

**The Pennsylvania Federation of Temple Sisterhoods
Remembers
Miss Jeannette Miriam Goldberg**

Evelyn Fair

ACKNOWLEDGEMENTS

Although the Women of Reform Judaism (WRJ) Atlantic District maintains a fund named for her – the Jeannette Miriam Goldberg Youth Fund - sadly our website has no information about Jeannette Miriam Goldberg’s early life, professional life or role in the National Federation of Temple Sisterhoods (NFTS – now WRJ). I turned to the internet and found that she was born in 1868 in Jefferson Texas, worked for the National Council of Jewish Women (NCJW) and then worked for the Jewish Chautauqua Society (JCS) in Philadelphia.

I contacted the NCJW, who had no information about her but referred me to Pamela Nadell, author of *America’s Jewish Women: A History from Colonial Times to Today*. She very helpfully responded to my email by suggesting that I contact Hollace Ava Weiner, which I did.¹

Her response was immediate and I owe her many thanks. She is a historian, writer and director of the Fort Worth Jewish Archives. I was pleased to learn that she is also a member of WRJ and had been president of her own sisterhood. Her master’s thesis and book *Jewish Junior League: The Rise and Demise of the Fort Worth Council of Jewish Women* contain much about Goldberg’s early life which she has graciously and generously allowed me to use. She discovered, and sent to me, the picture of Goldberg that is included below. When she learned that I wanted to make Goldberg known to a wider audience, she wrote short articles for two historical societies with which she is affiliated. She highlighted the fact that WRJ Atlantic District has the only remaining memorial to Goldberg and included information on how to donate to the Jeannette Miriam Goldberg Youth Fund.²

I wanted to find out about Goldberg’s work with the Jewish Chautauqua Society, which had come under the sponsorship of Men of Reform Judaism (MRJ). Ironically, it was through MRJ executive director Steven Portnoy that I first learned of Goldberg’s role in the NFTS. He sent me information from a dissertation about the JCS by historian Peggy K. Pearlstein, *Understanding Through Education: One Hundred Years of the Jewish Chautauqua Society, 1893 – 1993* that mentioned Goldberg’s membership on the NFTS board.³

I also owe many thanks to Peggy K. Pearlstein, who patiently answered my questions about the JCS and Goldberg and sent copies of pages from her dissertation that expanded my knowledge of Goldberg.⁴

I asked a member of Philadelphia’s Congregation Rodeph Shalom, my friend Jerry Silverman, for help in accessing synagogue records from Goldberg’s time as a member. He was instrumental in finding that the records I needed are at the Special Collections Research Center at Temple University, where I was able to see them. Rodeph Shalom maintains books in which a

congregant may be memorialized. Jerry found a page for Goldberg and sent pictures to me. He also connected me with a group of women scholars at the synagogue who are researching Jewish suffragists in Philadelphia. I first learned from notes they shared that Goldberg was not the first woman on the Rodeph Shalom board, as her obituary claimed.⁵

The untiring efforts of Julianne Fischer of the Jefferson Historical Society were a great help in my quest to learn about a memorial plaque to Goldberg in the synagogue in Jefferson, Texas. She gifted me a book about the Jewish citizens of Jefferson written by three members of the Jefferson Historical Society that has been very helpful.⁶

My friend in sisterhood, Brenda Goodis, a retired writing tutor, and another synagogue friend, Barbara Breitman, read the paper thoroughly, more than once, as I followed their advice in stages. They gave generously of their time to identify issues I could not see, to ask good questions and to suggest clarifications to the content and writing that helped make the paper so much better.

Rosanne Selfon, a past president of both WRJ North American and WRJ Atlantic District, contacted her network of Camp Joseph and Betty Harlam supporters to see if anyone had ever heard of a building at the camp being named for Goldberg.

Additionally, I had help from Steven Collins of the American Jewish Archives and Casey Babcock of the Special Collections Research Center at Temple University.

While I managed to learn much about Goldberg and enjoyed the search, I really loved coming in contact with so many knowledgeable, gracious and generous people. Thank you all!

INTRODUCTION

Women of Reform Judaism (WRJ) Atlantic District has, since 1935, maintained the Jeannette Miriam Goldberg Youth Fund. It is supported only by voluntary donations and has not been much publicized within the Atlantic District. Like the fund itself, the woman for whom it is named has almost been forgotten. To generate more interest in the fund among the women of the WRJ Atlantic District and increase donations to the fund, I decided to find out more about the fund's namesake.

When I began researching the life and legacy of Jeannette Miriam Goldberg, I knew only what was on the Atlantic District website: she was a well-known and respected Jewish educator after whom the Pennsylvania Federation of Temple Sisterhoods (PFTS) named a fund following her sudden death in 1935 and she had been a member of Philadelphia's Congregation Rodeph Shalom and its sisterhood.⁷

Much of what we now know about Jeannette Miriam Goldberg comes from the words of praise that were written and the memorials that were created after her death on February 28, 1935.

The National Federation of Temple Sisterhoods (NFTS) and the Jewish Chautauqua Society (JCS) wrote memorial resolutions. Tributes were published in the *Jewish Exponent* from Congregation Rodeph Shalom, its sisterhood and youth group, the Camp Council of Philadelphia, Eagleville Sanitorium and Rabbi William Rosenau of Temple Oheb Shalom in Baltimore. A plaque may have been placed on the wall of the Hebrew Sinai Congregation in Jefferson.⁸ These tributes are so glowing that it is a wonder why Goldberg is not better known today.

In addition to the tributes she was memorialized in more lasting ways. Various organizations created a lecture series in her name, created charitable funds or may have contributed to the building of the Jeannette Miriam Goldberg Faculty House at Camp Joseph and Betty Harlam.⁹

Most notably, just after she died, the PFTS coincidentally started a rotating loan fund for Jewish students and decided to name it for her. Today, the WRJ Atlantic District's Jeannette Miriam Goldberg Youth Fund that evolved from the PFTS fund is the only remaining memorial to her.¹⁰



MISS JEANNETTE MIRIAM GOLDBERG

11

Miss Jeannette Miriam Goldberg

“People called her ‘Jeannette Miriam,’ which is so very Southern. She was a spitfire. She was a proto-feminist, an attractive, sociable, smart woman in leadership positions before women got the vote. What a role model then and now.”¹²

When I read these words from Hollace Ava Weiner, I immediately wanted to know more about ‘Jeannette Miriam.’ I learned how well-known she was in the Jewish community and that she followed a path in her personal, professional and even her volunteer lives that was unusual for the times in which she lived. Yet today we in the Women of Reform Judaism Atlantic District know her only as the name of our fund: the Jeannette Miriam Goldberg Youth Fund. The Atlantic District website tells us almost nothing, not even that she was also an active board member of the National Federation of Temple Sisterhoods (NFTS). It explains only very briefly why our fund was named after her: “Jeannette Miriam Goldberg z”l, an active PFTS [Pennsylvania Federation of Temple Sisterhoods] member, from Temple Rodeph Shalom Sisterhood, Philadelphia, had passed away. During her lifetime, Miss Goldberg had been greatly concerned with the welfare of Jewish youth.”¹³

