

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

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INTRODUCTION

Women of Reform Judaism (WRJ) Atlantic District has, since 1936, maintained the Jeannette Miriam Goldberg Youth Fund. It is supported only by donations and in recent years had not been much publicized. And sadly, the woman for whom it is named has been almost forgotten.

When I joined the district board, I knew nothing about the fund, having seen its name only in an easily ignored annual fund-raising request to district sisterhoods. The board tried to encourage donations by designing a card to be sent on behalf of a donor and by publicizing that the fund supports National Federation of Temple Youth (NFTY) in the district. Finally, I thought that knowing more about the woman herself would generate more interest in and increase donations to the fund.

When I began researching the life and legacy of Jeannette Miriam Goldberg, I knew only what was on the Atlantic District website:

“Jeannette Miriam Goldberg z”l, an active PFTS 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.” [see Appendix A]

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 came to Philadelphia in 1905 as field secretary for the Jewish Chautauqua Society (JCS). She became JCS executive secretary in 1910 until her sudden death in 1935. Goldberg was widely known as a Jewish educator and was mourned nationally when she died.

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, now WRJ) and the 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 Sanatorium 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.¹ The tributes are so glowing that it is a wonder that 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 possibly contributed to the building of the Jeannette Miriam Goldberg Faculty House at Camp Joseph and Betty Harlam.

Most notably, just after she died, the Pennsylvania Federation of Temple Sisterhoods (PFTS) 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. [see Appendix A].



MISS JEANNETTE MIRIAM GOLDBERG

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.”³

When I read this description 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 volunteer lives that was unusual for the times in which she lived. She was a self-supporting single career woman in a high-pressure job who still found time for volunteer activities, locally and nationally. Yet today we in the WRJ Atlantic District know her only as the name of our fund.

Early Life

This paper focuses on Goldberg’s later life in Philadelphia. Weiner’s research on Jewish women’s groups in late 19th century Texas offers information and insights about Goldberg’s early years, which I have taken directly from her work.

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.

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 literature teacher at various schools and as a Sabbath School superintendent. 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.⁴

In the late 1870s Jefferson’s population and economy declined suddenly and severely, for two reasons. 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 1873, after a forty-six-year effort, the Army Corps of Engineers succeeded in removing the Great Raft. But now the river was no longer deep enough for steamboats to reach Jefferson. Also in 1873, the railroad was built but bypassed Jefferson. Jefferson’s population then was about 8,000; by 1880 it was 1,331 with only 26 Jewish households; today Jefferson is a small town with no Jews.⁵

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 devoted to Judaism. Eventually, she worked as an organizer for the NCJW, starting sections throughout the Midwest. That work led to her recruitment as field secretary for the JCS.⁶

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

The JCS, founded in 1893 in Philadelphia by Rabbi Henry Berkowitz of Congregation Rodeph Shalom, popularized Jewish learning among Jews and non-Jews through reading circles and lectures. In 1905, the JCS hired Goldberg as field secretary. In 1910, she was promoted to

executive secretary, filling both roles. The JCS constantly expanded its services and Goldberg was involved in every aspect. She traveled yearly to each reading circle; in 1897 there were 1384 people enrolled, by 1905 it was 3,000 and presumably the numbers continued to grow. It's not stated how many reading circles there were but they were spread across the country. She arranged for books and other educational materials to be sent to them and found Jewish scholars to speak at the reading circles, universities, and the national assemblies. Correspondence courses started in 1911. There were conferences for Jewish teachers and social workers and outreach to small Jewish farming communities in New Jersey and North Dakota. One summer, she accompanied Rabbi Berkowitz, the Chancellor, and Rabbi William Rosenau, the Vice Chancellor, on a cross-country trip, each of them speaking at many stops along the way. Almost since its inception the JCS held assemblies yearly in different cities. The assemblies usually lasted for four or five days and it's thought that Goldberg organized them with little help, almost single-handedly, even offering to help delegates make travel and hotel arrangements.⁷

Much of what we know about Goldberg came in the tributes that were written after her death in 1935. Rabbi Berkowitz said of her in 1923:

"Miss Goldberg . . . visited more cities, towns, villages and hamlets, addressed more gatherings of Jewish people, succeeded in organizing more reading circles and religious schools and . . . 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."⁸

Goldberg's JCS responsibilities kept her very busy, yet, like many of us today, she found time for volunteer activities, especially in her synagogue, sisterhood and the NFTS board.

