financial Records, 1916-- , 2 vols., in custody of Fannie B. Starr, Treasurer, 255 Hawthorne Street, kept at her home. Talmud Torah Minutes (containing membership records), 1916-- , 24 vols., in custody of Dr. Irving A. Agus, 384 North Claybrooke Avenue, kept at the Temple office. Talmud Torah Financial Records, 1916-- , 2 vols., in custody of Israel W. Kanarek, Secretary, 257 Jones Street, kept at the Temple office.

Property Records: "Deed Book 219," p. 197; "Record Book 229," p. 443; "Book 1088," p. 262.

18. CONGREGATION SHERETH ISRAEL, 1895-- . 118 Fifth Avenue, North, Nashville.

Organized in 1895 and incorporated on September 23, 1905. A small group of Hungarian Jews, anxious to have their own religious center, separated from Congregation Khal Kodesh Adath Israel (see entry 10), and organized themselves into an orthodox congregation by the name of Shereth Israel (Remnant of Israel). The congregation worshipped in 1895 and 1896 in homes of various members, and from 1896 to 1898 in a store at 401 Cedar Street. Between 1898 and 1903, the congregation worshipped in two halls on Cedar Street, and between 1903 and 1905 in the homes of members. After the charter was obtained in 1905, a private residence was purchased at 118 Fifth Avenue, North, and remodeled. Here the congregation worshipped from 1905 to 1920. In 1920 the old building was replaced by the present structure.

The synagogue is a two-story, cream brick structure, built according to tradition, with a balcony for women, and a bima in the center. The auditorium and balcony seat approximately 500 persons. The basement contains the Rabbi's office, Secretary's office and Sunday School rooms. There are two memorial windows. The congregation maintains a cantor-shochet, a sheltering home for the purpose of providing lodging for visiting rabbis and laymen, and a Hebrew School. The first leader was Rabbi H. Saltzman,

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who served from 1905 to 1929. The present leader is Rabbi Abraham Chill, Parkview Apartments.

The congregational cemetery is located at Clay Street and Eighteenth Avenue, North.

See: "The Fifth Avenue Congregation Practices Traditional Judaism," The Nashville Jewish Community, pp. 25, 26; The Observer, June 3, 1938; S. B. Yampol, "Brief History of Orthodoxy in Nashville," The Nashville Jewish Community, p. 13.

Minutes, 1938-- , 1 vol., in custody of Sam Gelberman, Secretary, 2807 Westwood Avenue, kept at the Synagogue. Financial records, 1910-- , 1 vol., in custody of Harry Lightman, Treasurer, 3806 Richard Avenue, kept at his home. Sunday School Records, 1928-- , 6 vols., in custody of Harry Stern, Secretary, 2012 Patterson Street, kept at the Synagogue. Ladies' Aid Society Records, 1938-- , 1 vol., in custody of Mrs. Harold Pyzer, Secretary, Murphy Road, kept at her home.

Property Record: "Charter Book 238," p. 76.

19. CONGREGATION ANSHEI SPHARD, 1898-- . 289 Market Square, Memphis.

Organized in 1898 with 20 members and incorporated on January 2, 1904. For 2 months after the organization, meetings were held in the residence of Samuel Barnhman at 439 Alabama Street. Between 1898 and 1904, the congregation worshipped in a brick store building at Main Street and Beale Avenue. A residence on Maiden Lane (now Market Square) at the present site was purchased in 1904 and remodeled into a synagogue in which the congregation worshipped until 1925 when the old building was razed and the present synagogue built.

The building is a brick structure of Egyptian style, with ten stained windows. The auditorium seats 250 and the balcony 75. The first leader was Rabbi L. Cohen, who served from 1898 to 1903. The present leader is Rabbi Mose Turetsky; present membership, 235; property valuation, \$40,000.

The congregation is affiliated with the Union of Orthodox Congregations of America. The Congregation cemetery is located on Airway Boulevard, just outside the city limits, five and one-half miles from the County Courthouse.

See: Malemut and Goldberger, Southern Jewry, p. 63.

Minutes (including membership), 1904-- , 7 vols., in custody of Nathan Kapell, Secretary, 620 North Manassas Street, kept at his home. Financial Records, 1904-- , 4 vols., in custody of Maurice Lazaror, Treasurer, 690 Roberson Avenue, kept at his home. Membership Records, 1904-- , in Minutes.