Early Life¹⁴

The information about Goldberg’s early life in this document comes from the work of Hollace Ava Weiner, which she has graciously allowed me to share. In her research on Jewish women’s groups in late 19th century Texas, she encountered Jeannette Miriam Goldberg and offers some insights into her early life. Goldberg was born in 1868 in Jefferson, Texas, a thriving inland port on the Red River. She was a first-generation American, the fourth of five children born to Louis and Miriam Levy Goldberg who had emigrated from Russia. Her family was well-known and active in the Jewish community and the town itself and in 1873 helped organize the Hebrew Sinai Congregation.¹⁵

Goldberg went east for college and received an A. B. from New York's Rutgers Female Institute where she was valedictorian. When she returned to Texas, she worked as a teacher, as a Sabbath School superintendent, then as a literature teacher. She became involved with the Texas Woman's Council and as its education chair wrote articles in Texas papers. Through these efforts she became well-known among Texas women. But she, along with many other residents, no longer wanted to settle in Jefferson.¹⁶

Jefferson had been a commercial center but its economy and population had been declining since the late 1870s. The Red River was deep enough for steamboats to reach Jefferson because of a 100-mile-long natural logjam called the Great Raft whose existence long predated Jefferson's founding in 1841. In 1827, the Army Corps of Engineers began to try to remove the logjam to make the river navigable further inland and succeeded in 1873. But now the river was no longer deep enough for steamboats to reach Jefferson. When the railroad was established in 1873 it bypassed Jefferson and the city went into a sudden and severe economic decline. In 1873 Jefferson had a population of about 8,000; by 1880 it was 1,331 with only 26 Jewish households and today Jefferson is a small town with no Jews.¹⁷

There were new opportunities for well-educated women and Goldberg chose not to marry but to pursue a career instead. She was free-spirited, independent and a charismatic educator who was devoted to Judaism.¹⁸ She traveled extensively to perform her job.¹⁹ Eventually, she worked as an organizer for the National Council of Jewish Women (NCJW), starting sections throughout the Midwest. That work led to her recruitment as field secretary for the Jewish Chautauqua Society (JCS).²⁰

Goldberg's Career with the Jewish Chautauqua Society (JCS)

The JCS, founded in 1893 by Rabbi Henry Berkowitz of Congregation Rodeph Shalom and headquartered in Philadelphia, popularized Jewish learning among Jews and non-Jews through reading circles and lectures. In 1905, the JCS, noting Goldberg's success with the NCJW, hired her as field secretary.²¹ During her thirty years at the JCS she taught correspondence courses in Judaism, assigned Jewish scholars to speak at college campuses, counseled young rabbis, established synagogues at farm colonies in New Jersey and the Dakotas and advocated for occupational therapy for the disabled.²²

Most of what was written about Goldberg came in the tributes that poured in after her death. One view of her from much earlier is in the words of Rabbi Henry Berkowitz. His son's biography includes an appendix written by the rabbi that covers JCS activities from 1893 to 1923. He said this about Goldberg:

“Miss Goldberg, it is safe to assert, has traveled more widely through the length and breadth of this country, visited more cities, towns, villages and hamlets, addressed more gatherings of Jewish people, succeeded in organizing more reading circles and religious schools and stirred into being more Jewish congregations than has any other man or woman in America. The friends she has made are legion and her extraordinary memory is matched only by the generous impulses of her heart and by her self-sacrificing spirit.”²³

Goldberg's responsibilities for the JCS kept her very busy, especially from 1910 on, when she was promoted from field secretary to executive secretary. In addition to the duties stated above she traveled extensively and arranged yearly national assemblies for the JCS. The assemblies usually lasted for four or five days, in a different city each year and it's thought that she organized them with little help, in fact, almost single-handedly. She even offered to help delegates make travel and hotel arrangements.²⁴ Yet, like many of us today, she found time for volunteer activities, especially in her synagogue and sisterhood and on the board of the National Federation of Temple Sisterhoods.

Rodeph Shalom Activities

In Philadelphia, she joined Congregation Rodeph Shalom, one of the oldest congregations in the city. Rodeph Shalom had a women's auxiliary which in 1913 reorganized itself as a sisterhood and became a member of the National Federation of Temple Sisterhoods (NFTS). Goldberg served as its first president, from 1913 – 1915 and again from 1927 – 1931 according to NFTS records.

She was very involved in synagogue life and was appointed to the synagogue board in 1927, serving until her death in 1935. In 1932, as chair of the Greater Membership Campaign, she reported that she had recruited 135 new members. In 1933, she was the only woman on a seven-member executive committee appointed for the summer. Her focus was on membership and on the youth group and special High Holiday services for them. In December 1934 Goldberg reported that the Juniors, as they were called, sent delegates to a conference in Pittsburgh and held some kind of program every Sunday evening. She considered the Juniors to be in a very healthy condition.²⁵

National Federation of Temple Sisterhood (NFTS) Activities, 1913 – 1923

When Goldberg became active on the NFTS board, she already knew some of its leadership. In 1905, while still field secretary for the National Council of Jewish Women (NCJW), she spoke to its Washington, D. C. section, where she would have met Carrie O. Simon, a member of NCJW and one of the founders and first president of the NFTS. She may also have been acquainted with Sybil Krauskopf, another member of NCJW, wife of Rabbi Joseph Krauskopf of Philadelphia's Keneseth Israel and a member of the first NFTS executive board.²⁶

Goldberg attended the NFTS's First Biennial in Chicago in 1915, the Third Biennial in Boston in 1919 and the Fourth Biennial in Buffalo in 1921. She served on the Propaganda Committee (what we might today call Membership) and on the 1919 and 1921 boards. In 1921, she was listed as a board member for the upcoming 1923 – 1925 board, but her name does not appear in the list of board members in 1923 and 1925, nor is she listed as a delegate to the Fifth or Sixth Biennials in 1923 and 1925.²⁷

Where was Jeannette Miriam Goldberg from 1923 to 1927?

After 1923, she seems to have disappeared from NFTS activities for four or five years. The NFTS proceedings give no indication that she resigned, although resignations for others are

noted. I have not been able to determine if she also reduced her synagogue and sisterhood activities during these years, nor what a possible cause might have been. Rabbi Henry Berkowitz, the founder of the JCS, died in 1923, so perhaps Goldberg's workload increased to such an extent that she had far less time for volunteer work, but that is speculation. Regardless, by 1927, Jeannette Miriam Goldberg came roaring back!