Rodeph Shalom Activities

In Philadelphia, she joined Congregation Rodeph Shalom, one of the oldest congregations in the city. Its women's auxiliary in 1913 became a sisterhood and an NFTS member. Goldberg served as the sisterhood's first president, from 1913 - 1915 and again from 1927 - 1931. She was very involved in synagogue life and was appointed to the synagogue board in 1927, serving until her death. 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 the youth group. In December 1934 Goldberg noted that the Juniors, as they were called, held some kind of program every Sunday evening. She considered them to be in a very healthy condition.⁹

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 NCJW, she spoke to its Washington, D. C. section, where she would have met Carrie O. Simon, an NCJW member, and a founder and first president of the NFTS. She may also have been acquainted with Sybil Krauskopf, another NCJW member, wife of Rabbi Joseph Krauskopf of Philadelphia's Keneseth Israel and NFTS executive board member.¹⁰

Goldberg attended the NFTS's First Biennial in Chicago (1915), the Third Biennial in Boston (1919) and the Fourth Biennial in Buffalo (1921). She was 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 1923 - 1925 board, but she did not serve nor did she attend the Fifth (1923) or Sixth (1925) Biennials.¹¹

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 Berkowitz, the JCS founder, died in 1924, 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 (1927), the Eighth Biennial in San Francisco (1929) and the Ninth Biennial Philadelphia (1931) 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 Propaganda Committee member. As Committee on State Federations chair, she presided over meetings of state federation presidents at biennials and traveled to attend meetings of some state federations and local sisterhoods. During each 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, and chaired the Special Committee to nominate executive board officers.¹²

Single Women on the NFTS Board

Goldberg was the first unmarried woman on the NFTS board. Until at least the Twentieth Biennial (1955), each woman was referred to by her husband's name. Goldberg stands out because she was listed under her own name. Board size steadily increased yet she was either the only single woman or one of two. The number never exceeded two through 1955.¹³

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 her short reports from 1929 - 1935 and Ninth Biennial (1931) Welcoming Speech in Philadelphia. But 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 the 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

“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

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

Relations of local sisterhoods, state federations and the national organization - 1929, 1931, 1934, 1935

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

“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 . . .” 1935

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.” 1935 ¹⁴

Death and Tributes

Goldberg died suddenly on February 28, 1935, shortly before the Eleventh Biennial 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. ¹⁵

Her death led to an outpouring of grief and praise. Obituaries, memorial resolutions and letters to the editor give a comprehensive picture of Goldberg’s life and personality. The NFTS and the JCS wrote memorial resolutions. Tributes were published in the *Jewish Exponent* from Rabbi William Rosenau, Congregation Rodeph Shalom, its sisterhood and youth group, the Camp Council of Philadelphia and Eagleville Sanatorium. A plaque may have been placed on the wall of the Hebrew Sinai Congregation in Jefferson.

Goldberg was lauded as an inspiration, a guiding light, and a blessing to the Jewish community. She was praised for her thirty-year career at the JCS and her volunteer work in her sisterhood and the NFTS, at Eagleville Sanatorium, and with young people at Rodeph Shalom and the Camp Council of Philadelphia. What comes through is how much she was admired and loved, how deeply she was mourned, and how much she will be missed. These tributes are so glowing that it is a wonder that Goldberg is not better known today.

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] ¹⁶

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 [sic] its success. . . .” [see endnote for full text] ¹⁷

Letter from Rabbi William Rosenau in the *Jewish Exponent*

Rabbi Rosenau, as retired vice-Chancellor of the JCS, knew Goldberg well. His two-column letter to the *Jewish Exponent* is a capsule biography that gives some idea of her JCS responsibilities and captures something of her personality and her effect on her contemporaries.