Property Records: "Warranty Deed Book 1357," p. 200; "Corporation Record Book 11," p. 330.

20. CONGREGATION ANSHEI MISCHNE, 1900--. 112 Jackson Avenue,
Memphis.

Organized in 1900 with 10 charter members, formerly members of Baron Hirsch Congregation (see entry 17). Congregation Anshei Mischne (People of the Book) met for 2 years in a rented frame residence at 108 Jackson Avenue. It then moved in 1903 to a brick building at the present site which was purchased in 1907 and used until 1927, when the building was torn down and the present synagogue erected.

The present structure is a brick building of Grecian architecture, with double doors opening into the auditorium. An inscription at the entrance is a memorial to A. D. Laskove. There are 13 stained windows. One hundred and fifty volumes, some from Egypt and Hungary, are housed in the library. The first leader was Rabbi Ignatz Isaac, 452 Mosby Avenue, who is still in office. He attended the Hebrew Presserberger College, Hungary; present membership, 175; property valuation, \$30,000. The auditorium seats 250 persons. There are also two balconies, an office and a library.

The congregation is affiliated with the Union of Orthodox Jewish Congregations of America.

See: Malamut and Goldberger, Southern Jewry, p. 61.

Minutes, 1927--., 2 vols., in custody of Joe Lebovitz, Secretary, 369 Angelus Street, kept at the Synagogue. Financial Records, 1927--., 2 vols., in custody of Morris David Alter Blockman, Treasurer, 888 North Parkway, kept at the Synagogue.

Property Records: "Trust Deed Book 558," p. 1; "Charter Book 16," p. 88; "Warranty Deed Book 58," p. 274; "Warranty Deed Book 557," p. 244.

21. YOUNG MEN'S HEBREW ASSOCIATION, 1902--. 712 Union Street,
Nashville.

Organized in December 1902 by Lee J. Loventhal, Herman Zander, Louis Simon, J. C. Jacobus, Sigmund Lowenstein and Herman Ceigler. Forerunners of this organization may be found as early as 1853 in the Young Men's Hebrew Benevolent Society (see entry 1). The first location of the association was a suite of rooms over a restaurant on Fourth Avenue. A gymnasium was built on the first floor behind the restaurant. The present site was purchased on November 10, 1905, and the cornerstone laid on March 1907. A new building on the same site was begun in 1918 at a cost of \$250,000, and in October 1924 the building was dedicated by Rabbi Richard Stern. While the present building was in process of completion, meetings were held in the vestry rooms of Vine Street Temple, Congregation Khal Kodesh Ohavai Sholom. (see entry 9).

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The building is a four-story brick and stone structure containing 35 rooms, shared with the Young Women's Hebrew Association (see entry 30). The purpose of the organization is vocational guidance and individual adjustment. Some of its activities include college course classes, public speaking, dramatics and discussions, athletics, clubs, young people's classes, dancing and games. The first President was the late Lee J. Loventhal who served from 1902 to 1909. Fred Goldner, 3906 Kimpalong Drive, is the present President; Hirsh Kaplan, 142 Woodmont Boulevard, is General Secretary.

See: "Y.M.H.A. - Jewish Community Center Since 1902," The Nashville Jewish Community, pp. 14, 15.

Minutes (board meetings), 1903-- , 2 vols.; Membership records, 1924-- , 1 card file; Financial records, 1924-- , 1 vol. All records are in custody of Blanche Korman, Secretary, kept in the Association office. Nashville Y.M.H.A. News, 1926-33, 4 bundles, in custody of Hirsh Kaplan, 142 Woodmont Boulevard, kept in the third-floor storage room at the Association building.

Property Records: "Charter Book 558," pp. 57, 92; "Deed Book 323," p. 150.

22. SHARA ZION CONGREGATION, 1904-- . 514 Carlisle Place, Chattanooga.

Organized in 1904 by a small group of Orthodox Jews with Rabbi Harschel Contor as leader. Services were held in a rented hall on Poplar Street until 1914, when, due to increased membership, the congregation was forced to secure larger quarters. A two-story brick building on the present site at Carlisle Place was occupied in that year. The upper floor was converted into a synagogue, while the lower floor was used as a meeting place.

Rabbi Contor served from 1904 to 1932. The present leader is S. J. Rausen, one of the founders of the synagogue; present membership, 65 families; property valuation, \$10,000.