National Federation of Temple Sisterhood (NFTS) Activities, 1927 - 1935

The proceedings for the Seventh Biennial in Cleveland in 1927, the Eighth Biennial in San Francisco in 1929 and the Ninth Biennial in 1931 in Philadelphia again list Goldberg as the president of the Rodeph Shalom sisterhood. At the Seventh she was appointed to the NFTS board for a six-year term from 1929 to 1935. She chaired the Committee on State Federations, was vice-chair of the Special Committee on Programs and was a member of the Propaganda Committee. In her role as chair of the Committee on State Federations she presided over meetings of state federation presidents at the biennials and traveled to attend meetings of some state federations and local sisterhoods. During each NFTS biennial, she also served on special committees that were appointed for the duration of the conference, such as: Committee on Resolutions and Amendments, Committee on Status of the Federation, Chair of Special Committee to nominate executive board officers.²⁸

Single Women on the NFTS Board

Goldberg was the first unmarried woman to serve on the NFTS board, in 1919. In accordance with the custom of the times, each woman was referred to by her husband's name up through the Twentieth Biennial of 1955 (the last year for which records are digitized). However, as a single woman, she stands out because she was listed under her own given name. The board grew from 35 to 62 members in 1921 yet she was still the only single woman in 1921, 1927, 1929 and 1931. She was not a member of the 1923 board, which had one single member, nor of the 1925 board, which had two single members. In 1933 and 1935 she was joined by one other single woman. The number of single women on the board never exceeded two through 1955 even though by then there were 81 members.²⁹

Reports of the Committee on State Federations and Welcoming Speech to the Ninth Biennial

We don't know what Goldberg thought about her life or if she realized the impact she had on others. We hear her voice only in the six short reports (from 1929 – 1935 plus the welcoming speech for the Ninth Biennial in 1931) she wrote for the NFTS – although her personality is so strong that it comes through even in official documents. The sentiment and spirit of what she said seem remarkably familiar. She expressed herself more formally than we do today but her passion for and dedication to her cause are evident.

The reports usually cite the accomplishments of local sisterhoods and state federations, note when the state federation conventions were held and sometimes which national officers attended. Each report also includes her ideas on various subjects. Some of her thoughts:

Development of American Judaism and contributions of women to this effort - 1929, 1931,
Welcoming Speech -1931

“If through our earnest efforts we solve the problems confronting Judaism in this age of unrest, then will Judaism be revitalized and made an integral part of the life of United Jewish womanhood.” 1929

“. . . We are gathered here to endeavor to do everything we can for the upbuilding and the development of American Judaism. . . we will prove that woman has acted well her part; and that especially in the cause of religion is she the unseen but very vital factor in the fight. She is the power behind the guns . . .” Welcoming Speech - 1931

Achievements of State Federations - 1929, 1930, 1931, 1934, 1935

“New Jersey's outstanding activity is that of a State publication known as the Shofar.” 1929

“. . . the Pennsylvania Federation has renewed its efforts with the Jewish students at State College, Pa. [sic], appropriating a sum to assist in sharing the expense of rabbis who visit the institution monthly and address the Jewish student body.” 1931

Role of the State Federations – 1930, 1931, 1933, 1934, 1935

“State Federations have served a two-fold purpose: In carrying out the work of the National through intimate contacts. . . In offering an opportunity for Sisterhoods to meet together for mutual conference, to share experiences, solve problems, and return to their local Sisterhoods with renewed zeal and enthusiasm for their work and greater courage to meet the problems confronting them.” 1930

“The State Federations are enabled to do constructive work which individual Sisterhoods cannot perform alone. . . Not all of us are fortunate enough to go to National Conventions, but practically all of us are enabled to attend State meetings. Every delegate should receive mental and spiritual stimulation and should carry away a lasting message of inspiration, and renewed enthusiasm for Sisterhood work.” 1931

Bonds between local sisterhoods, state federations and the national organization - 1929, 1931, 1934, 1935

“Your Sisterhood is . . . an integral part pf our national organization in which each of us shares a common and mutual interest. . .” Welcoming Speech, 1931

“In order to create a closer contact between the National, the State, and local Sisterhoods, I recommend that in each issue of a State Bulletin . . . [one page] be devoted to a consideration of National recommendations . . . One of the weaknesses of our organization is the lack of understanding of the bond between the Local and National, and the failure to grasp the National spirit.” 1934

“. . . State Federations benefit not only their own members but also add to the strength of the National. . . . Each Sisterhood, large or small, has its individual problems which can be solved through mutual contact. . . . I heartily welcome the publication of the pamphlet issued by the

National . . . so that we might sense the wide scope of the activities and realize that the National is the source from which flows all the achievement in our Federated organizations.” 1935

Going even beyond our best - 1934

“. . . while it is true we have accomplished much and have done well in the work of State Federations, I am filled with a feeling of divine discontent, knowing and realizing that there is a better beyond our present degree of best. We must not rest upon our laurels . . . but rather each one of us must continue to work with a zeal that is undiminished and a determination that nothing in the work shall be foreign to us.” 1934

Summing up - the report for the Eleventh Biennial in March 1935 was prepared by Goldberg but delivered after her death by her vice-chair.

“My years of office as National Chairman on State Federations have been a source of great pleasure to me and I have experienced but one difficulty; namely that it has not been easy to awaken the officers to the necessity of promptly sending reports of their State meetings to the National Office . . . It has only been through persistent effort that we have received a digest of each meeting, the list of new officers, etc. . . .

It is my hope that . . . the National Federation of Temple Sisterhoods will characterize its life and growth in the next decade as it has in the one just past. May all of us together go onward and forward and the end crown the work in the interest of organized womanhood and American Jewish Life.”³⁰ 1935

Death and Tributes

Goldberg died suddenly on February 28, 1935, shortly before the Eleventh Biennial Assembly in March 1935. She was buried on March 3, 1935 in the still-existing family mausoleum at Mount Sinai Cemetery in Jefferson, Texas. Mourners, flowers and telegrams came from all over the country, in an event unprecedented in Jefferson’s history.³¹

Her death led to an outpouring of grief and praise from many people and groups. Obituaries, memorial resolutions and letters to the editor give a comprehensive picture of Goldberg’s life and personality. She was an inspiration, a guiding light, a blessing to the Jewish community who worked zealously for its benefit and promoted Jewish ideals. She worked professionally for thirty years for the Jewish Chautauqua Society, volunteered in her sisterhood and the National Federations of Temple Sisterhoods and at Eagleville Sanatorium, promoted Judaism and worked with young people as the sponsor of the Juniors of Rodeph Shalom and at the Camp Council of Philadelphia. What comes through in all the tributes is how much she was admired and loved, how deeply she was mourned and how much she will be missed.

National Federation of Temple Sisterhoods (NFTS) Memorial Resolution, Eleventh Biennial, Washington, D. C., March 22 – 26, 1935

“The National Federation of Temple Sisterhoods has suffered a severe loss; death has taken from our ranks an untiring and earnest worker. Jeanette [sic] Miriam Goldberg served the Jewish cause with unusual ability and sympathetic understanding . . .