“Jeannette Miriam Goldberg . . . put forth strenuous efforts and achieved marked results in the interest of American Jewry. . . . 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. . . . When the Chautauqua created its Correspondence School for the Training of Religious School Teachers she supervised the publication of its literature and directed the courses of its students. For many years she weekly visited the farming colonies in South Jersey. . . . But her outstanding undertaking was the planning of lectures on Jews and Jewish contributions to world culture, for the Summer Schools of American Colleges and Universities. . . .”

He cited her volunteer work as well. “Living in Philadelphia, Jeannette Miriam Goldberg gave of herself unstintingly also to the Jewish Community of that city. 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. . . .’ ” ¹⁸

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 JCS executive secretary. 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 NJCW, Hebrew Sunday School Society and Eagleville Sanatorium. In her will she left \$2,000 (about to \$47,000 in 2025) to Fox to use for a charitable purpose, \$200 to Rodeph Shalom and \$100 to the Jewish Hospital Association of Philadelphia.

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. ¹⁹

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: “We . . . 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. . . .”²⁰

Congregation Rodeph Shalom Memorial Book

Jerome H. Louchheim, a fellow congregant who was also president of the Eagleville Sanatorium, donated \$300 (about \$7,000 in 2025) to create a page for her in the memorial books 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 . . .”²¹

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.”

Eagleville Sanatorium

“Miss Goldberg devoted herself for many years wholeheartedly to the interests of the Sanatorium She was a member of the Board of Directors. She imposed upon herself the duty of visiting the sanatorium weekly and rendering aid, comfort and cheer to the patients . . .”²²

Plaque in Hebrew Sinai Congregation, Jefferson, Texas

The authors of *Deep in the Heart: The Lives and Legends of Texas Jews*, say a plaque in Goldberg’s memory in Hebrew Sinai Congregation includes the sentence, “Of Judaism, she was the high priestess.” There is no other information about the plaque: who paid for it, when it was installed nor what else it might say. They 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.²³

The Hebrew Sinai Congregation was established in 1873 and purchased a building in 1875, just as the town's population and economy severely declined. By 1927, with the loss of most of the Jewish population, services were no longer held in Jefferson. The building itself was practically abandoned until it was purchased and restored by the Jessie Allen Wise Garden Club in 1963; the club also agreed to maintain Mt. Sinai Jewish Cemetery (founded 1862). Today some artifacts including the Ner Tamid and documents are at the Jefferson Historical Museum.

Julianne Fischer, a Jefferson Historical Society board member, tried to find the plaque itself or information about it. She even searched for 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 her brother Isaiah, lived there until her death in 1957. It burned down in 1965.²⁴

Could the JCS have purchased the plaque? Their tribute includes the phrase, "of Judaism she was a High Priestess," very similar to the words on the supposed plaque. However, the JCS board undoubtedly would have known that the building was unused and that there was no longer an active congregation so why would they have placed a memorial plaque there? I wonder if this plaque ever existed.

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 a fund in her memory. Yet the *Jewish Exponent* issues of March 8th, 22nd and 29th 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 to the fund 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.²⁵

Jeannette Miriam Goldberg Memorial Fund and Hebrew Union College Exchange Lectures

A few months after her death a small ad appeared in the *Jewish Exponent*. It announced that a committee had been formed to create a memorial fund in Goldberg's honor as a tribute to her innumerable services to Jews and Judaism; the fund was to be used for Jewish educational endeavors to be determined. The public was invited to send donations to Charles Edwin Fox.²⁶ I have not found who the committee members were. It seems probable that Fox decided to have the JCS handle the memorial fund although the JCS minutes don't say so. Fox himself died only two years after Goldberg.²⁷

The minutes between 1935 and 1939 note that money was raised for a fund and lecture series in Goldberg's memory but don't say if this came from the legacy Goldberg left for Fox, although it seems likely.²⁸ However, by the spring of 1939 arrangements were complete. The president of

Hebrew Union College (HUC) announced the start of an annual exchange lecture series made possible by a grant from the Jeannette Miriam Goldberg Foundation, established by the JCS in her honor.²⁹

