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# Rabbi Simon Glazer and the Quest for Jewish Community in Kansas City, 1920–1923

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There have been a number of models of communal organization in the history of the American Jewish community. One pattern is represented by congregationalism, in which communities revolve around individual houses of worship. An older form, attempted in various periods in the past, was the kehillah, a federation of all communal institutions, religious and secular, often under the leadership of a chief rabbi or a board of rabbis and distinguished lay people. A third model is the secular, voluntary philanthropic organization based on the prototype of American charities.

## *The United Jewish Charities of Kansas City*

The genesis of organized Jewish life in the Greater Kansas City, Missouri, area is connected with the congregational model and the establishment of the city's first Reform temple, B'nai Jehudah, in 1879. The predominantly German founders of B'nai Jehudah, as Reform Jews, considered Judaism a religious denomination rather than a national-ethnic tradition and viewed their congregation as a counterpart of the Christian churches in the city. This homogeneous group of Jews and their comfortable denominational view of the Jewish community were soon confronted in the 1880's and thereafter with waves of Eastern European Jewish immigrants who emphasized peoplehood as well as religion, and whose experience of Jewish communal organization often had been the kehillah.

Out of deep commitment to the prophetic ideals of social justice, and with the utilitarian goal of Americanizing the newcomers as quickly as possible, the Reform Jews expanded the social service programs of B'nai Jehudah to aid the new immigrants with health and welfare programs, jobs and education. Earlier-settled Orthodox elements in the community as well as the newly arriving immigrants had mixed reactions to these efforts. Although they appreciated the bene-

fits, they also resented what they perceived as a general insensitivity to their religious sensibilities and a sometimes condescending attitude toward them. Moreover, the Reform Jews subscribed to the idea of the rationalization of charity, a prominent feature of American philanthropy in the early twentieth century, which meant that the recipient was investigated and the donation scientifically calculated. For many East European Jews this was charity without a heart, and they preferred to establish their own philanthropic institutions.

One of the most impressive of their organizations was the Hebrew Ladies Relief Society, or Association, with its affiliated Gemilath Chasodim, or Free Loan Society. In addition, there was the Wayfarer's Home, a home for the Jewish aged, and an orphans' home. Although these Orthodox institutions commanded grass-roots support and served the needs of many immigrants, the power, prestige, and purse were still mainly in the possession of the Reform-sponsored charities. These were so manifold and interlocking that it became apparent that their continued effectiveness required coordination within the framework of a federation. Out of this need there developed the United Jewish Charities of Kansas City, established under Reform leadership in 1900 and chartered in 1901.

A dedicated layman, B. A. Feineman, stewarded the UJC for two years, after which Alfred Benjamin, an idealistic, community-minded philanthropist and president of the UJC, persuaded the organization to hire its first professionally trained social worker as superintendent. This was Jacob Billikopf, who came to Kansas City from Milwaukee, Wisconsin. Billikopf's training, intellect, and vision won him supporters among the Reform Jewish elite of Kansas City as well as among the newer immigrants and enabled him to establish contacts with non-Jewish philanthropists as well.<sup>1</sup> Billikopf's philosophy of philanthropy is best summed up in his own words: "The essential and fundamental principle upon which all methods of benevolence must be based is that which aims at self-help—to make the dependent independent, to help without rendering helpless, to relieve distress without destroying self-respect."<sup>2</sup>

An immigrant himself, Billikopf knew from first-hand experience the difficulty of adjusting to life in America. His training and empathy enabled him to evaluate objectively the needs and goals of the immigrants and to aid them without demanding the loss of their ethnic

identity and religious convictions. The board of the UJC did not always agree with his philosophy and continued to pace their priority on the Americanization of the immigrant. Billikopf, however, was fully supported in his endeavors by Alfred Benjamin, who shared his understanding and vision.

