



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES
A DIVISION OF HEBREW UNION COLLEGE – JEWISH INSTITUTE OF RELIGION

MS-630: Rabbi Alexander M. Schindler Digital Collection, 1953-1996.
Series A: Union of American Hebrew Congregations, 1961-1996.

Box
4

Folder
1

Day schools, 1963-1976.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.

June 28, 1976

Rabbi Alexander M. Schindler

Rabbi Balfour Brickner

Albert Vorspan; Rabbis Daniel B. Syme & Stuart Gertman

I'm pleased that you spoke with Gene Aberbach about the possibility of a Reform Day School on Long Island. Such projects do fall within the domain of the Regional Director, but we work with the people involved only to offer counsel and guidance and we are not to be involved in the raising of funds. Funds must be raised on a local level by the interested parties. You may want to discuss this with Al Vorspan but certainly the NYFRS has to be of assistance to those laypersons eager to develop such a school.

MEMORANDUM

Date 24 June 1976

From Rabbi Balfour Brickner

To Rabbi Alexander Schindler

Copy for information of Rabbi Syme, Rabbi Gertman

Subject _____

I was at Gene Aberbach's on Saturday 19 June for a social engagement, and we discussed the subject of your 27 May memo.

He has some excellent ideas, and we are going to continue discussions at lunch in the near future. Before going any further with Gene, perhaps you and I, and possibly Dan, have to sit down and discuss just how serious we are about this entire project, and who will have the responsibility of initiating and following through on this project.

This is a major decision which precludes any further involvement with Gene.

/sc
B

Ps -- Please note that the spelling of Gene's surname is Aberbach.

Ray Dn. ok ✓
o
Coal funds
not ser.

May 27, 1976

Rabbi Alexander M. Schindler

Rabbi Balfour Brickner

Eugene Auerbach; Rabbis Daniel Syme & Stuart Gertman

Gene Auerbach called me and indicated that he is very anxious to help in the establishment of a high school level Day School on Long Island. His own kids are in a Conservative Day School, which also has many other young people from Reform homes. Their school, indeed none of the Day Schools in the area, have a high school level. He feels it is essential and that it would be good to establish such a high school. He is willing to give of his time and effort to this end.

I would be grateful if you, or Stu or Danny were to contact Gene and arrange for a meeting to discuss this matter. I also ask that you keep me posted.

444

Spruce
cone

East Meadow

December 4, 1975

Mr. Harold Weinstock
1888 Century Park East
Los Angeles, Ca. 90067

Dear Hal,

I consider the matter of the Union's relationship with Temple Emanuel's Day School to be of such significance that it requires the most sensitive kind of treatment by all of us. Let me state the facts carefully as I see them:

- (1) There is a 1969 Policy Statement of the UAHC - CCAR Joint Commission of Jewish Education which reads in part that the Union "be authorized to encourage the establishment of pilot programs and experimental projects in full-time Reform Jewish education... and to provide information and consultation to any Reform Jewish congregation...interested in initiating a program of full-time Jewish education".
- (2) When the above Policy Statement was brought to the 1971 Biennial Assembly it incorporated an additional concept: Union funding of such projects. The statement was soundly thrashed and defeated on the basis of the unwillingness of the Biennial Assembly to permit the Union to fund a Day School project.
- (3) When we met in Dallas, we were agreed that the matters of "sponsorship" and "dues relief" were distinct and separate and should not be handled at the same time. I emphasized that it was imperative that the Union and Temple Emanuel first create the relationship of co-sponsorship (except for funding), after which we would then turn to the MUR Committee for dues relief.
- (4) Rabbi Daniel Syne is Acting Director of the Department of Education. He is in our corner. He believes in following the policy in re Day School. Any and all communications to him concerning the Day School as an educational instrument are correct and valid. Any and all correspondence with him seeking financial help or relief are an abrogation of his role and our understanding. I feel, therefore, that your letter of November 25th to Rabbi Syne might be misconstrued by all involved. I recognize how desperate you are, facing the deficit you project. Any pressure or suggestion to the Union in re Temple Emanuel's Day School that is not in consonance with the existing policy, is going to prove counterproductive, I know.

Page 2 - continued
Harold Weinstock

Before next Tuesday evening, Hal, I would like to receive an affirmation from you that you agree and subscribe to the above. I am prepared to carry the ball with you as a partner. I have to know, however, that we are saying the same things at the same time.

I am committed to the concept of a synagogue sponsored Day School. I respect and admire the efforts Temple Emanuel has made in the creation of its Day School. The syllogism reaches its logical conclusion when I tell you once again that I am therefore committed to the Temple Emanuel Day School - but committed within the limits of the Union's policy at this time.

Cordially,

Rabbi Erwin L. Herman
Director

ELH/hpr

cc: Rabbi Meyer Heller

bc: Danny Syme
Edie Miller
Norm Eichberg

MEMORANDUM

From Rabbi Erwin L. Herman

To Rabbi Alexander M. Schindler

Date December 4, 1975

Alex, the letter in re Temple Emanuel Day School was perfect.
I'll keep you posted as we move along. Thanks so much for coming
through.

H.



Ero sending
cc of his letter
to Wenstock - hold
response till you
see his comment.

December 2nd, 1975

Mr. Harold Weinstock
Temple Emanuel
8844 Burton Way
Beverly Hills, California 90211

Dear Harold:

Thank you for your letter of November 25th.