Some issues of *The Hebrew Union College Bulletin* between March 1942 and November 1946 refer to the lecture series. HUC was to partner with a Christian seminary for a three-year term. First was Yale University, followed by Duke University and finally Union Theological Seminary. The lecture series finished with the end of the three-year term with Union Theological Seminary in 1949. HUC could no longer support the lectures and asked JCS several times for funding. The JCS board declined to continue funding the series because the topics were no longer within its scope, as noted in JCS minutes several times from 1950 to 1954.³⁰

Jeannette Miriam Goldberg Faculty House at Camp Joseph and Betty Harlam

When I read on the WRJ Atlantic District website that the PFTS had contributed to the construction of this building in 1960, I was delighted to think that Goldberg was being remembered in such a concrete way twenty-five years after her death. Rosanne Selfon, a WRJ North American and WRJ Atlantic District past president, contacted her network of camp supporters but neither they nor anyone at the camp had ever heard of such a building. How did this information make its way into the PFTS history? I haven't found an answer.³¹ [see Appendix B]

A Lasting Legacy – The Jeannette Miriam Goldberg Youth Fund

Our fund is almost 90 years old. The Atlantic District is unique among WRJ districts in having such a long-established philanthropic fund named after a deserving and much-admired woman.

The district website includes a short history of the fund. Since 1929 the 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. [see Appendix A]. 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.³²

The NFTS proceedings give a partial picture of the PFTS efforts, which, until 1935, seemed to be ad hoc rather than a consistent, ongoing fund. The Eighth (1929), Ninth (1931), Tenth (1933) and Thirteenth (1939) Biennial Proceedings and the 1931, 1940, 1942, 1946, 1947 and 1948 Annual Reports noted the PFTS efforts. In 1939, the name Jeannette Miriam Goldberg Scholarship Fund was first used. It was a loan, not a scholarship, but continued to be called a scholarship fund.

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."³³ 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 and the money went to Camp Joseph and Betty Harlam. Later the fund supported the Pennsylvania Federation of Temple Youth. In 2006, when the Pennsylvania and New Jersey WRJ districts merged to become the Atlantic District, NFTY members of the entire district benefited. Today, our donations are used to help NFTY members attend district events. [see Appendix A].

Though there have been many tributes and legacies to this remarkable woman, the most enduring memorial to Miss Jeannette Miriam Goldberg is WRJ Atlantic District's own Jeannette Miriam Goldberg Youth Fund. Let us work to keep it alive!

ACKNOWLEDGEMENTS

Who was Jeannette Miriam Goldberg and why was our fund named for her? I'm very thankful for the friends and strangers who helped in my search to answer these questions.

I first emailed the NCJW, for whom Goldberg worked as a young woman in Texas. They had no information about Goldberg but referred me to Pamela Nadell, a scholar who wrote a book about American Jewish women. She immediately suggested that I contact Hollace Ava Weiner.³⁴

Hollace, an historian, director of the Fort Worth Jewish Archives, and WRJ member, knew about Goldberg's early life because of her book about Jewish women's groups in late 19th century Texas, which she generously allowed me to use. When she learned that I wanted to make Goldberg more widely known, she wrote short articles for two historical societies with which she is affiliated, highlighting that our fund is the only remaining memorial to Goldberg and including information on how to donate.³⁵

To find out about Goldberg's JCS work I contacted Men of Reform Judaism, as they sponsored the JCS from 1939 until it ceased to exist in 2015. They referred me to Steven Portnoy, the final JCS Chancellor, and through him I learned of Goldberg's NFTS board membership. He sent information from historian Peggy K. Pearlstein's dissertation about the JCS that noted Goldberg's NFTS work. She also graciously answered my other questions about the JCS, Goldberg's role and the HUC lectures.³⁶

A friend and member of Congregation Rodeph Shalom, Jerry Silverman, discovered old synagogue records are at Temple University, where I went to see them. Jerry sent pictures of Goldberg's page in the synagogue memorial books. He connected me with several women at the synagogue who were researching Jewish suffragists in Philadelphia, from whom I learned that Goldberg was not the first woman on the synagogue board, as her obituary claimed.³⁷

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 very helpful book about the Jewish citizens of Jefferson written by three members of the Jefferson Historical Society.³⁸

My friend in sisterhood, Brenda Goodis, a retired writing tutor, and another synagogue friend, Barbara Breitman, read the paper several times. 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 WRJ North American and WRJ Atlantic District past president, contacted her network of Camp Harlam supporters about a building at the camp being named for Goldberg.