Benjamin possessed the same talent for organization and innovation, the same empathy for the immigrant and the needy, and the same concept of social welfare as embracing not only the Jewish but also the general community. It should be noted that Billikopf, Benjamin, and a third, non-Jewish philanthropist, William Volker, were responsible for creating in Kansas City the first comprehensive department of welfare in the United States.<sup>3</sup> Benjamin, who was perhaps the most generous Jewish philanthropist in the Kansas City community, insisted that the UJC implement Billikopf's policies and follow his approach. Both men were unifying forces who helped bridge the differences between Reform and East European Jews and who thus helped to establish a sense of community that had not previously existed.

In 1919 Billikopf resigned his position as superintendent of the UJC in order to become director of the Federated Jewish Charities of Philadelphia. His departure was keenly felt in the Jewish and general community. Kansas City Jewry was fortunate, however, to gain a religious leader, this time from the Orthodox community, who also possessed the ability, energy, and vision to tie together the threads of community woven by Billikopf and Benjamin. Indeed a high point of Jewish communal endeavor in Kansas City was the short but effective tenure of Rabbi Simon Glazer, chief rabbi of the Orthodox community in Kansas City from 1920 to 1923.

### *Simon Glazer and His "Kansas City Plan"*

Simon Glazer was born January 21, 1878, in Kovno, Lithuania, and came to America in 1896. He held positions in Pennsylvania, Texas, and Louisiana, but his first major pulpit was in Des Moines, Iowa. Subsequently he was rabbi in Toledo, Montreal, and Seattle before coming to Kansas City in 1920. As head of the United Synagogues of Montreal between 1907 and 1918, he attempted to centralize the Orthodox Jewish community. Although he was only partially successful, he did establish a uniform system of Jewish education and a federation of all philanthropic institutions.

In Montreal and later in Seattle and Kansas City, Glazer was a staunch supporter of the Young Men's Hebrew Association (YMHA) as a communal institution capable of meeting a variety of Jewish needs and bringing together all segments of the Jewish community. This concept of the YMHA as a focal point of the Jewish community, serving needs outside the religious realm, was early on advocated by Mordecai Kaplan and other figures in the Conservative and Reform movements, but it was uncharacteristic of Orthodox rabbis of that generation.

Rabbi Glazer's command of English as well as Yiddish, also unusual for an Orthodox rabbi in that period, placed him in a unique position in Montreal to mediate a dispute in the needle trades, where workers were largely Jewish. He was selected by Sidney Hillman, president of the Amalgamated Clothing Workers of America, and T. W. Crowthers, Canada's Minister of Labor, to be arbiter in a strike of the needleworkers, which he succeeded in settling.<sup>4</sup>

The rabbi's organizational ability, his determination to work with all the Jewish groups in a community, and his outreach beyond the Jewish community were already evident, therefore, before he arrived in Kansas City. Invited to become head of the eight Orthodox congregations in the Greater Kansas City area, which had just federated as the United Synagogues, he was quick to take advantage of the opportunity now afforded him, and he began to implement what he would later refer to as the "Kansas City Plan."

In summing up this plan in the 1921 *Yearbook and Communal Register* of the United Synagogues, Glazer compared it to the communal organizations of Orthodox Jewry in other cities. He noted the failures of the organizations in New York, Boston, Chicago, Philadelphia, and Pittsburgh, and pointed out that the New York plan to federate all Jewish organizations, including labor and trade unions, into a kehillah came to grief because a kehillah in the United States was not only impractical but dangerous. According to Glazer, the economic life of the entire population of an American city was so interconnected that it was impossible for any religious or ethnic group or section to separate itself and work independently with regard to labor or any other branch of secular enterprise. An additional impediment to the formation of a kehillah, he believed, was that the focus in the Jewish communal organizations of other cities was on secular groups, labor unions

and fraternal organizations. These groups and institutions had no intention of submerging their identities and subordinating their interests to a central organization; each group attempted to make the central organization over in its own image, thus creating communal havoc.<sup>5</sup>