The congregation's cemetery is located on Rowe Road, Mission Ridge.

Financial and Membership Records, 1924-- , 8 vols.: 6 vols., 1924-30, kept at the Synagogue; 2 vols., 1930-- , in custody of Isaac Contor, Secretary, 1026 McCallie Avenue, kept at the Synagogue.

Property Records: "Deed Book 27," p. 673; "Record W, Book 205," pp. 663, 664; "Record I, Vol. 15, Book 373," pp. 285, 286.

23. CONGREGATION B'NAI ABRAHAM, 1906-8. Clarksville.

Organized in 1906 by Simon Katz, Isadore Bacherig and J. Rosenfeld. The congregation worshipped for a time in the Knights of Pythias Hall.

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A building erected on Madison Street, belonging to the Disciples of Christ Church (see forthcoming Inventory of the Church Archives of Tennessee: Disciples of Christ Churches) was subsequently rented until the congregation disbanded in 1908.

The congregation was too small to afford the services of a rabbi; ~~Simon~~ Katz acted in this capacity, and a rabbi who served part-time was secured from Nashville. J. Rosenfeld was President and Ed Kleoman Secretary of the congregation.

There are no records of Congregation B'nai Abraham existing.

24. YOUNG MEN'S HEBREW ASSOCIATION, 1906-35. Cherry and East Sixth Streets, Chattanooga.

Organized in 1906 by Harry Winer, Jake Levine, Stanley Lachman, Dr. S. H. Long, Dr. Edward E. Reisman, Sr., Herman Goodman, Jr., and Abe Solomon to promote recreation for Jewish boys of Chattanooga. A brick building at 617 Cherry Street was leased by the organization and occupied until 1920. In 1919 several donations were made which enabled the association to erect a structure at the corner of East Sixth and Cherry Streets. The building was entered in 1920.

The building at Sixth and Cherry Streets was a four-story brick and stucco structure, containing a large assembly room, gymnasium, auditorium, dining room, kitchen, and five small rooms. The organization became defunct in 1935, and the building was subsequently sold to Frye Institute.

Harry Winer was the first President, 1906-16. Julius Kushner, 732 Battery Place, was the last President, 1930-35.

There are no records known to be in existence.

25. FEDERATION OF JEWISH WELFARE AGENCIES OF MEMPHIS (Federation of Jewish Charities), 1906--. 230 Dermon Building, Third Street and Court Avenue, Memphis.

Organized and incorporated in 1906 as the Federation of Jewish Charities. The forerunner of this organization dates back as early as 1864 when the first Jewish welfare agency was organized in Memphis, and successive ones were operated independently until 1906 when their efforts were consolidated. Meetings of the Federation were first held in a brick residence at 291 Market Street, used until 1915. Office space in the Shelby County Courthouse was donated and used from 1915 to 1922, when the Federation moved to the Empire Building at Third Street and Madison Avenue, remaining until 1929. Offices were then occupied in the Goodwyn Institute Building at Madison Avenue and Third Street where the Federation remained until the present building was entered in 1933.

Five offices and a reception hall on the fifth floor of the Dermon Building are rented. This agency was maintained, for a long period, by membership dues and donations from non-resident Jews as well as Memphians. Since 1923 the Federation has been maintained solely by the Memphis Community Fund. The name was changed to Federation of Jewish Welfare Agencies of Memphis in 1924. The purpose of the organization has been to care for Jewish people in distress and rehabilitate them. A physician whose services are available at all times is retained by the Federation. The officers of the Board are elected by members for terms of 1 to 3 years and can succeed themselves. The president is elected annually by the Board of Directors.

The Federation is affiliated with the Council of Jewish Welfare Funds of New York City. Avrome H. Boshwit is the present President; present membership, composed of Jewish persons over 21, is 300.

See: Malamut and Goldberger, Southern Jewry, p. 116.

Minutes, 1923--, 8 vols., in custody of Stella Lowenstein, Executive Secretary, kept at the Federation office. Membership Records, 1906--, 1 card file, in custody of Stella Lowenstein, kept at the Federation office. Financial Records, 1923--, 12 vols., in custody of H. Dave Dermon, Treasurer, kept at the Federation office in Dermon Building.