I understand from Erv Herman that the Day School will be highlighted at the Regional Assembly of delegates meeting in December. This is an exciting development, and I am most interested in hearing about regional reaction to, and support for, the school.

I have shared your letter with Rabbi Schindler as the question of UAHC financial assistance does not fall within my domain. The Commission and the Department take a special interest in the Emanuel School, as we do with all five of the existing day schools. The extent to which that support can be formalized has yet to be discussed and considered thoroughly.

Judy Bin-NUN will be in New York for the Day School Conference in February. I will have an opportunity to discuss the school and its program with her at length at that time. In the meantime, please keep me informed as to your progress.

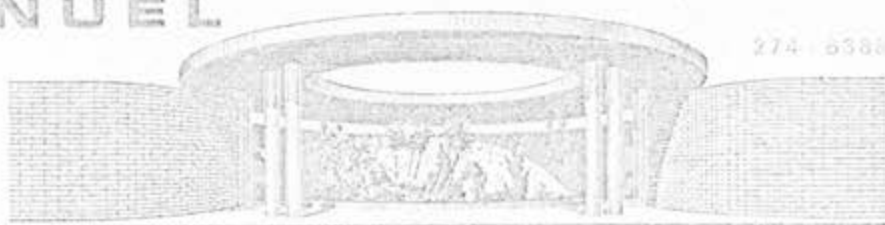
Now that we know one another in a more personal way, let's stay in touch.

Happy Chanukah.

Sincerely,

Rabbi Daniel Syme
Acting Director
Department of Education

DS/es
c.c. Rabbi E. Herman



8844 BURTON WAY / BEVERLY HILLS, CALIFORNIA 90211

RABBI MEYER HELLER

CANTOR BARUCH COHEN

CANTOR EDWARD KRAWLL

November 25, 1975

Rabbi Daniel Syme
Acting Director, Department
of Education
Union of American Hebrew
Congregations
838 Fifth Avenue
New York, New York 10021

Dear Dan:

I very much enjoyed meeting with you at the
Union convention and working with you on the work-
shop session.

This is to officially request the Union through
your department to assist our Temple day school
through a co-sponsorship arrangement.

The Temple recognizes that it will have to assume
a major portion of the financial burden, but we would
hope that the Union would give us the necessary com-
munity and resource support, such as advertising, etc.,
and also help us with our deficit at least in the for-
mative years.

As you know, we are the only exclusively Reform
Jewish day school on the West Coast. We believe that
we are operating a school with the highest quality of
education, one which is of benefit not only to our com-
munity but also to the entire Reform Jewish movement.
I think that Reform Jewish day schools are important
to train a cadre of future Reform Jewish leaders to
preserve not only our movement but all of Judaism in
the United States.

*Eddie
for alex
D.*

OFFICERS

HAROLD WEINSTOCK

President

GERALD FACTOR

Chairman of the Board

MARVIN WAGNER

Executive Vice-President - Administration

HAL COCKEY

Executive Vice-President - Academic

SAM KORD KAHN

Special Projects - Vice-President

JOACHIM ARST

Member at Large - Vice-President

VICTOR DEUTSCH

Community Relations - Vice-President

BEVERLY FRIEDSTEIN

Education - Vice-President

RACHA ELASTEN

Health - Vice-President

SAMUEL HART

Property - Vice-President

NICHOLAS JORRE

Finance - Vice-President

JEROME KESSLER

Religious Activities - Vice-President

IRVING BARNI

Secretary

MICHAEL CORNRY

Treasurer

BOARD OF DIRECTORS

KURT SYKER

SANDRA BENNER

HARRY PAIN

MORTON GUTTFELMAN

DR. RICHARD C. GROSSMAN

HARRY HILFT

DR. PAUL HIRSCH

DR. ALFRED KATZ

DR. HOWARD KORN

LEWIS LARSON

ELAINE LUPKIN

SEYMOUR DAZENS

ELLSWORTH ROSTON

ALDO RUBIN

LOUIS ROSEN

EDGAR SIMON

GERALD SIMON

SH. RILEY SIMON

ESTELLE WEINBERG

DR. HELEN WOLFF

HONORARY

M. H. HOFER COLE

LT. COL. J. SAMUEL LERNER

* MORRIS STEINBAUM

PAST PRESIDENTS

GERALD FACTOR

HERBERT L. WEINBERG

HERBERT J. YOUNG

SAM M. TITLER

HARRY L. BLISS

* MAX RONDOR

* GERALD HOFFMAN

NATHAN GEARL

GERALD FLORENCE

LOUISA CHASE

* HENRY GOLDEN

* CHARLES A. BAKER

* MOSE L. SANDLER

RAYMOND LEVY

* RABBI MEYER

SEYMOUR GOLD

FOUNDERS

SEYMOUR GOLD

RALPH K. LEVY

* J. LEVINE

JOSEPH A. GAZARIS

DISTRICT

BRINCELL ROBERTS

BROTHERHOOD

JAMES MONY

TEMPLE FELLOWSHIP

MICHAEL KRAWLL

EMANUELITES

JOE HART

ETY

JACK B. KAWK

THANK

ADAM COHEN

* DONORS

Rabbi Daniel Syme
November 25, 1975
Page 2

Unfortunately, we are finding it difficult from a financial point of view to continue our school alone. We hope and pray that the Union will be responsive to our request for help.