The synagogue, argued Glazer, was the one institution capable of representing the entire spectrum of the Jewish community and the only institution that could be organized into a federation within the structure of American society. In order to succeed, however, that federation had to begin its activities in the religious realm and in the area of Jewish education—only then could its influence be extended to other areas. Glazer's criticism of the New York experiment was that it focused principally on matters of *kashrut* (regulation and observance of the Jewish dietary laws), the weakest link in the chain of Jewish life in America, in his view. Without the creation of a positive attitude toward *kashrut* in the community through the influence of the synagogue and its educational program, rabbinic authority over *kashrut* would be rendered ineffective.<sup>6</sup>

According to Glazer, the one successful model of Jewish communal organization outside of Eastern Europe was that of London, England, where centralization was established by legal sanction through an act of Parliament that vested authority in the chief rabbi and the United Synagogues. He had attempted to implement the London model in Montreal, but he was only partially successful, not only because of the social gulf between the older and newer immigrants and the physical distances separating the various segments of the Jewish community, but, and most especially, because the Jewish leaders had not sought from the British Parliament a charter that could give real authority to a leading religious figure and a centralized religious organization.

The success of Glazer's "Kansas City Plan," at least during the period of his tenure from 1920 to 1923, was due to the fact that the community was smaller, with fewer divisions of wealth and no great physical distances separating the various segments of the Orthodox Jewish community. In addition, Glazer was able to secure both a city and a state charter for the United Synagogues, so that the federated Orthodox synagogues operated with the sanction of the laws of the city and of the State of Missouri. Moreover, as Glazer emphasized, Kansas City established the right priorities: first the synagogues and Jewish education, and then other Jewish communal concerns.

During Glazer's first High Holiday services in Kansas City, he raised \$20,000 toward the establishment of a free Talmud Torah system to be supervised by the United Synagogues. The balance of the funds to support the Talmud Torah and Sunday schools was raised by him through appeals and through the enrollment of large numbers of subscribers who paid a stipulated sum for the maintenance of the system. The United Synagogues also organized junior congregations of high school and junior college students in each of its affiliated congregations. These students, moreover, received Hebrew instruction two times a week and had their own special Sabbath services. By the spring of 1921, the board of the United Synagogues took pride in the fact that "Kansas City was instructing daily more Jewish children than any city west of Chicago . . . fifty percent more than St. Louis, whose Jewish population is four times as large as Kansas City."<sup>7</sup> The texts for religious instruction were *The Sabbath School Guide* and *Guide of Judaism*, both by Rabbi Glazer. From 1920 to 1923 this system offered free tuition, a unified curriculum, and instruction in pure classical Hebrew. Once the organization of Orthodox synagogues with its city-wide educational system was in place, Glazer turned his attention to the institution of *kashrut*. This was one of the most lasting and valuable contributions he made to the religious life of the Kansas City Jewish community.

As Passover approached, the board of the United Synagogues centralized under its auspices the selling of matzah and wine by wholesalers, thus preventing any one dealer from cornering the market and driving up the cost of these items. The board also arranged with Missouri Dairy to set aside the entire milk supply of the dairies around Warrensburg, Missouri, for the Jewish population of Kansas City. Two *mashgichim*, (inspectors) were dispatched to Warrensburg and two were appointed to supervise the bottling of milk in Kansas City, where the *kosher l'Pesach* label was attached. The price of Passover milk was the same as that of non-Passover milk, the costs of the operation being subsidized by United Synagogues.

Glazer's efforts were then directed toward extending the regulation of *kashrut* to the sale and slaughter of meat. He recognized that the regulation of this aspect of *kashrut* was the rock on which many Or-

thodox Jewish communities had foundered. There was, first, the problem of the price differential between kosher and nonkosher meat. Further, those who supplied the meat—packers, middlemen, butchers, *shochetim* (ritual slaughterers), and *mashgichim* (inspectors)—had their own profits and personal interests at heart. The rabbi who sought to eliminate the abuses which abounded at every stage of the process became embroiled in strife and was often subject to physical harassment and injury. Rabbi Jacob Joseph, head of the New York Orthodox kehillah, and Rabbi Jacob David, in Chicago, had been forced to resign their posts as a result of the controversy over this issue in their communities.<sup>8</sup>