26. CONGREGATION ANSHEI SHOLOM, 1907-10. 403 East Vine Street, Knoxville.

Organized in 1907 by Rabbi Israel Winick with 13 charter members, and incorporated February 18, 1907. The congregation grew out of a Sunday School established for Jews in the neighborhood who did not attend Congregation Heska Amuna. The congregation was small and unable to support an organization over an extended period, but services were held in a rented building located at 403 East Vine Street, from 1907 to 1910, when the congregation merged with the Heska Amuna Congregation (see entry 16). The congregation owned a cemetery.

The first Rabbi was Rabbi Israel Winick, 1907-10. Rabbi Winick was educated in schools in Russia.

There are no records of Congregation Anshei Sholom known to be in existence.

Property Records: "Charter Book 180," p. 416; "Warranty Deed Book 209," p. 474.

27. HEBREW INSTITUTE, 1909--. Vine and Mabel Streets, Chattanooga.

Organized in 1909, the school traces its origin back to 1895 when Lieb Silverman started a private Hebrew school at his home at Tenth and Carter Streets, the present site of Howard High School. From 1909 to 1922

the school was held in the basement of the B'nai Zion Synagogue (see entry 15) at Fourteenth and Carter Streets. The school then moved to the Young Men's Hebrew Association building (entry 24) at Sixth and Cherry Streets. In 1935 the school moved into the basement of the new B'nai Zion Synagogue, 530 Vine Street. The present building, formerly a private home, was entered in 1937. Lewis Winer was one of the founders and chairman of the Institute. Tuition was not charged by the school until about a year after its organization.

The frame building has five classrooms on the first floor and a large assembly room on the second floor. The Old Testament in the Hebrew language is taught, and instruction is given in the history of the Jewish people, Jewish culture, and religious study. The first regular teacher was Dr. Kangisser, a graduate of Tulane University Medical School who served from 1909 to 1910. The present teachers are Abraham B. Einstein and Lipman Mirkin. Sixty-one students are enrolled; property valuation, \$6,500.

See: The Golden Book of B'nai Zion Synagogue, pp. 36-39.

Register (student enrollment), 1937--, 1 vol., in custody of Lipman Mirkin, 845 $\frac{1}{2}$ Oak Street, kept at the school. Financial Records, 1937--, 1 vol., in custody of Morris H. Silverman, 209 East Ninth Street, kept at his home.

Property Records: "Book 749, Record U," vol. 29, pp. 42-44.

28. JEWISH NEIGHBORHOOD HOUSE, 1911--. 291 Market Square, Memphis.

Organized in 1911 by Rabbi William Fineshriber, Arthur Jacobs, Mrs. Alexander Bloch and Mrs. Henry Gluck to care for immigrants coming to Memphis, and to assist in naturalization procedures. The organization rented the present site from 1911 to 1917 and in 1917 purchased the building. Classes are held for both adults and children, and naturalization instructions are given to prospective citizens. A clinic is maintained for child health.

The building is a two-story structure. There is a library of 3,000 volumes maintained in the House. The organization is maintained solely by the Memphis Community Fund. Mrs. Marc Wile is present President, and Miriam Goldbaum is Director and Executive Secretary.

See: Malamut and Goldberger, Southern Jewry, p. 119.

Minutes (business meetings of directors), 1911--, 1 vol., in custody of Miss Miriam Goldbaum, kept in the Jewish Neighborhood House. Financial Records, 1911--, 2 vols., in custody of Mrs. Henry Gluck, 1941 Forrest Avenue, kept at her home.

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29. CONGREGATION ANSHEI GALICIA, 1912--. Jackson Avenue and North Second Street, Memphis.

Organized on July 27, 1912, and incorporated in the same year with 25 charter members, former members of Congregation Anshei Sphard (see entry 18) who desired to inaugurate their own method of orthodox worship. The present location has always been the home of the congregation.

The synagogue is a two-story brick structure with the auditorium on the second floor, a grocery occupying the first floor. The auditorium seats 50 persons. Present membership is 16; property valuation, \$5,000. The congregation has never had a rabbi, members of the congregation serving as readers. The first President was Sol Kanarck, who served from 1912 to 1915.

See: Malamut and Goldberger, Southern Jewry, p. 64.

Minutes (containing business meetings, membership, and financial records), 1934--., 1 vol., in custody of Joseph J. Seigel, Secretary, 598 North Seventh Street, kept at his home.