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

The best part of my search was coming in contact with so many knowledgeable, gracious and generous people.

APPENDIX A



JEANNETTE MIRIAM GOLDBERG YOUTH FUND A SPECIAL PART OF DISTRICT #5 HISTORY

At the 5th Biennial Assembly in York (Mrs. Edgar W. Warner, nee Clarice Lavine, President) in 1929, Rabbi Nathan of Philadelphia, a visually handicapped Rabbi, addressed the Assembly concerning the situation prevalent among the Jewish youth at Penn State College. Jewish boys did not want to have to fulfill the college's mandatory requirement of attendance at religious services by attending Christian services. Rabbi Nathan requested that, PFTS assume the responsibility of correcting the situation and arranging for Reform Rabbis in Pennsylvania to travel to Penn State College to conduct Jewish religious services and deliver religious lectures. The 5th Biennial Assembly voted sufficient funds to pay the traveling expenses of Rabbis living within reasonable proximity of the college and authorized additional funds for equipment and maintenance of a meeting place.

At the 7th Biennial Assembly in Scranton (Mrs. Max Grumbacher, President), Dr. Abram Sacher, National Executive Director of Hillel, was the keynote speaker. Mrs. Grumbacher convinced him of the urgent need for a Hillel Chapter at Penn State College and Dr. Sacher agreed to initiate such a chapter. Hillel at Penn State was established in 1935.

In the interim, Jeannette Miriam Goldberg z"l, an active PFTS 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. Shortly after her death, while PFTS was looking for a fitting memorial to this dedicated woman, the director of Hillel at Penn State College, related the need for a rotating loan fund for Jewish students, and in 1936 the "Jeannette Miriam Goldberg Fund (JMG)" was established. The fund was to be administered by the Hillel Director in cooperation with the PFTS Chairman of the Jeannette Miriam Goldberg Fund. The use of this fund by Penn State College students continued until the early 1950's when, according to the Director of Hillel, the need for such a student loan fund was no longer necessary.

At that time, PFTS, voted to channel the fund into the recently established Camp Joseph and Betty Harlam at Kresgeville, Pennsylvania, for the purchase of needed permanent camp equipment. Since then it has been the fund for permanent camp equipment and Pennsylvania Federation of Temple Youth (PAFTY) scholarships. JMG was a special fund and consequently, contributions were not a part of the operating budget of NFTS District #5.

In 1999, the use of the Jeannette Miriam Goldberg Youth Fund was extended to include the youth of NFTY and NFTY-PAR Region.

In 2006, when District 5 merged with District 4 to become the WRJ Atlantic District, the use of the Jeannette Miriam Goldberg Youth Fund was extended to Reform Judaism youth organizations within the entire district.

APPENDIX B



UNDERSTANDING OUR HERITAGE **Women of Reform Judaism Atlantic District** **Women of Reform Judaism District #5** **(formerly The Pennsylvania Federation of Temple Sisterhoods)**

The Pennsylvania Federation of Temple Sisterhoods was formed in 1918 to promote the objectives of NFTS (National Federation of Temple Sisterhoods), to bring the various Sisterhoods of Pennsylvania into closer cooperation and association with one another and to further new lines of services.

In 1918, twenty Sisterhoods met in Harrisburg, Pennsylvania, to discuss the feasibility of forming an organization of Sisterhoods of the Reform Movement in Pennsylvania. This discussion led to a meeting in 1919 in Philadelphia for the purpose of forming a Federation of (Reform) Sisterhoods in the Commonwealth. Mrs. Ferdinand Dilsheimer was elected temporary President at that meeting and was subsequently elected the first President of the Pennsylvania Federation of Temple Sisterhoods (PFTS) at the first Biennial Assembly in 1921 in Pittsburgh. Since Jewish youth were a primary concern of PFTS, it was logical for them to establish a specific program in this field.