To obtain any detailed information which you may wish concerning our school, please feel free to contact our Education Director, Ted Sharfman, or our day school director, Judy Bin-Nun, at any time.

Sincerely,



Harold Weinstock

HW:ccr

cc: Rabbi Erwin L. Herman

Rabbi Meyer Heller
Temple Emanuel
8844 Burton Way
Beverly Hills, California 90211

November 26, 1975

Rabbi Alexander M. Schindler
Union of American
Hebrew Congregations
838 Fifth Avenue
New York, N.Y. 10021

Dear Alex:

This is my first opportunity to reply to your letter of November 18. I can assure you that we have been in touch with the MUM office. I also have been in contact with Erw Herman on the matter of our MUM arrangements and the Day School. I believe deliberations are proceeding amicably. I appreciate your concern and if you are needed I'll call upon you.

Thanks for all your help!

Faithfully,


Rabbi Meyer Heller

RMH:gaw

mum

November 18, 1975

Rabbi Meyer Heller
Temple Emanuel
8844 Burton Way
Beverly Hills, Ca. 90211

Dear Mike:

This is my first opportunity to respond to yours of October 30 and I am delighted that you have had a favorable response to my "top-of-the-head" proposal regarding Emanuel's MUM situation. I do hope that your members will also react in a similar manner.

When you have a detailed response, please do share it with our MUM office. As you know, all such matters are handled by the MUM Committee and that would be the proper route to follow. Of course, if I can be of assistance in any way once deliberations begin, please know that I stand ready to become involved.

With fondest regards from house to house, I am

Sincerely,

Alexander M. Schindler

Rabbi Meyer Heller
Temple Emanuel
8844 Burton Way
Beverly Hills, California 90211

October 30, 1975

Rabbi Alexander M. Schindler
Union of American
Hebrew Congregations
838 Fifth Avenue
New York, N.Y. 10021

Dear Alex:

A belated acknowledgment of your sympathetic response to my letter regarding our Day School program. The only purpose of this letter is to voice my appreciation for your prompt response and your concern for our problems. Our people concerned with our financial standing are studying your proposal and I will have a more detailed reply to you soon. I personally am favorably impressed by your "top-of-the-head" proposal.

I hope to see you in Dallas!

Faithfully,


Rabbi Meyer Heller

RMH:gaw

MEMORANDUM

Date April 23, 1976From Mr. Theodore K. BroidoTo Rabbi Alexander M. Schindler, Mr. Albert Vorspan, Rabbi Leonard A. Schoolman,
Rabbi Daniel Syme

Copy for information of _____

Subject _____

At several of our meetings there has been much discussion about a resolution presented to a biennial concerning the development of day schools and full-time Jewish education authorizing assistance to congregations, etc., etc.

While it is correct that such a resolution was adopted in 1967 by the Commission on Jewish Education and presented to the 1969 UAHC Biennial in Miami, the record indicates that it was defeated. Therefore, while the Commission established the policy, it is incorrect for us to state that the Biennial approved it.

I do not believe that this means we have to change anything that we are doing. The Commission has the right to establish policy. We should be careful and not describe this policy as being the will of the Biennial.

I am attaching the applicable pages taken from the transcript of the 1969 Biennial.

following resolution: "We respect the right of any religious denomination to establish and administer its own educational institutions. We applaud their contribution to the cultural and spiritual diversity of our nation."

Reaffirming our devotion to separation of church and state we strongly urge that full-time Reform Jewish schools be entirely supported by private and Jewish community funds.

While we favor experimentation with full-time Jewish education, we do not propose developing a nationwide or regional system of "parochial" schools. Parochialism as a system, as well as a philosophy, requires that education belong solely to an established Church. Our position is radically different. As we envisage it, full-time Jewish education and public education reinforce: and strengthen each other.

Full-time education within the Reform Movement will not be subject to a central authority with binding powers. Our primary purpose is to be of assistance to those parents who choose full-time Reform Jewish education for their children -- not to establish a parochial hierarchy alien to the principles of Reform Judaism and its national institutions.

→ THEREFORE the 50th General Assembly of the UAHC
Resolves: 1. To authorize the UAHC Department of Education

to encourage the establishment of pilot programs and experimental projects in full-time Reform Jewish education in accordance with the preamble to this resolution and also to provide information and consultation to any Reform Jewish congregation affiliated with the UAHC or groups interested in initiating a program of full-time Reform Jewish education.

2. Nothing contained herein shall constitute authorization to the UAHC to establish such full-time schools, but only to direct the UAHC Department of Education to be of assistance to congregations and other interested groups in instituting such schools and programs.

3. Nothing herein contained shall authorize UAHC Encouragement, advice or support of such full-time schools, unless they be open to all persons regardless of race or religion.

As I said before, in behalf of the majority of the Committee, I move the adoption of this resolution.

(motion seconded)

CHAIRMAN GUTMANN: Ladies and Gentlemen, the motion has been seconded. This important subject has been long in coming to the floor of this convention. Because of its historical importance, perhaps, I am going to call on the Chairman of the

it does not add to what we are already authorized in a sense to do.

CHAIRMAN GUTMANN: The majority feeling has just been expressed; I'm going to give the speaker for the minority opportunity to state his point of view very briefly.