Property Records: "Charter Book 7," p. 23; "Warranty Deed Book 931," p. 605.

30. YOUNG WOMEN'S HEBREW ASSOCIATION, 1915--. 712 Union Street, Nashville.

Organized in 1915 by Mrs. Harry Weintraub with 42 members as an auxiliary to the Young Men's Hebrew Association (see entry 21). In 1916 the name of Young Women's Hebrew Association was formally adopted. The Association's offices are maintained with the Young Men's Hebrew Association.

The Association conducts a varied program, including health clubs and athletic training, educational and cultural classes and lectures, as well as plays, recitals, and similar activities. Present President is Mrs. Morris Davis, 3508 Central Avenue. Hirsh Kaplan is General Secretary of this organization as well as of the Young Men's Hebrew Association.

See: The Nashville Jewish Community, pp. 20, 21.

Minutes, 1935--., 1 vol.; Membership Records, 1937--., 1 card file; Financial Records, 1937--., 1 vol., all in custody of Blanche Kortman, Secretary, kept in the Association office.

31. CONGREGATION BETH EL EMETH, 1916--. 165 Poplar Avenue, Memphis.

Organized in the fall of 1916. Congregation Beth El Emeth (House of God of Truth) developed from a schism in Congregation B'nai Israel (see entry 2) in 1916 because of the desire of the orthodox members to hold their own services, in contrast to the more liberal laws and reforms in the ritual

advocated by Congregation B'nai Israel. The name of a former orthodox Congregation, Beth El Emeth (see entry 2) was revived. The synagogue formerly occupied by B'nai Israel was purchased and was remodeled in 1927, and a social center established in the basement of the vestry.

The present synagogue is a brick building of Colonial architecture. An annex of four rooms was added in 1940. The first leader was Rabbi Hyman, who served from 1925 to 1930. The auditorium has a seating capacity of 300. There are 16 stained glass windows. An inscription over the building reads: "This Synagogue Reopened 1927 by Abe, Sam, and Barney Plough in memory of their Father Moses Plough." There is no regular rabbi at the present; present cantor is Morris Shimony; present membership, 285; property valuation, \$50,000.

Congregation Beth El Emeth is affiliated with the Union of Orthodox Jewish Congregations of America. The cemetery of the congregation is located on Upper Horn Lake Road near the New Park Negro cemetery, seven miles south of Memphis.

See: Malamut and Goldberger, Southern Jewry, p. 53; Memphis Commercial Appeal, January 1, 1940.

Minutes (including membership), 1936--, 1 vol., in custody of M. Shiffman, Secretary, 982 North Second Street, kept at his home. Financial Records, 1916--, 3 vols., in custody of William Hanover, Treasurer, 2529 Broad Avenue, kept at his home. Membership, 1936--, in Minutes. Junior Congregation Minutes (including membership), 1938--, 1 vol., in custody of Rose Mandelman, Secretary, 540 North Fifth Street, kept at her home. Junior Congregation Financial Records, 1938--, 1 vol., in custody of Frances Tenebaum, Treasurer, 366 Winchester Avenue, kept at her home.

Property record: "Warranty Deed Book 779," p. 155.

32. COLUMBIA REFORM CONGREGATION, 1921-26. Main Street, Columbia.

Organized in 1921 by Julius Abrahams, a layman, as a congregation for Reform worship. Services were conducted by Mr. Abrahams each Friday evening in a store on Main Street, the second floor of which was donated by I. Wolf. Services were held in this building from 1921 until the congregation disbanded. An altar was built and contained the Torah. The prayerbooks were the same as those used by Reform congregations. Mrs. Julius Abrahams, with the assistance of Fannie Garber, organized and conducted a Sunday School.

Services were discontinued in 1926 when Mr. Abrahams and his family moved to Nashville. The members became affiliated with Congregation Khal Kodesh Ohavai Sholom in Nashville (see entry 9).

There are no records known to have been kept of this congregation.