Deeply imbued with the finest ideals of Jewish womanhood, she served our organization with zeal; the actual results of her achievements will be a lasting inspiration to our members . . .” [see endnote for full text]³²

Jewish Chautauqua Society (JCS)

“. . . the Jewish Chautauqua Society suffered the loss of one whose name was synonymous with the name of this Society: Jeannette Miriam Goldberg.

Of exhaustless energy and indomitable will . . . Everywhere she was known, admired, venerated. A modern Miriam, she delighted in mothering and guiding. She was the spirit of helpfulness to all who were troubled and bewildered . . .

Of Judaism she was a High Priestess. Her flaming zeal for her people, her religion, her traditions, made her a great figure in American Jewry . . . she gave of herself to the last ounce of energy . . . In our own community she was a force so vital that to associate her name with a project was to insure its success . . .” [see endnote for full text]³³

Obituary in the *Jewish Exponent*

Goldberg’s obituary states that she was buried in her hometown of Jefferson, Texas; her body was accompanied there by, among others, Charles Edwin Fox, a member of Rodeph Shalom who had preceded her as executive secretary at the Jewish Chautauqua Society (JCS). Three rabbis officiated at the funeral, which was attended by many people in Jefferson. The obituary noted her work at the JCS and Rodeph Shalom and her involvement in the National Council of Jewish Women (NJCW), Hebrew Sunday School Society and Eagleville Sanatorium. In her will she left \$2,000 (close to \$44,000 in 2023) to Fox to use for a charitable purpose, \$200 to Rodeph Shalom and \$100 to the Jewish Hospital Association of Philadelphia.³⁴

The obituary says she was the first woman on the synagogue board and was a president of the sisterhood but the unknown writer has confused these two accomplishments. She was not merely a sisterhood president but rather its first president and she was on the synagogue board but she was not the first woman member.³⁵

Rodeph Shalom Tributes in the *Jewish Exponent*:

The congregation, Sisterhood and Juniors each published a tribute.

The congregation noted that “. . . through her simplicity of character, her warm unbounded charity, her warm benevolence to all, her constancy to the highest ideals of our faith, and her

unfaltering courage and leadership, the Congregation and the community have been enriched and blessed . . .”

To the Sisterhood, “. . . [she was] a Deborah who judged in Israel, and who warred for the dignity, the truth, and the faith of her people. Her memory will always be with the Sisterhood for a blessing, and in the days to come, we shall call upon the inspiration of her spirit to guide and to direct us.”

The Juniors had perhaps the most heartfelt words: “. . . voice profound sorrow at her passing and record our tribute of love and affection for her . . . As Chairman of the Committee on Cooperation with the Juniors, Jeannette Miriam Goldberg was our guiding light and constant source of inspiration. Her unswerving devotion to the ideals of Judaism and her sincere regard for fellowmen have enriched and strengthened the lives of all with whom she came in contact . . . a blessing forever . . . we have lost a true and faithful friend.”³⁶

Congregation Rodeph Shalom Memorial Book

A fellow congregant who was also president of the Eagleville Sanitorium, Jerome H. Louchheim, donated \$300 (about \$6,500 in 2023) to create a page for her in the memorial books maintained at Rodeph Shalom. He said “. . . Her volunteer service to many educational, philanthropic and religious activities distinguished her service to Judaism and society . . . She was a woman of limitless energy, of unquenchable enthusiasm for causes into which she put her heart and soul . . . Her acquaintance with people throughout the United States was almost inexhaustible . . .”³⁷

Camp Council of Philadelphia

“The passing of Jeannette Miriam Goldberg leaves a void in the hearts of the community which can never be filled . . . she devoted much of her time and effort helping the youth of the community . . . [her] every thought and every activity was for the good of her fellow man.”³⁸

Eagleville Sanitorium

“Miss Goldberg devoted herself for many years wholeheartedly to the interests of the Sanitorium . . . She was a member of the Board of Directors. She imposed upon herself the duty of visiting the sanitorium weekly and rendering aid, comfort and cheer to the patients . . .”³⁹

Letter from Rabbi William Rosenau in the *Jewish Exponent*

Rabbi Rosenau of Temple Oheb Shalom in Baltimore had served as Chancellor of the Jewish Chautauqua Society (JCS) and therefore knew Goldberg well. His two-column letter to the *Jewish Exponent* is a capsule biography that captures something of her personality and her effect on her contemporaries.

“She was a veritable dynamo, radiating inspiration to all who were associated with her . . . To secure delegates [to JCS assemblies] she would travel the length and breadth of the country.” He cited her volunteer work as well. “She served as officer of the Sisterhood of Rodeph Shalom, as the Chairman of the congregation’s membership committee and regularly spent a day every week

with the patients at the Eagleville Sanitarium . . . She won for herself ‘a good name more precious than oil.’ ”⁴⁰

Plaque in Hebrew Sinai Congregation, Jefferson, Texas

According to the authors of *Deep in the Heart: The Lives and Legends of Texas Jews*, a plaque in Goldberg’s memory on the wall of Hebrew Sinai Congregation includes the sentence “Of Judaism, she was the high priestess.” The book gives no other information about the plaque – who paid for it, when and where it was installed nor what else it might say. The authors do not cite a source for their information and do not state if they saw the plaque themselves nor how they came to know about it.⁴¹

The Hebrew Sinai Congregation was established in 1873 and purchased a building in 1875. But shortly thereafter, the town went into a severe economic decline. By 1927, with the loss of most of the Jewish population, services were no longer held in Jefferson. The synagogue building itself was practically abandoned until it was purchased and restored by the Jessie Allen Wise Garden Club in 1963 and also now houses the Jefferson Playhouse. When the garden club bought the building, an arrangement was also made for the club to maintain the Mt. Sinai Jewish cemetery (founded 1862). Today some artifacts including the Ner Tamid and documents are at the Jefferson Historical Museum.⁴²

Could the Jewish Chautauqua Society (JCS) have purchased the plaque? The JCS tribute includes the phrase “of Judaism she was a High Priestess,” almost the same as the phrase on the plaque. However, the JCS board undoubtedly would have known that the building was unused and that there was no longer an active congregation. Why would anyone place a memorial plaque in a building that was no longer used and with no congregation? I wonder if this plaque ever existed.

I was able to contact several kind and helpful citizens of Jefferson who tried to find the plaque itself or at least information about it. Julianne Fischer, a member of the board of the Jefferson Historical Society, threw herself enthusiastically into the hunt. She even searched out older citizens of Jefferson who she thought might remember hearing about the Goldberg family. Certainly no plaque is to be found today but she speculated that if it existed, it could have been taken to the Goldberg home at some point. Goldberg’s sister-in-law, the wife of Isaiah, lived in the house until her death in 1957 but the house burned down in 1965.⁴³

Legacies

The concrete efforts to memorialize Jeanette Miriam Goldberg are focused on perpetuating her interests – youth, education and service to the Jewish community.