MR. ROSE: In the view of the director of the Commission on Education, who is a proponent of this resolution, the resolution does not expand the authority that doesn't already exist. In the view of the minority it does so expand the authority beyond what currently exists. (Applause)

(Calls for the question)

CHAIRMAN GUTMANN: I know you control this convention. However, there was a call for the question. I am going to ask this convention whether it wishes now to vote on the resolution. All those in favor of voting now on the resolution, please say "Aye"; opposed "No."

I'm in doubt and I'm going to call for a standing vote. Those in favor of closing the debate, please rise.

Those opposed to closing the debate, please stand.

The debate is closed.

We will now vote on the resolution. All those in favor of the resolution as submitted by the Committee on Resolutions

please rise and show your cards.

Those opposed to the resolution on day school,
please rise.

It requires only a majority vote, and in the opinion
of the Chair the resolution is defeated. (Applause)

Ladies and Gentlemen, thank you, very much.

We are adjourned until tomorrow at 9:30 a.m.

(Whereupon, at 5:20 o'clock, p.m. the session
recessed to reconvene Wednesday, October 29, 1969, at 9:30 a.m.)

Rabbi Daniel B. Syso

Rabbi Alexander M. Schindler

1/9/76

Matthew H. Ross; Rabbi Balfour Brickner

Please invite Rabbi Sheldon Zimmerman to the Day School Conference.

In this connection, Matt tells me that Shelly might be interested in starting a Day School for the Manhattan area on a kind of Reform communal basis for the East Side congregations. Perhaps you can help him toward that end.

Day Schools

March 16, 1970

Rabbi Leivy Smolar
Director of the Library
Baltimore Hebrew College
5800 Park Heights Avenue
Baltimore, Maryland 21215

Dear Leivy,

Thank you so much for your letter concerning Woodstock. Alas, we simply cannot take advantage of this opportunity now. The reason? Lack of funds, and that is the sad and sorry truth.

Every time I turn around and every time a proposal such as yours is made, people insist that "any man or woman or Foundation representative" would find this or that cause worthy for a contribution, but these pious hopes always flounder on the harsh rock of reality. In other words, if you have a good idea and someone who will back it with money, come a-running, and the response will be much more affirmative. I hope you understand.

The trip to Israel was wonderful!

Cordially,

Alexander M. Schindler

קולג' עברי ובית מדרש למורים

BALTIMORE HEBREW COLLEGE

5800 PARK HEIGHTS AVENUE • BALTIMORE, MD. 21215



March 11, 1970

Rabbi Alexander M. Schindler
Vice President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York

Dear Alex:

I have an idea.

The Jesuits of Woodstock Seminary in Woodstock, Maryland are, as you most certainly know, moving to New York. It was only a matter of time before the land and the buildings would go up for sale. The land is magnificent, spacious, beautiful, in some areas awesome. The buildings include a central library, classrooms and dormitory space, as well as, I am sure, eating facilities.

The announcement was made a day or so ago that the State of Maryland is investigating the possibility of purchasing Woodstock to use as a job training center. This announcement did not include the cost, only the exploration of what the cost might be and how the State would raise the money. Walter Orlinsky, Dr. Orlinsky's son, is a member of the House of Delegates and I am sure that he can quickly dig up that information.

It must be obvious by now that I am driving at the possibility of acquiring this site for the establishment of a National Academy for Jewish Studies to be operated under UAHC auspices for junior high school and high school students, a school equal in standard and quality to the best any private school in the United States has to offer, which also can give a youngster the most intensive liberal Jewish education possible not only in the United States but in the world.

Of course, for all I know you might already be moving in the same ^{general} direction. Certainly I am only echoing sentiments which for several years now have been at the top of your own personal agenda--and here I go back to our New England experience and not only to your life at the Union.

Perhaps the above proposition regarding Woodstock makes sense. The one thing I have little doubt about is that the sight of Woodstock would be enough to thrill any man or woman or foundation representative who is interested in finding a worthy cause for a contribution.

Any way, it's a thought, and when an idea does come along once every few years, you know I like to write to you and hear from you about it.

I imagine that you are just coming back from Israel. I hope you had a wonderful trip. With best regards to Rhea,

Sincerely,

Leivy
Rabbi Leivy Smolar
Director of the Library

LS:b

Commission on Jewish Education

Union of American Hebrew Congregations & Central Conference of American Rabbis
838 FIFTH AVENUE • NEW YORK, N. Y. 10021 • 249-0100

2.19.70

Dear Alan,


It just occurred to me that I don't have a copy of your most recent curriculum manual for your school.

Would you mind sending me one?

Just heard unofficially and confidentially and sub rosa and in camera, etc., etc., that Herb Zuckerman has been appointed head of the Rodeph Sholom day school. Even Herb won't know until next week because of committee red tape!

Will keep you au courant.

Kol tuv,



P.S. Just to avoid confusion, Ben Efron is director of the religious school; Herb Zuckerman is director of the day school.

Nate News

NATIONAL ASSOCIATION OF TEMPLE EDUCATORS

AN AFFILIATE OF THE
UNION OF AMERICAN HEBREW CONGREGATIONS

TORAH ENRICHES LIFE

טורה מכבדת חיים

Vol. XIII, No. 1

October, 1968

Tishri, 5729

Shaping up . . . a Convention Report

Lou Lister

Our convention plans are shaping up nicely. San Francisco is most anxious to receive us and assures us of a pleasant and enjoyable stay. Its attractions are many and highly recommended by everyone who has visited or lived on the West Coast.