33. B'NAI B'RITH HOME FOR AGED, 1927--. 131 Tucker Street, Memphis.

Opened in May 1927, as a result of the efforts of Rabbi Max Samfield, teacher and scholar, who, for 40 years, had urged the erection of a home for the aged. Several years following the death of Rabbi Samfield, Charles J. Haase, chairman of the building committee, with Archibald A. Marx, Milton S. Binswanger, and Benjamin W. Hirsch arranged the plans for the building of such a home which were adopted in April 1923, at the Golden Jubilee Celebration of District Seven of the Independent Order of B'nai B'rith. In May 1927, the building was completed and entered. In that year, the District Convention, comprising the states of Arkansas, Mississippi, Louisiana, Texas, Oklahoma, Tennessee, and Florida, again met at Memphis, and Mr. Haase turned the building over to the Order to be used as a home for aged Jews, and in September 1927, the first guests were received. The home is affiliated with the local lodges of District Seven of the Order and receives its financial support through the District, Jewish Federations, lodges, societies, and other communal organizations throughout the District.

The building, of stone and concrete, is of Spanish design. The home covers an entire city block. There are five wings connecting with the administration building, so constructed as to form one unit. The home will accommodate 96 residents. On the first floor is a sun-room with terrazo floor which connects the administration building and the other units, and on the right is a synagogue which will seat 100 persons. The synagogue is ornamented with seven branched Menorah, from which the seven cardinal principles of the B'nai B'rith Order are derived. There is an eternally-burning light in the synagogue and the Ark of the Convent containing the Torah at the rear of the pulpit. Across the hall from the synagogue there is a large library and living room. There are 48 guest rooms, 12 in each wing. The home is furnished with 3 hospital rooms, and a consultation room and isolation room. Dr. Alphonso Meyer is chief of the medical staff. Mrs. Ida S. Wolf served as first superintendent, 1927-34. The present superintendent is Aaron D. Faber, 131 North Tucker Street, who has served from 1934--; property valuation, \$350,000.

See: Malamut and Goldberger, *Southern Jewry*, pp. 120, 121; *Splendid Sunset, An Appreciation*.

Minutes (board of governors), 1927--, 13 vols., in custody of Gilbert M. Schloss, Secretary, 571 LeMaster Street, kept at his home. Guest Records, 1927--, 1 file folder, in custody of Aaron D. Faber, Superintendent, kept at his office at B'nai B'rith Home. Financial Records, 1927--, 4 vols., in custody of Sam Pearlman, Treasurer, kept in his office, 1014 Sterick Building.

Jewish Congregations

(34-36)

34. CONGREGATION BETH ISRAEL, 1929-38. 143 $\frac{1}{2}$ South Gay Street, Knoxville.

Organized in 1929, by Rabbi Abraham Robinson with 35 charter members who had withdrawn from Heska Amuna Synagogue (see entry 16), and incorporated February 14, 1929. The withdrawal was occasioned by a dispute among the members of the congregation. Congregation Beth Israel met in a rented building at 143 South Gay Street from 1929 to 1930, when it rented the second story of the building at 143 $\frac{1}{2}$ South Gay Street where it remained until 1938. The congregation united with Heska Amuna Synagogue (see entry 16) on September 15, 1938, 25 of the 35 members rejoining the congregation.

The first Rabbi was Rabbi Abraham Robinson, 1929-32. Rabbi Robinson was educated in schools in Russia. The last Rabbi was Rabbi Morris Herzlich, 1937-38. Beth Israel Congregation belonged to the Union of Orthodox Jewish Congregations of America.

Financial Records (receipts and disbursements), 1929-38, 2 vols., in custody of William M. Shaw, Treasurer, 1311 North Fourth Avenue, kept at his home. Beth Israel Auxiliary Treasurer's Records, 1929-38, 2 vols., in custody of Mrs. Nathan Robinson, 509 East Jackson Avenue, kept at her office.

Property Records: "Charter Book 253," p. 252.

35. CONGREGATION BETH EL, 1929--. Third Street, Clarksville.

Organized in 1929. Congregation Beth El was organized chiefly by former members of Congregation B'nai Abraham (see entry 23), and rooms in the Masonic Temple were fitted for religious purposes.

Prior to 1939, the congregation was served by students from various seminaries. In June 1939, with the assistance of Congregation Khal Kodesh Ohavai Sholom (entry 9), in Nashville, the services of Rabbi Alford Veis were secured. Dr. Veis is a refugee from Germany where he had charge of a large congregation in Hamburg, the synagogue of which was destroyed by fire by the Nazis in 1938. The congregation numbers 18 families.

Congregation Beth El affiliated with the Union of American Hebrew Congregations on May 4, 1931.