Jeannette Miriam Goldberg Vacation Fund - Camp Council of Philadelphia

The Camp Council published a tribute but it did not include mention of any fund in her memory. At that time several organizations listed in the *Jewish Exponent* the donations made to them, who the donor was and possibly if the donation was for a special purpose. The March 8th, 22nd and

29th issues listed several donations to the Camp Council's Jeannette Miriam Goldberg Vacation Fund. In the April 5, 1935 issue, the Camp Council noted a donation in Goldberg's memory from the Sisterhood of Rodeph Shalom Congregation. After that, although I looked through the paper until March, 1936, no more donations to the fund appeared. ⁴⁴

Jeannette Miriam Goldberg Memorial Fund and Hebrew Union College Exchange Lectures

A few months after her death a small ad appeared in the Philadelphia *Jewish Exponent* announcing that a committee had been formed to create a memorial fund in honor of Goldberg as a tribute to her innumerable services to Jews and Judaism. The fund was to be applied to Jewish educational endeavors to be determined. The public was invited to send contributions to Charles Edwin Fox. ⁴⁵ I have not been able to find who the committee members were. It seems probable that Fox decided to have the memorial fund handled by the Jewish Chautauqua Society although there is no mention in the JCS minutes. Fox himself died only two years after Goldberg. ⁴⁶

The JCS minutes between 1935 and 1939 note that money was raised for a fund and lecture series in Goldberg's memory without ever mentioning Charles Edwin Fox. ⁴⁷ By the spring of 1939 arrangements were complete. An article in *The Jewish Post of Indianapolis* of May 5, 1939 stated that the president of Hebrew Union College announced the start of an annual exchange lecture series made possible by a grant from the Jeannette Miriam Goldberg Foundation which was established by the JCS in her honor. ⁴⁸

The Hebrew Union College Bulletin from March 1942 through November 1946 contains references to the lecture series. HUC was to partner with a Christian seminary for a three-year term. First was Yale University, then Duke University and finally Union Theological Seminary. ⁴⁹ Peggy K. Pearlstein, who has written the definitive history of the JCS, stated that HUC could no longer support the lecture series and asked JCS several times for funding. JCS declined as they considered that the lecture topics had moved out of the scope of the JCS, which was noted in JCS minutes several times from 1950 to 1954. It is very likely that the lecture series finished with the end of the three-year term with Union Theological Seminary in 1949. ⁵⁰

Jeannette Miriam Goldberg Faculty House at Camp Harlam

Upon reading on the WRJ Atlantic District website that the Pennsylvania Federation of Temple Sisterhoods (PFTS) had contributed to the construction of this building in 1960, I was delighted to think that plans were made to honor Goldberg in such a concrete way twenty-five years after her death. I contacted the camp but there is certainly no such building there now. The camp has no archives or records but I was able to contact Rosanne Selfon, a past president of both WRJ North American and WRJ Atlantic District. She actively supports the camp and she reached out to her network of camp supporters but no one had ever heard of such a building. How did this information make its way into the history of the PFTS? I haven't found an answer. ⁵¹

A Lasting Legacy – The Jeannette Miriam Goldberg Youth Fund

Our fund is almost 90 years old. Although several of the six other WRJ districts have camp or scholarship funds, only two have named funds, both established within the past ten years. But the Atlantic District is unique among the seven WRJ districts in having such a long-established philanthropic fund named after a deserving and much-admired woman.

WRJ's Atlantic District website includes a short history of the fund. Since 1929 the Pennsylvania Federation of Temple Sisterhoods (PFTS) aided Jewish students at Penn State College [now Pennsylvania State University] in various ways. In 1935, shortly before Goldberg's death, the loan fund was started as an ongoing fund. The PFTS wanted to memorialize Goldberg and decided to name the fund for her.⁵² In October 1935, the PFTS held its Eighth Biennial in Philadelphia. Charles Edwin Fox, Goldberg's colleague and friend, delivered a tribute to her and the Jeannette Miriam Goldberg Memorial Fund Committee gave a report, presumably to propose naming the existing fund for her.⁵³

The NFTS proceedings give a partial picture of the PFTS efforts on behalf of Penn State students, which, until 1935, seem to be ad hoc rather than a consistent, ongoing fund. These efforts were first noted at the Eighth Biennial in 1929 and again at the Ninth Biennial in 1931 and at the Tenth in 1933. The Thirteenth Biennial in 1939 was the first in which the name Jeannette Miriam Goldberg Scholarship Fund was used. It was a loan, not a scholarship, but continued to be called a scholarship fund. It was also noted in the intervening Annual Reports in 1931, 1940, 1942, 1946, 1947 and 1948.

The most significant citation was in the 1946 Annual Report in which the Committee on State Federations noted: "This Federation [i.e. Pennsylvania] sponsors the Jeannette Miriam Goldberg Scholarship Fund, commemorating the many noble pursuits of this Jewish Woman who devoted her life to education, Jewish and secular."⁵⁴ The NFTS records are not digitized past 1955 so I have not been able to search for later references to the fund or to Goldberg.

By the early 1950s the loan fund was no longer needed. The PFTS then voted to use the fund to support the newly established Camp Joseph and Betty Harlam by helping purchase camp equipment. Later the fund supported the Pennsylvania Federation of Temple Youth (now National Federation of Temple Youth - NFTY). In 2006, when the Pennsylvania and New Jersey WRJ districts merged to become the Atlantic District, the fund extended its support to NFTY members of the entire district. Today, our donations are used to help members attend NFTY district events.⁵⁵

Though there have been many tributes and legacies to this remarkable woman, only ours still exists. Today, the fund continues to support our children – our future. The most enduring legacy to Miss Jeannette Miriam Goldberg is WRJ Atlantic District's own Jeannette Miriam Goldberg Youth Fund. Let us work to keep it alive!

¹ Pamela Nadell, *America's Jewish Women: A History from Colonial Times to Today*, (W. W. Norton & Company, March 5, 2019).

Email of April 5, 2021 from Pamela Nadell.

² Hollace Ava Weiner, "Reviving the Name and Flame of Jeannette Miriam Goldberg," *Southern Jewish Historical Society Newsletter*, Fall 25, no.4 (Fall, 2021): 4.

<https://www.jewishsouth.org>.

Hollace Ava Weiner, "Reviving the Name and Flame of Jeannette Miriam Goldberg," *Texas Jewish Historical Society Newsletter*, September 2021: 9.

<https://txjhs.org>.

³ Email of April 5, 2021 from Steven Portnoy.