Through Glazer's efforts, a charter from the city was obtained by the United Synagogues which gave it the legal right to prevent fraud and deception in the handling of meat and, through its executive council, to supervise the butcher shops and eating houses to certify that claims of being kosher were valid. It also assumed the responsibility of paying the *shochetim* and *mashgichim* and of supervising their activities, which enabled the ritual slaughterers and inspectors to make their living solely from these occupations. This helped remove another abuse—that of butchers who acted as their own *shochetim*. Moreover, the kosher butchers were subject to the supervision of an impartial regulatory body. They were not charged for the slaughter and inspection of animals, but they were expected to pay five cents a pound for the slaughter of poultry, as a kind of tax to the United Synagogues. The gentile packers were contacted and agreed to provide dressing rooms for the *shochetim*, to extend every courtesy to them and to the *mashgichim*, and to refrain from adding anything to the price of meat for these services. The packers appreciated the systematization and order that Glazer introduced into the sale and slaughter of kosher meat. Glazer then lobbied legislative leaders, and the State of Missouri enacted a kosher law that gave teeth to the regulations of the United Synagogues.<sup>9</sup> The contrast between the squalid state of *kashrut* in New York and other large Jewish communities and the smoothly functioning operation in Kansas City testified to Glazer's achievement, remarkable for the early 1920's in America.

#### *Philanthropic and Other Activities*

In addition to the regulation of *kashrut*, Rabbi Glazer sought to in-

clude the field of philanthropy under the umbrella of the United Synagogues. This was made possible by the continuing rift between the Orthodox charities and the United Jewish Charities, which alone was recognized as *the* representative of Jewish philanthropic organizations by the Allied Charities of the Kansas City Chamber of Commerce. In order to receive funds from the Allied Charities, it was clear that the five Orthodox charitable institutions had to federate. Rabbi Glazer served as the catalyst in bringing this about, but he had a broader conception of such a federation than most of the lay sponsors. For example, he insisted that all Jews, not just members of the five charities, be allowed to vote for the board of directors and the executive board, and he also wanted forty-five women included on the ninety-member executive board, with voting privileges if the men were absent. Through Glazer's negotiations with Alfred Benjamin of the UJC and Clayton Bell, executive secretary of the Allied Charities, the Orthodox federation began to receive a specific allocation from the Allied Charities distributed through the UJC.<sup>10</sup>

This energetic and creative Orthodox rabbi was involved not only in matters of interest to the United Synagogues but in wider communal concerns. An attempt to introduce Bible reading into the Kansas City, Missouri, public schools, for example, was dropped when Glazer, part of a three-man committee with Benjamin and Rabbi Harry Mayer of the Reform Temple B'nai Jehudah, suggested a friendly lawsuit to test the case and to get a ruling on the issue all the way up to the Supreme Court if necessary. Glazer's ability to work with secular and Reform Jewish elements in the community illustrates both his tolerance of divergent views and his own stature as a leader of Kansas City Jewry. He also understood the almost limitless possibilities Jews in America had to affect even the highest decisions of state, and he used the instruments of political leverage to their greatest extent both at the local and at the national level.

### *Zionist Activities*

In 1921, through the good offices of Senator Charles Curtis of Kansas, Glazer met privately with President Warren G. Harding, as a result of which Harding issued an executive order to admit to the United States five children, orphaned in 1920 in a pogrom in the Ukraine, who

would be adopted by Glazer. The meeting also yielded a ruling by the Immigration Department that Ukrainian refugees seeking entry into the United States would be listed as Ukrainians, and not as Poles or Rumanians, thus placing them in a more favorable immigration category. The principal topic of discussion in that interviews, however, dealt with Zionism.