PFTS thus became a pioneer in the movement to sponsor youth groups; with the first youth group, called PAFTY, being founded in Harrisburg in 1937. PAFTY was known, according to Rabbi Samuel Cook, UAHC Director of Youth Activities, "as the child of PFTS."

In Philadelphia, about the time the first Youth Group was organized, Rabbi Cook became the Assistant Rabbi at Temple Keneseth Israel and Rabbi Eugene Sack became the Assistant Rabbi at Temple Rodeph Shalom. In Rabbi Cook's previous position at the University of Alabama, he became interested in the Retreats of the Methodist Church for their youth. Simultaneously, Rabbi Sack was in Topeka, Kansas and had studied similar conclaves held by the Christian youth groups. Both Rabbis were eager to bring this type of program to the Jewish youth of the nation.

Mrs. Gertrude Freedman, President of PFTS during the time of the inception of the Youth Group program, was a tremendous source of encouragement to these pioneering Rabbis, not only as a representative of material assistance which was readily available from PFTS, but also as a guiding spirit and a driving force behind the program. In 1939, Mrs. Freedman was appointed Chairman of the Youth Program for PFTS and led PFTS to appropriate the necessary funds for the first Reform Youth conclave held at Pinemere Camp in the Poconos over Labor Day weekend. The conclave, headed by Rabbis Cook and Sack, was intended to bring Jewish youth together to hear and learn the message of Reform Judaism from experienced Rabbis and teachers.

Publication of the state newsletter, "Keystone Topics", was begun in 1947 during the presidency of Mrs. Carl M. Bachrach. Other important PFTS programs included: Service to the Blind; the promotion of study groups; the encouragement of Temple attendance; the use of religious ceremonial objects in the home, the collection of ceremonial objects for Temple exhibits, Speakers Bureau, etc.

By 1951, there were 29 affiliated Sisterhoods in the Commonwealth. At that time, while Mrs. Daniel Benheim was president, Harrisburg was chosen as the permanent site for Interim Board Meetings. Also

in 1951, the dedication of the HOUSE OF LIVING JUDAISM in New York was held. The sisterhoods of Allentown and Wilkes-Barre were the first in the United States to meet their quotas for this project.

In 1957 all Sisterhoods of NFTS were realigned into district federations. Pennsylvania Federation of Temple Sisterhoods became NFTS District #5 - PFTS. In 1963, with the inclusion of the Cherry Hill Sisterhood in New Jersey, NFTS District #5 became the official designation. In 1999, with the addition of four New Jersey sisterhoods, there were a total of 39 affiliated sisterhoods. According to the by-laws of NFTS, Article 31, Section A, "The District Federations, which are subsidiaries of the National Federation of Temple Sisterhoods, shall be constituted as service organizations on behalf of their member units and dedicated to the carrying forward to the program of NFTS."

In 1960, NFTS District #5 - PFTS contributed to the building of the Jeanette Miriam Goldberg Faculty House at Camp Joseph and Betty Harlam. A few years later NFTS District #5 contributed to the kitchen facilities for the Faculty House, presented a Torah, contributed \$8,000.00 for the Teen Camp, and presented the Jewish Encyclopedia to the camp.

ENDNOTES

¹ [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 [sic] 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.

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

² 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.

³ Email of April 12, 2021 from Hollace Ava Weiner.

⁴ 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 generously allowed me to share her work in this paper. Emails of June 17, 2021 and October 6, 2021 from Hollace Ava Weiner.

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.

⁵ 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.

⁶ Hollace Ava Weiner, *Jewish “Junior League” – The Rise and Demise of the Fort Worth Council of Jewish Women*, 28.

⁷ 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 \$2,500 (almost \$59,000 in 2025) from 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.

[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.

Rabbi Berkowitz was born in Pittsburgh in 1857, graduating from the first class at Hebrew Union College in 1883. Rabbi William Roseau was a classmate and friend. After serving in small synagogues in the Midwest, he came to Philadelphia in 1892 to Congregation Rodeph Shalom. He was active in many Jewish organizations and other groups in Philadelphia. He became rabbi emeritus in 1921, retired as JCS Chancellor in 1922 and died in 1924.