There are no records kept.

36. JEWISH COMMUNITY CENTER, 1929--. 621 West Vine Avenue, Knoxville.

Organized in 1929 and incorporated April 30, 1930. For several years before organization of the Center, a group of young Jewish men had rented a place for recreational purposes. The Jewish Community Center founded by the gift of Mr. and Mrs. Max B. Arnstein in 1929 on the lot at the present location, climaxed those efforts.

The Center building is a three-story red brick structure. On the first floor are the library, lounge, office, 7 club rooms, game rooms, and kitchen; on the second and third floors are a fully equipped gymnasium and an auditorium and stage with seating capacity of 200. A bronze tablet on the wall in the entrance hall is a copy of the letter of Mr. and Mrs. Arnstein accompanying their gift to the Board of Directors. The purpose of the Center is "to serve the spiritual, social and educational life of all Jews, irrespective of their affiliations with any Temple or Synagogue. It shall be a center where all Jewish Activities find expression and promote a feeling of mutual understanding...."

The center was supported and maintained from membership dues and social activities of the Knoxville Congregations until August 1939, when it became a beneficiary of the Community Chest. The funds received from the Community Chest are used to help pay the Director's salary. The building was furnished by various fund-raising functions and donations from members. The activities are varied, including a Hebrew School, Scout work, craft classes, city-wide athletic meets, and daily gymnasium activities. The Center thus assumes the functions of the Young Men's and Young Women's Hebrew Associations, and is open to all persons.

The Community Center adjoins Beth El Temple (entry 6) by an open arcade. The first board meeting was held in the Temple on April 27, 1929, but since then meetings have been held in the Center. The first President, was J. Moskowitz. The present President is Carrol B. Brown, 2719 Linden Avenue. Max B. Arnstein is honorary President. All Jewish organizations are permitted to hold business meetings in the Center. Nathan Bean, former Director of the Detroit Jewish Community Center became Director in 1939. Present Director is Nathan Rothberg, 807 Deery Street. Activities at the Center were previously conducted by interested persons and part-time workers.

Minutes, 1929-- , 2 vols., in custody of Ida Tabe, 121 Fairmount Boulevard, kept at the Center. Financial Records, 1936-- , 2 vols.; 1 vol., 1936-38, kept at the Center; 1 vol., 1938-- , in custody of Dewey Reich, Treasurer, 2661 East Magnolia Avenue, kept at his home. Merrymakers Club Records, 1930-40, 3 vols., in custody of Ida Tabe, kept at the Center.

37. FEDERATION OF JEWISH CHARITIES, 1940-- . 621 West Vine Avenue, Knoxville.

Organized on March 20, 1940, and incorporated on August 31, 1940, to dispense charity among Knoxville Jews, including working with transients and refugees, and performing other relief work. The organization does not own any property and uses facilities of the Jewish Community Center (entry 36) at 621 West Vine Avenue, where it has met since its organization.

President is Max Wolf, 2724 East Fifth Avenue; Director is Nathan Rothberg, 807 Deery Street.

Jewish Congregations

See: Knoxville News-Sentinel, March 22, 1940

Minutes (business meetings), 1940--, 1 vol., in custody of Nathan Rothberg, Director, 807 Deery Street, kept in office of Jewish Community Center. Financial Records, 1940--, 1 vol., in custody of Isadore Rosenblatt, Treasurer, 29 Market Street, kept at his office.

Property records: "Charter Book 3," p. 448.

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1862-68	Congregation B'nai Yeshurun	Nashville	4
1863-68	Hebrew Educational Institute	109 Madison Avenue Memphis	5
1866--	Congregation Beth El	623 West Vine Street Knoxville	6
1866--	Mizpah Congregation	922 McCallie Avenue Chattanooga	7
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1879--	Congregation Khal Kodesh Adath Israel	610 Gay Street Nashville	10
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1882--	Jewish Welfare Federation	712 Union Street Nashville	13
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1898--	Congregation Anshei Sphard	289 Market Square Memphis	19
1900--	Congregation Anshei Mischne	112 Jackson Avenue Memphis	20
1902--	Young Men's Hebrew Association	712 Union Street Nashville	21
1904--	Shara Zion Congregation	514 Carlisle Place Chattanooga	22
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1906-35	Young Men's Hebrew Associa- tion	Cherry and East Sixth Streets Chattanooga	24
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1925--	<u>The Hebrew Watchman</u>	409 South Second Street Memphis	E
1927--	B'nai B'rith Home for Aged	131 Tucker Street Memphis	33
1929-38	Congregation Beth Israel	143 $\frac{1}{2}$ South Gay Street Knoxville	34
1929--	Congregation Beth El	Third Street Clarksville	35
1929--	Jewish Community Center	621 West Vine Avenue Knoxville	36
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PUBLICATIONS OF THE TENNESSEE HISTORICAL RECORDS SURVEY