In his efforts on behalf of Zionism, Glazer displayed the same breadth of view and political know-how that were evident in all his other activities. When he arrived in Kansas City in 1920, only about 1,200 of the Jewish population of about 25,000 were enrolled in Zionist organizations. The entire spectrum of Zionism was represented—from Poale Zion to the General Zionists and Hadassah, to Mizrachi—but there was little cohesion among the groups. There was also a polarization in the community between the East European immigrants, from whom Zionism drew most of its members, and the Reform elements, who for the most part opposed political Zionism, even though individual members of the Reform temple supported charitable, humanitarian, and relief projects in Palestine.

Glazer's own Zionist roots were very deep. He had left Lithuania just at the time that Theodor Herzl's *Der Judenstaat* was published and the stage was being set for the First Congress of the World Zionist Organization. An ardent believer in Jewish nationalism and a religious Jew, he naturally found his niche in what would become the Mizrachi religious Zionist wing of the movement. The ambivalent position of Mizrachi in America was a particular and vexing problem for Glazer. The Mizrachi, he said, had originally wanted to bring Zionism into the synagogues, but there were those in its ranks who wanted to bring the synagogues into Zionism. As a result, some American Zionist leaders viewed Mizrachi with such suspicion that it was forced to carry on propaganda and collect funds independently. This was the case in Kansas City, where most of the Zionist groups carried on separate fund-raising campaigns.<sup>11</sup>

### *The Southwestern Keren Hayesod Region*

Glazer's organizational talents and his push for unity in Jewish affairs led him to call for a "Compromise Conference" of Zionists in the Midwest area to be held July 25–26, 1921, which would bring all the

groups together on behalf of the fund-raising goals of the World Zionist Organization. The conference was attended by 168 delegates representing every Zionist district, every Mizrachi organization, and every Poale Zion organization in Iowa, Nebraska, Missouri, Kansas, and Oklahoma. Thus was born the Southwestern Keren Hayesod region, whose purpose was to raise \$3 million in five years for the Palestine Foundation Fund. It is interesting that Alfred Benjamin, a professed non-Zionist who was well-known for his philanthropy in the local Jewish and general community, accepted the position of president of the advisory council of the Keren Hayesod, which illustrates again Glazer's ability to work with and involve all segments of the community.

Glazer's organization of the Southwestern Keren Hayesod region also represented his support for the position of the World Zionist Organization and its president, Chaim Weizmann, in the quarrel with the Zionist Organization of America (ZOA) leadership of Louis D. Brandeis and Julian Mack. Weizmann, coming from the background of East and Central European Jewry, with its emphasis on grass-roots support for Zionism and voluntary, or free-will, contributions to finance Zionist enterprises in Palestine, felt that the Keren Hayesod should be a popular philanthropic fund controlled by the World Zionist Organization (WZO). Brandeis and Mack, reflecting the American experience of technical expertise and corporate investment, believed that the Keren Hayesod should be so structured as to facilitate capital investment in Palestine, and that there should be decentralization of control. These and other divergent views split the delegates at the ZOA meeting in Cleveland in 1921, with the result that the followers of Weizmann emerged victorious and the resignations of Brandeis, Mack, and others followed.

### *The Joint Congressional Resolution on Palestine*

Rabbi Glazer had been a delegate to the Cleveland Convention, and he was disturbed by the clash of personalities and ideologies that he witnessed there. He realized the probability that a weakened leadership would be unable to sustain the momentum that had led to the issuance of the Balfour Declaration, pledging Britain's support for a Jewish national homeland in Palestine, and its endorsement by President

Wilson. Believing that everyday Zionists could make their impact felt and their voices heard, and believing, too, that America was the only country in the world “whose voice is heard everywhere,”<sup>12</sup> he formulated a plan to try to secure a United States Senate resolution supporting the Jewish national home in Palestine.

In 1920 and 1921 there were problems affecting the implementation of the Balfour Declaration. The Council of the League of Nations had not yet approved Great Britain’s mandate over Palestine; there were boundary disputes, and Turkey had failed to ratify the Treaty of Sèvres, granting legal title in Palestine to the Allied powers. When the United States, which had not joined the League of Nations, disavowed the mandate, it appeared that Jewish aspirations might be disappointed.