⁴ Emails of June 21, 2021, January 6, 2022, January 11, 2022, July 7, 2022 from Peggy Pearlstein.

⁵ Email of May 28, 2021 from Jerry Silverman.

Email of June 10, 2021 from Carol Perloff. This email includes attached notes from the suffragists research project from which I learned that Goldberg was not the first woman on the Rodeph Shalom board.

⁶ Emails of March 1, 2022 through July 9, 2022 from Julianne Fischer.

Weldon Nash, Jr., John Taylor, Mitchel Whittington, *A History of the Jewish Citizenry in Jefferson, Texas* (23 House Publishing, 2017).

⁷ <https://wrj.org/our-community/wrj-districts/atlantic>. Click on the Who We Are button, then 'click here' to read Jeannette Miriam Goldberg Youth Fund - a Special Part of District #5 History.

⁸ [Memorial Resolution, Eleventh Biennial, Washington, D. C.], [March 22 – 26, 1935], Box #1, Volume 3: Volume III, 1931 – 1939, MS-73. Women of Reform Judaism Records, American Jewish Archives, Cincinnati, Ohio.

[Minute on the Death of Jeannette Miriam Goldberg], [March 7, 1935], SC-15689, Jewish Chautauqua Society Minutes, 1935 – 1939. American Jewish Archives, Cincinnati, Ohio.

Jewish Exponent, (Philadelphia, PA), March 8, 1935.

"Camp Council," *Jewish Exponent*, (Philadelphia, PA), March 8, 1935.

"The Eagleville Sanatorium," *Jewish Exponent*, (Philadelphia, PA), April 5, 1935.

William Rosenau, "Jeannette Miriam Goldberg – an Appreciation," *Jewish Exponent*, (Philadelphia, PA), March 8, 1935.

Ruth Weingarten and Cathy Schecter. *Deep in the Heart: The Lives and Legends of Texas Jews* (Austin, Texas: Eakin Press, 1990), 113.

⁹ *Jewish Post*, (Indianapolis, IN), May 5, 1939. <https://newspapers.library.in/gov>.

Jewish Exponent, (Philadelphia, PA), April 5, 1935.

¹⁰ <https://wrj.org/our-community/wrj-districts/atlantic>. Click on the Who We Are button, then ‘click here’ to read Understanding Our Heritage.

¹¹ Photo credit: American Hebrew, September 10, 1915, reproduced courtesy of The Jacob Rader Marcus Center of the American Jewish Archives, Cincinnati, Ohio. Thanks to Hollace Ava Weiner, who originally located the picture and sent it to me in an email of April 8, 2021.

¹² Email of April 12, 2021 from Hollace Ava Weiner.

¹³ <https://wrj.org/our-community/wrj-districts/atlantic>. Click on the Who We Are button, then ‘click here’ to read Jeannette Miriam Goldberg Youth Fund - a Special Part of District #5 History.

¹⁴ All information about Goldberg’s early life in this document comes from the work of Hollace Ava Weiner. Ms. Weiner has graciously helped me and allowed me to share her work in this paper. Emails of June 17, 2021 and October 6, 2021 from Hollace Ava Weiner.

¹⁵ Hollace Ava Weiner, *Jewish “Junior League” – The Rise and Demise of the Fort Worth Council of Jewish Women* (College Station: Texas A&M University Press, 2008), 28.

¹⁶ Hollace Ava Weiner, *Jewish “Junior League” – The Rise and Demise of the Fort Worth Council of Jewish Women* (College Station: Texas A&M University Press, 2008), 29.

¹⁷ Weldon Nash, Jr., John Taylor, Mitchel Whittington, *A History of the Jewish Citizenry in Jefferson, Texas* (23 House Publishing, 2017), 1 - 2, 93, 97 - 98.

¹⁸ Hollace Ava Weiner, *Jewish “Junior League” – The Rise and Demise of the Fort Worth Council of Jewish Women* (College Station: Texas A&M University Press, 2008), 28.

¹⁹ Hollace Ava Weiner, MA thesis, *“The Rise and Demise of the Fort Worth Council of Jewish Women, 1901–2002*. Excerpt sent to me by Ms. Weiner in email of April 8, 2021.

²⁰ Hollace Ava Weiner, *Jewish “Junior League” – The Rise and Demise of the Fort Worth Council of Jewish Women* (College Station: Texas A&M University Press, 2008), 28.

²¹ Hollace Ava Weiner, *Jewish “Junior League” – The Rise and Demise of the Fort Worth Council of Jewish Women* (College Station: Texas A&M University Press, 2008), 28.

Email of July 29, 2022 from Steven Collins of the AJA containing information from the JCS minutes about her career.

Minutes, December 4, 1905 - Goldberg had accepted the field secretary job.

Minutes, December 10, 1910 - Charles Edwin Fox resigned and Goldberg accepted the job as his replacement. Her salary is not stated.

Minutes, December 18, 1935 - After her death, Gilbert F. Schamberg was appointed as her replacement. He received an annual salary of \$2500 (worth \$55,000 in 2023) out of which he had to rent an office and any stenographic help he might need.

SC-16685, SC-15686, SC-15689, Jewish Chautauqua Society Minutes. American Jewish Archives, Cincinnati, Ohio.

²² Hollace Ava Weiner, “Reviving the Name and Flame of Jeannette Miriam Goldberg,” *Southern Jewish Historical Society Newsletter*, Fall 25, no.4 (Fall, 2021): 4.
<https://www.jewishsouth.org>.

²³ Max E. Berkowitz, “Appendix A: The Jewish Chautauqua Society, an Account of Its Origins and Activities, 1893 – 1923, by Henry Berkowitz,” *Beloved Rabbi, An Account of the life and Works of Henry Berkowitz* (New York: The Macmillan Company, 1932), 144.

²⁴ [Form letters from JMG announcing the JCS yearly assemblies, various dates] [Collection RS, Admin. 1925 – 1928, Box 6], Congregation Rodeph Shalom Records, Acc. 1955, Special Collections Research Center, Temple University Libraries, Philadelphia, Pennsylvania.
Email of January 10, 2022 from Peggy K. Pearlstein regarding lack of help.

²⁵ [Minutes of Rodeph Shalom, October 11, 1932; January 5, 1933; September 11, 1934; December 11, 1934], [K3A34D-H], Congregation Rodeph Shalom Records, Acc. 1955, Special Collections Research Center, Temple University Libraries, Philadelphia, Pennsylvania.

²⁶ Pamela S. Nadell, “The Synagog shall hear the Call of the Sister – Carrie Simon and the Founding of NFTS,” in *Sisterhood – a Centennial History of Women of Reform Judaism*, ed. Carole B. Balin, Dana Herman, Jonathan D. Sarna, Gary P. Zola (Cincinnati, Ohio, 2013) 17 – 48.