The first and most important reminder at this time is to make your flight arrangements. If you wish to take advantage of your stay in Frisco and explore its beauty and its wonders, come early! The special hotel rates are available to you for one week preceding and one week following the convention. (\$18-singles; \$23-doubles) It's a bit early for hotel reservations . . . BUT NOT TOO SOON FOR FLIGHT RESERVATIONS!!!

Joe Portnoy is doing a bang-up job in preparation for his role as official host.

For the first time, our annual convention will feature a study program and NATERs will practice what they preach — STUDY . . . "Torah lishma." In addition to hearing nationally featured speakers bring us vital messages and reports on timely problems which confront the educator today, as well as workshop sessions in which to consider actions to be taken on these problems, each NATER will register for a study seminar. These seminars will be led by well known authorities from the faculties of the University of California and the HUC-JIR.

The convention fee of \$55.00 will include the tuition fee for the seminar as well as official luncheons and the banquet.

When final arrangements are made, you will be sent a registration form on which you will indicate your preference (1st, 2nd, 3rd choice) of one of the following seminars:

ISRAEL & THE MIDDLE EAST	JEWISH LITERATURE
MIDRASH	ARCHAEOLOGY AND THE BIBLE

Since each seminar is limited to 25 members preferences will be honored in the order in which registrations are received. Hence, the reason for alternate choices.

Each seminar will consist of three 2-hour sessions. These will be held Thursday, Friday and Sunday mornings. The afternoons will be devoted to NATE business, featured guest speakers, and workshops.

Watch your mail for full details of the convention program and your registration form. Be prepared to mail in your registration with your choice of seminar (and convention fee) as soon as you can. Remember, — we will follow the rule of "first come — first served!"

Necrology

*We mourn the passing of
our beloved colleague*

IRWIN GOTTSCHALL

September 17, 1968

May his name be for a blessing

The Lord Also Giveth

We congratulate our past president
HEINZ WARSCHAUER

Who will be tendered a testimonial dinner by the Holy Blossom Congregation of Toronto for his twenty-five years of service, on October 17, 1968.

Convention Hotline And Other Nate News

Lou Lister on the East Coast and Joe Portnoy on the West Coast are putting together a convention destined to rival Boston and St. Louis. With his typical Lister Gusto, Lou is leaving no detail to chance but sensibly has worked closely with his co-chairman Joe Portnoy, President Cel Singer, and the Executive Board in mounting a program that bubbles with interest from the opening address to the closing banquet.

Beginning with the end, Rabbi Jacob Philip Rudin, Chairman of the Commission on Education, and President of the Synagogue Council of America will deliver the Banquet Address and install the new officers.

Two well known professors will lead the seminars in Archeology and Literature.

Professor Stephen M. Passamanek of HUC-JIR in Los Angeles will conduct the archaeology seminars while Professor Arnold Band, the noted Agnon authority, will conduct the sessions on Jewish Literature.

Proceedings will be automated this year. We are contracting with specialists who will take down everything that is spoken, reduce it to our own editorial requirements and have the document in the hands of the membership before January 15.

UAHC SOCIAL ACTION notable, Albert Vorspan will address the convention on Social Action and Ecumenism. Al Vorspan is the author and co-author of many well known volumes including his latest, "Jewish Values, and Social Crisis." Top layman in the UAHC administrative hierarchy, Mr. Vorspan will make this talk a NATE first.

Speaking of Proceedings—have you sent your money to Lilyan Oliker? She gets two dollars—that's \$2.00 for the 1967 Proceedings which were so ably compiled by Rolf Schickler of Cincy's Rockdale Temple. The Proceedings are part of your professional library—your temple should be willing to ante-up.

NATE NEWS

A quarterly published by the National Association of Temple Educators, an affiliate of the UAHC, 838 Fifth Avenue, New York, N. Y. 10021.

OFFICERS

President _____ Mrs. M. M. Singer
1st Vice-President _____ Marvin Walts
2nd Vice-President _____ Louis Lister
Recording Sec'y _____ Harold Reingold
Treasurer _____ Mrs. Lilyan Oliker
Executive Sec'y _____ Alan D. Bennett
Editor _____ Bert S. Gerard
Advertising Mgr. _____ Lawrence Meyers

WELCOME TO NEW MEMBERS

Rabbi Howard Bogot, Gratz College, Philadelphia
Louis Brasz, Temple Israel, Jamaica, New York
Cantor Finley M. Bukaitz, Temple Beth Shalom Passaic, N. J.
David C. Cohen, Temple Beth Shalom, New City, N. Y.
Rabbi Stephen S. Goldrich, B'nai Israel, Elmira, N. Y.
Herzl Honor, Temple Judea, Coral Gables, Florida
Morris Hoffman, Temple Israel, Omaha, Nebraska
Rabbi Arthur S. Hollander, Temple Israel, Long Beach, Calif.
Donald Milrod, Union Reform Temple, Freeport, N. Y.
Mrs. Aimee Neibart, Temple Emanuel, Westfield, N. J.
Mrs. Dorothy Perlmut, Anshe Emeth, New Brunswick, N. J.
George B. Saxton, Mishkan Israel, Hamden, Conn.
Rabbi Edwin Schoffman, Mountain-side, N. J.
Mrs. Nathan Schlessinger, K.A.M., Chicago, Ill.