Glazer believed that a general Senate resolution of sympathy with Zionist aims, without any particular reference to the mandate, would remove the obstacles in the way of establishing the Jewish homeland. While he had already begun to formulate a plan of action at the Cleveland Convention, it was not until the Keren Hayesod region came into being that he decided to carry it into practice. At an executive session of the officers of the Southwestern Keren Hayesod on September 25, 1921, he was authorized to make political contacts in the Midwest region, and the organization covered his expenses.<sup>13</sup>

Glazer’s efforts to infuse a sense of community now paid dividends in a commitment to the larger community of Jews nationally and internationally represented by Zionism. Utilizing his connections in the Southwestern Keren Hayesod region, he visited and explained his idea to the Republican governors and congressmen of Oklahoma, Nebraska, and Iowa. In his meeting with Governor Allen of Kansas, and in a subsequent letter to Governor Hyde of Missouri, Glazer described Jewish colonization efforts in Palestine at the time, the Jewish situation in Europe, and the problems posed for homeless and destitute Jewish refugees because of United States immigration quotas. Governor Allen was favorably impressed and wrote to Senator Charles Curtis, Kansas Republican whip of the Senate, who requested a draft of a proposed resolution from Glazer and promised to take up the matter with the State Department.<sup>14</sup> It is possible that some congressmen and senators welcomed the idea of opening the doors to Palestine as a means of limiting immigration to America, but there were probably

more simple and more fundamentalist impulses as well (Senator Selden Spencer of Missouri, for example, was known to be a great student of the Bible). There was sympathy, too, for the plight of the European Jews who had suffered from the war and the postwar upheavals.

While a Senate resolution was being prepared, Glazer informed the ZOA leadership of his activities. Louis Lipsky and other national leaders cautioned care and put him off, perhaps doubting that effective political action could emanate from the Midwest. For his part, Glazer believed that the ZOA, "with the exception of the work done at Kansas City in the office of the United Synagogues, had no program of its own by which to obtain . . . sorely needed American help."<sup>15</sup> When it became clear that there was interest in Congress, and that a resolution would indeed be forthcoming, Lipsky sanctioned and encouraged Glazer's activities.

By October 1921, President Harding had become familiarized with the situation, the State Department had received calls from powerful sources in the Senate, governors and eminent statesmen had become interested, and the ZOA and WZO knew about the proposed resolution. Glazer, however, was not one to let grass grow under his feet; therefore, he requested and received the personal interview with the President himself on November 18, 1921, mentioned above, at which, in addition to the Palestine issue, he discussed the plight of the Ukrainian Jews. While in Washington, he also took his campaign to the State Department, accompanied by Senator Spencer of Missouri and Nahum Sokolow, then head of the Zionist Executive. His main work done, Glazer returned to Missouri as others continued to sustain the momentum. Finally, in April of 1922, Senator Henry Cabot Lodge of Massachusetts introduced a resolution which had been favorably reported out of the Rules Committee, whose chairman was Senator Curtis. The resolution put the Senate on record as "favoring the establishment in Palestine of the National Home for the Jewish People, in accordance with the provisions contained in the declaration of the British Government of November 2, 1917, known as the Balfour Declaration."<sup>16</sup> A similar resolution was submitted in the House by Hamilton Fish, Jr., and President Harding formally approved the resolution in September 1922.

Rabbi Glazer's almost one-man campaign had resulted in the most

formal possible American commitment in favor of a Jewish homeland in Palestine, and the congressional resolution, the first time Congress had been actually involved in support of the Zionist enterprise, is eloquent testimony to his vision, commitment, political acumen, and persuasiveness.