²⁷ Box #1, Volume 1: Volume I, 1913 – 1923, MS-73. Women of Reform Judaism Records, American Jewish Archives, Cincinnati, Ohio.
Box #1, Volume 2: Volume II, 1925 – 1930, MS-73. Women of Reform Judaism Records, American Jewish Archives, Cincinnati, Ohio.

²⁸ Box #1, Volume 2: Volume II, 1925 – 1930, MS-73. Women of Reform Judaism Records, American Jewish Archives, Cincinnati, Ohio.
Box #1, Volume 3: Volume III, 1931 – 1939, MS-73. Women of Reform Judaism Records, American Jewish Archives, Cincinnati, Ohio.

²⁹ The biennial proceedings include lists of delegates and the president and secretary for each sisterhood, as well as committee members. A look through the documents shows that there were single women among these groups – not many but I did not keep a count. But on the board itself there were very few. The board size was increased in 1921 to 62 members, up from 35 in 1919. After that, the board gradually increased in size as it came to include past presidents, up to 81 in 1955.

Single women on the board:

1915, 1917, 1939, 1945, 1947, 1953, 1955 – 0
1919, 1921, 1923, 1927, 1929, 1931, 1937, 1941, 1943, 1950 - 1
1925, 1933, 1935 – 2

Box #1, Volume 1: Volume I, 1913 – 1923, MS-73. Women of Reform Judaism Records, American Jewish Archives, Cincinnati, Ohio.
Box #1, Volume 2: Volume II, 1925 – 1930, MS-73. Women of Reform Judaism Records, American Jewish Archives, Cincinnati, Ohio.
Box #1, Volume 3: Volume III, 1931 – 1939, MS-73. Women of Reform Judaism Records, American Jewish Archives, Cincinnati, Ohio.
Box #1, Volume 4: Volume IV, 1942 – 1947, MS-73. Women of Reform Judaism Records, American Jewish Archives, Cincinnati, Ohio.

Box #1, Volume 5: Volume V, 1947 – 1955, MS-73. Women of Reform Judaism Records, American Jewish Archives, Cincinnati, Ohio.

³⁰ Box #1, Volume 2: Volume II, 1925 – 1930, MS-73. Women of Reform Judaism Records, American Jewish Archives, Cincinnati, Ohio.

Box #1, Volume 3: Volume III, 1931 – 1939, MS-73. Women of Reform Judaism Records, American Jewish Archives, Cincinnati, Ohio.

All the quotations from her reports are found in these boxes.

³¹ Weldon Nash, Jr., John Taylor, Mitchel Whittington, *A History of the Jewish Citizenry in Jefferson, Texas* (23 House Publishing, 2017), 27.

³² NFTS Memorial Resolution, Eleventh Biennial, Washington, D. C., March 22 – 26, 1935

Chairman the National Committee on State Federations Died February 27 [sic], 1935

The National Federation of Temple Sisterhoods has suffered a severe loss; death has taken from our ranks an untiring and earnest worker. Jeanette [sic] Miriam Goldberg served the Jewish cause with unusual ability and sympathetic understanding.

Her achievements in the Sisterhood world were of great value, equaled only by her significant efforts in other organizations, particularly the Jewish Chautauqua Society.

Deeply imbued with the finest ideals of Jewish womanhood, she served our organization with zeal; the actual results of her achievements will be a lasting inspiration to our members.

Therefore, Be It Resolved, that this expression of our sentiments be spread upon the records of the organization, and a copy thereof be forwarded the Jewish Chautauqua Society, as well as the Sisterhood of Rodeph Shalom of Philadelphia.

Executive Board Committee on Memorial Resolutions (Mrs. George) Hortense Fox, Chairman

[Memorial Resolution, Eleventh Biennial, Washington, D. C.], [March 22 – 26, 1935], Box #1, Volume 3: Volume III, 1931 – 1939, MS-73. Women of Reform Judaism Records, American Jewish Archives, Cincinnati, Ohio.

³³ Jewish Chautauqua Society

Minute on the death of Jeannette Miriam Goldberg adopted at the meeting of the Board of Directors of the Jewish Chautauqua Society March 7, 1935.

On the twenty-eighth day of February of this year, the Jewish Chautauqua Society suffered the loss of one whose name was synonymous with the name of this Society:

Jeannette Miriam Goldberg

Of exhaustless energy and indomitable will, her ingratiating personality carried the name of the Society to the far corners of America. Everywhere she was known, admired, venerated. A modern Miriam, she delighted in mothering and guiding. She was the spirit of helpfulness to all who were troubled and bewildered.

Her activities were too varied to classify, her abilities the admiration of educators and publicists, her ideals and standards the highest.

Of Judaism she was a High Priestess. Her flaming zeal for her people, her religion, her traditions, made her a great figure in American Jewry, for she was as gifted in speech as ardent in worship.

Associated with the Jewish Chautauqua [sic] as Executive Secretary practically from the moment its real activity began, she gave of herself to the last ounce of energy in building its prestige, establishing its aims, and perpetuating its influence.

In our own community she was a force so vital that to associate her name with a project was to insure its success.

Therefore, be it resolved:

That the Officers and Board of Directors of this Society, in lasting gratitude for her ceaseless service in its behalf, reverently and regretfully close a precious chapter in its history with the insertion of this estimate of her works as a minute upon its books, and cause its publication in *The Jewish Exponent* and *The Jewish Times*, as a final loving tribute to her memory, which shall not die.

[Minute on the Death of Jeannette Miriam Goldberg], [March 7, 1935], SC-15689, Jewish Chautauqua Society Minutes, 1935 – 1939. American Jewish Archives, Cincinnati, Ohio.

34 *Jewish Exponent*, (Philadelphia, PA), March 8, 1935.

³⁵ “First Woman Elected to Congregational Board – Mrs. Alfred Rosenstein Honored by Rodeph Shalom,” *Jewish Exponent*, (Philadelphia, PA), October 24, 1919.

Jewish Exponent, (Philadelphia, PA), March 8, 1935.

[Minutes of Rodeph Shalom, October 14, 1919], [K3A34D-H], Congregation Rodeph Shalom Records, Acc. 1955, Special Collections Research Center, Temple University Libraries, Philadelphia, Pennsylvania.

³⁶ *Jewish Exponent*, (Philadelphia, PA), March 8, 1935. All the Rodeph Shalom tributes are from this edition.

³⁷ Pictures of the pages in the book were sent to me by a friend and congregant of Rodeph Shalom, Jerry Silverman. There are some errors and omissions: She began to work for the JCS in 1905, not 1904 and she was sisterhood president from 1927 – 1931 according to NFTS records, not 1929. Surprisingly he omitted that she was the first sisterhood president from 1913 – 1915. Nor did he state that she was on the synagogue board from 1927 – 1935 and did not mention her work with the Juniors. However, Louchheim did acknowledge her work with the JCS, NCJW and NFTS.

³⁸ *Jewish Exponent*, (Philadelphia, PA), March 8, 1935.