HONOR FOR SAM NEMZOFF

Samuel A. Nemzoff of Temple Israel, Boston, has been appointed the new chairman of the Committee on Teacher Education of the Commission on Jewish Education, replacing Rabbi Martin S. Rozenberg, who will head the Committee on Adult Education, replacing Rabbi Jacob Philip Rudin, new chairman of the Commission on Jewish Education.

EDITORIALS

YOU'LL LEARN A LOT

October is almost too late to be thinking about December. We urge our entire membership to join with colleagues, consultants, and scholars as we convene for our Fourteenth Annual Convention —

IN SAN FRANCISCO

Lou Lister and Joe Portnoy have the entire West Coast from San Diego to the Washington border preparing the hospitality and the seminars—the exhibits and the workshops—the seafood menus and the sightseeing tours.

It is a convention you can't afford to miss. See the other sections of the NATE NEWSLETTER for details and make your airline reservations before it's too late. The Donner Pass is closed in December, so don't figure on last minute Stage Coach accommodations.

SYMPOSIUM ON DAY SCHOOLS

Our second Symposium of the year deals with the question of whether or not Reform Judaism is ready for day schools to provide the movement with recruiting centers for rabbis, educators and administrators. Two years ago we could think of nothing more necessary or important. We still think that day schools are needed for Reform Judaism, but we are afraid that we will get them sooner than we expected. For the wrong reasons.

Irrational black militancy is driving dedicated Jewish teachers from administrative and classroom jobs. We speak not of the mediocre teachers whom tenure protects in any school system. We speak of the thousands of liberal, enlightened Jews who made New York City's schools the finest in the world thirty years ago.

We have a dilemma. We are committed to free public education and we need a school in Reform Judaism offering to an elite of our movement, secular education plus the Judaic background which will lead to service careers in education and the rabbinate. Can we sacrifice one commitment for the sake of another?

If Reform Jewish Day Schools became a reality because Jewish teachers are driven from their positions in public education in our major cities, perhaps the price will have been too high. Perhaps it will mean the death of free public education in this nation as we have known it and want to improve it.

If we get Reform Jewish Day Schools, let them be thoroughly Jewish in orientation so that student and teacher will be involved in a program which is an adjunct to, rather than a substitute for public schools.

Bert S. Gerard

Changes In Positions

Harry Rosen is now with Temple Emanu-El in Tucson, Arizona. Harry has a new job and clear sinuses.

Treasurer Lilyan Oliker is now directing education at one of the nation's oldest and largest Reform Temples—Rodeph Shalom in Philadelphia.

Mrs. Jan Elbaum, Temple Kol Odom, Encino, California.

Former First Vice-president, Ben Efron has left the west coast and now is Director of Education at Milwaukee's Emanu-El, B'ne Jeshurun.

Mrs. Joan Fischman, Westwood Temple, Los Angeles, Calif.

Rabbi Saul Diamant has gone across the border to Canada and is now with the Saskatoon Jewish Community Center in Saskatchewan, Canada.

David Monasch, Peninsula Temple, Burlingame, California.

YEARLING WESCONATE HAS TWO LEARNING CENTERS

The Westchester Southern Connecticut Association of Temple Educators, known as WESCONATE, has established two in-service centers for teacher courses.

Bible and Hebrew are being offered at the Jewish Community Center of White Plains, while Basic Judaism will be given in a course at Free Synagogue of Westchester in Mount Vernon. Nate members, Rabbi Manuel Gold and Al Gamson are the instructors.

Southwest Council has another winner in its fine publication, "The Southwest Teacher". Latest issue contains a goldmine of methodology and activity projects from the plans and pens of the teachers themselves. Inspiration: Dallas's Ray Israel, of course.

Convention Schedule

WEDNESDAY (Dec. 25th)

10:00 REGISTRATION

1:00-3:00

EXECUTIVE BOARD

4:00-5:00

WELCOME TEA

New Members

7:00 WORSHIP SERVICE

8:00 OPENING SESSION

Keynote Address:

Dr. Paul Steinberg

Dean, HUC-JIR (N. Y.)

THURSDAY (Dec. 26th)

9:30 WORSHIP SERVICE

10:00-10:50/11:00-11:50

SEMINARS (begin)

(A) Archaeology

(B) Jewish Literature

(C) Mid-East & Israel

(D) Midrash

12:15 Convention Luncheon

1:00-3:00 PLENARY

"STATE OF NATE"

Pres. of NATE

3:15-5:00 WORKSHOPS

"Professional Practices"

(A) Educator & Teacher Train'g

(B) Educator & Parents

(C) Educator & School Board

(D) Educator & Standards

5:30 Cocktail Reception

EVENING FREE

FRIDAY (Dec. 27th)

9:30 WORSHIP SERVICE

10:00-10:50/11:00-11:50

SEMINARS (Continue)

(A) Archaeology

(B) Jewish Literature

(C) Mid-East & Israel

(D) Midrash

12:15 Convention Luncheon

1:00 "SOCIAL ACTION

AND ECUMENISM"

Speaker: **Al Vorspan**

2:00-4:15 WORKSHOPS

**"The Jewish Child in the
Non-Jewish Community"**

(A) Primary Grades

(B) Intermediate Grades

(C) Upper Grades

SABBATH SERVICES

"Home Hospitality"

VETERANS AND NEW MEMBERS TO ASSIST CONVENTION SESSIONS IN SAN FRANCISCO

At its September meeting the NATE Executive Board approved Lou Lister's suggestions for convention assistance and added a few suggestions of its own. The result is a fine blend of experience and youth in the building of NATE's internal leadership.