Inventory of the County Archives of Tennessee:

- No. 1. Anderson County. (v, 89 p. mimeo., July 1941)
- No. 2. Bedford County. (vi, 152 p. mimeo., May 1940)
- No. 5. Blount County. (v, 89 p. mimeo., April 1941)
- No. 6. Bradley County. (vi, 137 p. mimeo., January 1941)
- No. 17. Crockett County. (v, 115 p. mimeo., August 1940)
- No. 33. Hamilton County. (iv, 130 p. mimeo., November 1937)
- No. 38. Haywood County. (v, 161 p. mimeo., March 1939)
- No. 53. Loudon County. (v, 128 p. mimeo., March 1941)
- No. 75. Rutherford County. (vi, 138 p. mimeo., March 1938)
- No. 84. Tipton County. (v, 166 p. mimeo., July 1941)
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Manuscript Publications:

- Guide to Collections of Manuscripts in Tennessee.
(vi, 38 p. mimeo., March 1941)
- Guide to Depositories of Manuscript Collections in Tennessee.
(iv, 27 p. printed, December 1940)

Inventory of the Church Archives of Tennessee:

- Tennessee Baptist Convention: Nashville Baptist Association.
(iv, 69 p. mimeo., December 1939)

Directory of Churches, Missions, and Religious Institutions of Tennessee:

- No. 19. Davidson County. (v, 79 p. mimeo., May 1940)
- No. 33. Hamilton County. (vi, 75 p. mimeo., December 1940)
- No. 79. Shelby County. (ix, 114 p. mimeo., May 1941)

Imprints Publications:

- List of Tennessee Imprints, 1793-1840, In Tennessee Libraries
(viii, 97 p. mimeo., May 1941)

Special Publications Series:

- No. 1. Directory of Libraries in Tennessee.
(iii, 17 p. mimeo., August 1939)
- No. 2. History and Organization of the Shelby County Judiciary.
(iii, 14 p. mimeo., November 1939)
- No. 3. A Summary of General Highway Legislation in Tennessee
During the Period 1881-1909.
(iii, 14 p. mimeo., January 1940)
- No. 4. A Summary of Special Legislation Relating to the Govern-
ment of Sullivan County.
(ii, 19 p. mimeo., March 1940)

Special Publications Series (cont'd.)

- No. 5. Check List of Acts and Codes of the State of Tennessee,
1792-1939.
(ii, 21 p. mimeo., June 1940)
- No. 6. Outline of Development of Methodism in Tennessee.
(ii, 16 p. mimeo., December 1940)

Miscellaneous Publications:

- Check List of Records Required or Permitted by Law in Tennessee.
(v, 51 p. mimeo., August 1937)
- Guide to Public Vital Statistics in Tennessee.
(iv, 155 p. mimeo., June 1941)
- Instructions For Using the County Records as Source Material.
(First Edition, 10 p. mimeo., June 1938)
(Second Edition, i, 16 p. mimeo., January 1939)
- Transcription of the County Archives of Tennessee:
Minutes of the County Court of Shelby County, Book No. 1, 1820-24.
(iv, 106 p. mimeo., January 1941)
- Minutes of the County Court of Knox County, Book No. "0", 1792-95.
(v, 294 p. mimeo., March 1941)

Inventory of the Federal Archives in Tennessee:

- The Federal Courts. (96 p. mimeo., April 1940)
- The Department of the Treasury. (98 p. mimeo., July 1939)
- The Department of War. (91 p. mimeo., July 1938)
- The Department of Justice. (37 p. mimeo., November 1939)
- The Department of the Navy. (9 p. mimeo., July 1938)
- The Department of Agriculture. (187 p. mimeo., September 1938)
- The Department of Commerce. (10 p. mimeo., June 1940)