### *Kansas City Jewry After Glazer's Departure*

When Rabbi Glazer accepted the call to Congregation Beth Hamidrash Hagadol of New York in 1923, the creative period of the United Synagogues and of the impulse toward communal unity came to an end. Rabbi Yehudah Braver, his successor as head of the federated Orthodox synagogues, sought to sustain Glazer's accomplishments, but he lacked the organizational ability, political acumen, and vision of community solidarity. When a controversy over *kashrut* certification split the United Synagogues, Braver's opponents brought to Kansas City a rival, Rabbi Mordecai Burstein of Chicago, who was set up as a competing authority for the regulation of *kashrut*. The controversy widened into a court suit and generated unfavorable publicity in the general press. The continuing crisis led to the weakening and eventual dismantling of the United Synagogues.<sup>17</sup>

Its demise was also foreshadowed by a trend toward congregationalism in the Orthodox community. This surfaced shortly before Rabbi Glazer's departure from Kansas City, when the United Synagogues announced that it would no longer finance the several Talmud Torahs under its aegis but that each affiliated congregation would finance the school located in its building.<sup>18</sup>

Congregationalism became the dominant pattern of Jewish community organization after the mid-1920's. Reform, Orthodox, traditional, and eventually Conservative congregations developed their own institutional identities, and there were only sporadic community-wide efforts. It was not until 1933, with the establishing of the Jewish Federation of Kansas City, that a measure of communal unity was again achieved, brought about by the necessity to coordinate overlapping fund-raising activities and the increasing awareness of the plight and need of the Jews of Europe living under the spreading shadow of Nazi Germany.

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### Notes

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2. *Modern View* (St. Louis), Special Kansas City Edition, 16, no. 2 (September 25, 1908): 47.
3. Howard F. Sachs, "Seeking the Welfare of the City: A Survey of Public Relations, Economics, and Social and Civic Activity," in *Mid-America's Promise: A Profile of Kansas City Jewry*, ed. Joseph P. Schultz (Kansas City, Mo.: Jewish Community Foundation of Kansas City and American Jewish Historical Society, 1982), p. 162.
4. *Kansas City Jewish Chronicle*, August 3, 1923, p. 2.
5. *Yearbook and Communal Register 1921* (Kansas City, Mo.: United Synagogues of Greater Kansas City, 1921), pp. 36–37.
6. *Ibid.*
7. *Kansas City Jewish Chronicle*, March 18, 1921, p. 3.
8. On Rabbi Jacob Joseph, see Abraham J. Karp, "New York Chooses a Chief Rabbi," *Publication of the American Jewish Historical Society*, 44 (March 1955): 162 f.; Abraham J. Karp, ed., *The Jewish Experience in America*, (New York: Ktav, 1969), 5:136–138; and Moses Rischin, *The Promised City* (Cambridge, Mass.: Harvard University Press, 1978), p. 148.
9. On Rabbi Jacob David (Wilkowsky), see *Ozar Yisrael*, ed. J. D. Eisenstein (Berlin and Vienna: Hebraishcer Verlag, 1924), s.v. "Ridbaz" (9:307–308); and Morris A. Gutstein, *A Priceless Heritage* (New York: Bloch, 1953), pp. 131–132 and 399–400.
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11. Bella E. Schultz, "The Highest Degree of Tzedakah: Jewish Philanthropy in Kansas City, 1870–1933," in *Mid-America's Promise*, ed. Joseph P. Schultz, pp. 224 ff.
12. Rabbi Simon Glazer, *The Palestine Resolution: A Record of Its Origin in Kansas City, Missouri* (United Synagogues of Greater Kansas City, 1922), pp. 72–74.
13. *Ibid.*, p. 150.
14. *Ibid.*, pp. 121–123.
15. Letter from Charles Curtis to Rabbi Simon Glazer, cited by Glazer in a letter thanking Governor Allen for his efforts, October 20, 1921. In the Papers of Governor Henry J. Allen, Miscellaneous Correspondence, 1919–1923. State Archives, Kansas State Historical Society.
16. Glazer, *Palestine Resolution*, p. 171.
17. S. J. Res. 191, *Congressional Record*, 67th Cong., 2d sess., 67, pt. 5:5376.
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19. *Ibid.*