³⁹ *Jewish Exponent*, (Philadelphia, PA), April 5, 1935.

⁴⁰ William Rosenau, “Jeannette Miriam Goldberg – an Appreciation,” *Jewish Exponent*, (Philadelphia, PA), March 8, 1935.

Rabbi Rosenau, the son of a rabbi, was born in Germany in 1865 and came to Philadelphia in 1876. He graduated from Hebrew Union College in 1889 and became rabbi of Temple Oheb Shalom in Baltimore

until 1939, when he became rabbi emeritus. He earned a PhD from Johns Hopkins in 1900 and served on the faculty until 1932. He played a leading role in many Jewish organizations: an officer and later president of the Central Conference of American Rabbis, on the board of Hebrew Union College 1917 – 1943 and was active with the Jewish Welfare Board and the Union of American Hebrew Congregations. As noted above, he also served as chancellor of the Jewish Chautauqua Society.
https://en.wikipedia.org/wiki/William_Rosenau.

⁴¹ Ruthe Weingarten and Cathy Schecter. *Deep in the Heart: The Lives and Legends of Texas Jews* (Austin, Texas: Eakin Press, 1990), 113.

⁴² Weldon Nash, Jr., John Taylor, Mitchel Whittington, *A History of the Jewish Citizenry in Jefferson, Texas* (23 House Publishing, 2017), 35, 87 – 88, 92, 94, 100, 103.

⁴³ Weldon Nash, Jr., John Taylor, Mitchel Whittington, *A History of the Jewish Citizenry in Jefferson, Texas* (23 House Publishing, 2017), 24.
Emails of March 6, 2022, March 26, 2022 from Julianne Fischer. She also gifted me the book *A History of the Jewish Citizenry in Jefferson, Texas*.

⁴⁴ *Jewish Exponent*, (Philadelphia, PA), March 8, 1935; March 22, 1935; March 29, 1935; April 5, 1935.

⁴⁵ *Jewish Exponent*, (Philadelphia, PA), April 12, 1935. Fox preceded Goldberg as executive secretary of the JCS and was a member and former president of Congregation Rodeph Shalom. He was a founder of the still-existing law firm Fox Rothschild and Philadelphia's first Jewish District Attorney. She was close to him and his family.
Email of May 5, 2021 from Hollace Ava Weiner discusses Goldberg's relationship with Fox and his family.

⁴⁶ *Jewish Exponent*, (Philadelphia, PA), May 7, 1937.

⁴⁷ Minutes of December 18, 1935 – \$2,500 had been collected for the Jeannette Miriam Goldberg Memorial Fund. The source of this money is not stated but I am assuming that it is the \$2,000 legacy from Goldberg to Charles Edwin Fox plus additional contributions.

Minutes of October 7, 1937 – JCS was in correspondence with possible partners for the lecture series, although the minutes do not state how the board decided to use the fund for a lecture series. Probably this is the charitable endeavor that Goldberg asked for in her will and that Fox referenced in his ad.

Minutes of June 7, 1939 – JCS has arranged for a series of exchange lectures between Hebrew Union College and Yale Divinity School. Apparently, HUC is now also taking over management of the lecture series although it is not stated.

[Minutes], [December 18, 1935; October 7, 1937; June 7, 1939], SC-15689, Jewish Chautauqua Society Minutes, 1935 – 1939. American Jewish Archives, Cincinnati, Ohio.

⁴⁸ *Jewish Post*, (Indianapolis, IN), May 5, 1939. <https://newspapers.library.in/gov>.

⁴⁹ *The Hebrew Union College Bulletin* of March, 1942 - "The lifetime of devoted service rendered by Jeannette Miriam Goldberg is commemorated in a foundation which provides for the exchange of lectures by faculty members between HUC and outstanding Christian seminaries."

The Hebrew Union College Bulletin of May, 1942 - the terms of the lecture series called for HUC to partner with a Christian seminary for a three-year term. After three years of partnering with Yale University, the upcoming partner would be Duke University.

The Hebrew Union College Bulletin of March, 1944 - the lectures were one of the most popular events on campus.

The Hebrew Union College Bulletin of May, 1944 - the partner for the next series would be Union Theological seminary.

The Hebrew Union College Bulletin of February, 1945 - the Jewish students at Duke University made a donation to show their appreciation of the value of the lectures.

The Hebrew Union College Bulletin of November, 1946 - the first exchange lecture with Union Theological Seminary took place.

“Jeannette Miriam Goldberg Exchange Lectures”, *Hebrew Union College Bulletin* Vol. I, no. 1 (March, 1942): 5.

“Shift from Yale to Duke”, *Hebrew Union College Bulletin* Vol. I, no. 2 (May, 1942): 5.

“New Year’s Exchange”, *Hebrew Union College Bulletin* Vol. III, no. 3 (March, 1944): 10.

“Goldberg Memorial Lectures”, *Hebrew Union College Bulletin* Vol. III, no. 4 (May, 1944): 10.

“Duke Again”, *Hebrew Union College Bulletin*, Vol. IV, no. 2 (February, 1945): 12.

“Exchange Lectures”, *Hebrew Union College Bulletin*, Vol. VI, no. 1 (November, 1946): 6.

MS-20 Box O – 5, Folders 1 and 2, HUC Bulletin, 1942 – 1946, American Jewish Archives, Cincinnati, Ohio.

⁵⁰ Email of January 6, 2022 from Peggy K. Pearlstein that includes a copy of the page from her dissertation with this information.

⁵¹ <https://wrj.org/our-community/wrj-districts/atlantic>. Click on the Who We Are button, then ‘click here’ to read Understanding Our Heritage. Emails of July 3, 2021 and July 4, 2021 from Rosanne Selfon.

⁵² <https://wrj.org/our-community/wrj-districts/atlantic>. Click on the Who We Are button, then ‘click here’ to read Jeannette Miriam Goldberg Youth Fund - a Special Part of District #5 History.

⁵³ *Jewish Exponent*, (Philadelphia, PA), October 25, 1935. The biennial and its program were publicized in the *Jewish Exponent*, but not the content of the various sessions.

⁵⁴ Box #1, Volume 3: Volume III, 1931 – 1939, MS-73. Women of Reform Judaism Records, American Jewish Archives, Cincinnati, Ohio.

Box #1, Volume 4: Volume IV, 1942 – 1947, MS-73. Women of Reform Judaism Records, American Jewish Archives, Cincinnati, Ohio.

Box #1, Volume 5: Volume V, 1947 – 1955, MS-73. Women of Reform Judaism Records, American Jewish Archives, Cincinnati, Ohio.

⁵⁵ <https://wrj.org/our-community/wrj-districts/atlantic>. Click on the Who We Are button, then ‘click here’ to read Jeannette Miriam Goldberg Youth Fund - a Special Part of District #5 History.