Fred Marcus of Temple Emanuel in San Jose will act as Chairman of Exhibits. Fred's vast hotel experience should give us a good show.

Chairing the Archaeology Seminar will be Heinz Warschauer, a NATE past president who directs the educational program at Toronto's Holy Blossom. Blanche Feiman of Canton, Ohio's Temple Israel will chair the Middle East sessions. Dr. George Harlow will chair the Jewish Literature Seminars. Dr. Harlow is from Skokie, Illinois; Temple Judea. Rebecca Lister, having recently written an outline for Midrash study, will appropriately enough, chair the Midrash sessions. Rebecca also heads the committee on Gamoran Awards.

Chairing the plenaries will be Lou Lister, Ted Sharfman, Max Frankel, Cantor Joe Portnoy, and First Vice President, Marvin Walts.

Worship services will be conducted by Cantors Murray Gold, Sheldon Merrill, Jack Bornstein, Mike Loring, and Julian Lohre.

Each Workshop will have a Preceptor and a Chairman, with the chairman handling the discussion after the Preceptor delivers opening remarks. NATE personnel for these workshops are:

PROFESSIONAL PRACTICES

Educator and Teacher Training

Educator and Parents

Educator and School Board

Educator and Standards

JEWISH CHILD IN THE NON JEWISH COMMUNITY

Primary Grades

Intermediate Grades

Upper Grades

PRECEPTOR

Sam Nemzoff

Ray Israel

Eric Feldheim

Dr. Bert S. Gerard

CHAIRMAN

Abe Segal

Lilyan Olikier

Jim Levberg

Alan D. Bennett

PRECEPTOR

Rose Joffe

Jack Horowitz

Larry Schwartz

CHAIRMAN

Ord Matek

Bea Grayzel

Leanne Goldman

SATURDAY (Dec. 28th)

SABBATH WORSHIP SERVICE

at

TEMPLE EMANUEL

Luncheon

TORAH SESSION

**"EXISTENTIALISM AND
JEWISH EDUCATION"**

Speaker: **Rabbi Jack Spiro**

2:45 PLENARY SESSION

4:30 HAVDALAH

EVENING FREE

SUNDAY (Dec. 29th)

9:30 WORSHIP SERVICE

10:00-10:50/11:00-11:50

SEMINARS (Conclude)

(A) Archaeology

(B) Jewish Literature

(C) Mid-East & Israel

(D) Midrash

12:15 Lunch Break

2:00-4:00

PLENARY SESSION

7:00 Convention Banquet

Speaker: **Rabbi Jacob Rudin**

10:00 Executive Board

Meeting and Evaluation

Treasurer's Plea

If you've changed your position or have not paid your 1968 dues, please send information and checks for \$25.00 to Lilyan Olikier at 903 Vernon Road, Philadelphia, Pa. 19150.

Schoolman is back East

Rabbi Leonard Schoolman has come home to his old neighborhood and is now directing Youth Activities for the Greater New York Federation of Temple Youth.

Keeping Posted Takes Nate Plan

Last year's panel on Bridging the Gap has produced action. Keeping Posted now publishes a Parents' Guide to this fine bi-weekly. The idea came out of a presentation by Dr. Bert S. Gerard at the Miami convention.

An Open Letter to All NATERS:

What makes your school better than...

Is it the creative use of old materials?

Is it the imaginative new materials?

Is it "the original approach"?

What is happening in your school that might win THE EMANUEL GAMORAN CURRICULUM AWARD? Tell us all about it — send four (4) copies to the chairman of the curriculum entries this week.

Mrs. Rebecca Lister,
Pleasantville Cottage School
Pleasantville, N.Y. 10570.

Toward A New Curriculum

Under the chairmanship of Rabbi Samuel Glasner, the Curriculum Committee of the Commission on Jewish Education held a two-day conference in June 1968 to explore the objectives and contents of the Union curriculum. It was generally agreed that a new approach is needed with the construction of curriculum materials which are "value-oriented." The aim of this approach is to lead students to ask fundamental questions and seek answers based on personal reflection and creativity. The curricular content should focus on the issues which relate to the life of the student and help him to formulate his values, based on Jewish sources.

Kits Offered

One of the projects emanating from the committee's deliberations and now engaging the staff of the Union's Department of Education, is the production of instructional kits integrating printed and audiovisual materials. Each kit will focus on a particular issue in Jewish ethics or theology, an event or personality in history, an aspect of communal life such as philanthropic service. A kit will be multi-dimensional in content and approach; that is, whatever materials can be utilized to illumine the particular issue will be enclosed: source documents, maps, recordings, creative games, newspaper and magazine reprints, and other resources. Each kit will be flexible enough so that it can be revised continually and kept up.

Issue Centered

The major innovation, in addition to the physical medium, is the production of materials which are issue-centered rather than subject-centered. The issues themselves will encourage the exploration of personal values by teachers and students. The generic term for the UAHK kits is *Focus*, the first one to "focus" on Judaism and scientific thought, accompanied by a teacher's guide which will emphasize the inductive approach to values.