Rabbi Rosenau was born in Germany in 1865, came to Philadelphia in 1876 and graduated from Hebrew Union College in 1889. After serving in small synagogues in the Midwest, he became rabbi of Temple Oheb Shalom in Baltimore and rabbi emeritus in 1939. He joined the JCS board in 1907 and became Vice Chancellor in 1911 until 1922. He was active with many Jewish organizations in addition to the JCS.

https://en.wikipedia.org/wiki/William_Rosenau.

Max E. Berkowitz, *Beloved Rabbi, An Account of the life and Works of Henry Berkowitz* (New York: The Macmillan Company, 1932), 2 – 10, 38, 111, 143 – 146, 153 – 165, 173 – 175, 180.

Email of January 10, 2022 from Peggy K. Pearlstein regarding lack of help.

⁸ Max E. Berkowitz, *Beloved Rabbi, An Account of the life and Works of Henry Berkowitz*, 144.

⁹ [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.

¹⁰ 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.

¹¹ 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.

¹² 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.

¹³ The biennial proceedings include lists of delegates, the president and secretary for each sisterhood, and 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 increased from 35 members in 1919 to 62 members in 1921. 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.

¹⁴ 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.

¹⁵ Weldon Nash, Jr., John Taylor, Mitchel Whittington, *A History of the Jewish Citizenry in Jefferson, Texas*, 27.

¹⁶ 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.

¹⁷ Jewish Chautauqua Society

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

¹⁸ William Rosenau, “Jeannette Miriam Goldberg – an Appreciation,” *Jewish Exponent*, (Philadelphia, PA), March 8, 1935.

¹⁹ *Jewish Exponent*, (Philadelphia, PA), March 8, 1935.

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

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

²⁰ *Jewish Exponent*, (Philadelphia, PA), March 8, 1935. All the Rodeph Shalom tributes are from this edition.

²¹ 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 Louchheim omitted that she was the first sisterhood president from 1913 – 1915, that she was on the synagogue board from 1927 – 1935, and her work with the Juniors. However, he acknowledged her work with the JCS, NCJW and NFTS.

²² Camp Council of Philadelphia, *Jewish Exponent*, (Philadelphia, PA), March 8, 1935.
Eagleville Sanatorium, *Jewish Exponent*, (Philadelphia, PA), April 5, 1935.

²³ Ruthe Weingarten and Cathy Schecter, *Deep in the Heart: The Lives and Legends of Texas Jews*, 113.

²⁴ Weldon Nash, Jr., John Taylor, Mitchel Whittington, *A History of the Jewish Citizenry in Jefferson, Texas*, 24, 35, 87 – 88, 92, 94, 100, 103.

Emails of March 6, 2022, March 26, 2022 from Julianne Fischer.

²⁵ *Jewish Exponent*, (Philadelphia, PA), March 8, 1935; March 22, 1935; March 29, 1935; April 5, 1935.

²⁶ *Jewish Exponent*, (Philadelphia, PA), April 12, 1935. Fox was a founder of the still-existing law firm Fox Rothschild and Philadelphia's first Jewish District Attorney. Goldberg 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.

²⁷ *Jewish Exponent*, (Philadelphia, PA), May 7, 1937.

²⁸ 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.

²⁹ *Jewish Post*, (Indianapolis, IN), May 5, 1939. <https://newspapers.library.in/gov>.

³⁰ *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."
"Jeannette Miriam Goldberg Exchange Lectures", *Hebrew Union College Bulletin* Vol. I, no. 1 (March, 1942): 5.

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.

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

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

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

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

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

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.

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

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

“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.

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

³¹ Emails of July 3, 2021 and July 4, 2021 from Rosanne Selfon.

³² *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.

³³ 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.

³⁴ 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.

³⁵ 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).

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>.

³⁶ Email of April 5, 2021 from Steven Portnoy.

Sylvia Barack Fishman, “Constructing Reform Gender Role Expectations: Foreshadowing Change,” 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), 355.

Peggy K. Pearlstein, *“Understanding Through Education: One Hundred Years of the Jewish Chautauqua Society, 1893 – 1993,”* (PhD diss, George Washington University, 1993).

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

³⁷ 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.

³⁸ 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).