Soon ready for mailing are kits on Judaism in the home, for the elementary grades; the children of modern Israel for the primary department; the many ramifications of *tsedakah* for intermediate grades; the Spanish Inquisition, its consequences and implications, for junior high school; and the meaning of Jewish survival, for high school classes.

NATE NEWS SYMPOSIUM

Reform Jewish Day Schools: Why? or Why Not?

RABBI DANIEL WOLK.

Cong. Emanu-El of
Westchester, N.Y.

The dilemma of Reform Judaism is our difficulty in imparting extensive Jewish education to our young people. This question is emphasized with the current discussion of private Jewish day schools. There is no doubt that such a system established by the Reform movement would increase the academic level. I am certain that these schools would also be of high caliber in all aspects of general studies.

However, there are distinct negative elements. Education is not solely academic. The actual curriculum is but one facet of the educational process — a process which has as its main purpose the ability for our youngsters to cope with the problems and people of an ever more ambiguous world. Separating our youngsters in such Jewish day schools would restrain, not increase, exposure. Public and private non-parochial schools permit our young people to relate in natural surroundings to children of different religious and ethnic backgrounds.

The Jewish day school will serve to alienate and rigidify American society to a degree even greater than that of present — despite the voluntary nature of such schools. If our public schools are presently faulty, this would be the final blow to the democratic ideal of education.

As we fear the loss of Jewish identity, we too often tend to stress separation as the solution. This method is no longer possible or practical within our society. We cannot afford to retreat within the confines of group.

The purpose of education is motivation. Through our modern Temple religious schools, and summer study programs, it is possible to provide strong incentives for our youngsters without the necessity of the Jewish day school. Let us strengthen existing programs and through our present facilities encourage interest in Jewish studies.

With proper incentives, and given the current enthusiasm of many of our young people, a positive Jewish education can be acquired. The delicate tension between the disappearance of Jewish identity and positive affiliation as a Jew can be maintained without separate educational facilities. This latter direction offers a more compelling challenge.

RAYMOND ISRAEL.

Director of Education
Temple Emanu-El
Dallas, Texas

In my judgment there is not only validity but perhaps even an urgency for the establishment of Reform Jewish Day Schools.

Within the Jewish community our co-religionists vary their approaches in their interpretation of Judaism. Each Jewish family determines what affiliation it wishes to have with its congregation and with the Jewish community as a whole. Each family decides how it will interpret its Judaism within the setting of its home. Each set of parents, determines the kind of formal Jewish education it wants for its children.

Hopefully there will be at least a small segment who recognize that the best of our programs in Jewish education are necessarily limited because of the relatively modest number of hours our youngsters attend Reform Religious Schools. It seems to me, therefore, children who come from homes like this should have the benefit of a more intensive program of Jewish education, with the hope that these youngsters may be potential leaders of our Jewish community in later years or may be the students who are sufficiently imbued to embark on professions in the Jewish field. Even if that were not the case, it is so important that our young Jewish adults, when leaving home for college and embarking on careers, will be steeped in Judaism and imbued with our religious heritage in a deeper sense than our typical Reform Religious School presently makes possible.

It seems to me that the right kind of Reform Day School can add enrichment to its secular program when it is interwoven with its Jewish program. Recognizing that a parochial school has the potential of "separating" the child from the total community, there are always possibilities of relating a Reform Jewish Day School program with activities and projects of a community nature in cooperation with other schools in the community.

Yes, I would reiterate that for the limited number of children from Reform Jewish homes where the desire for greater intensity of Jewish education is present, I see the validity and value of our sponsoring Reform Jewish Day Schools.

IRVING LEVITAS,

Temple Emanu-El
Yonkers, New York

It is my opinion that the UAHC should sponsor secondary school education for those who are desirous of continuing on a more thorough level the "introduction" to Jewish life and thought they have received in our Religious Schools on the week-end and after-school levels.

This High School (Day) should be open to all pupils, regardless of their desire to enter a future professional career with the Reform Movement or not. We are as much in need of the *she'ar yishuv* in general Jewish communal life as we are in the professional areas.

I do not believe that this Day High School would conflict with the "traditional" feelings of the separation of church and state, since the Constitution speaks only of forbidding an "established" religion. If the Day High School proposed fulfills the educational requirements of all secondary schools in their respective states, in addition to teaching those courses that make for more intensive Jewish knowledge, then I see no repudiation of the pluralist society we want, and need.

M. KASPI - SILVERMAN,

Director of Religious Education
Temple Beth-El, Chicago

Concomitant with the current consideration of the feasibility of Reform Jewish Day Schools there arises, in my mind, some related questions that call for consummate thought and knowledgeable insight from our leaders in the Reform Jewish community. I should like, at your indulgence, rather than pursue an exploration of possible proposals and questions of the subject matter in the field, to instead posit an area of paramount persuasion that would put this matter into better perspective.

I would call this a "need and readiness" criteria for Reform Jewish Day Schools. It is apparent that when we move into a new area of Jewish Education and especially one which as unique and as formidable as the above, we initially search our conscience with the questions, "is it the right thing to do" and, "are we ready for it." Let me categorically state that there is no doubt in my mind on the advocacy of such a proposal. A day school program calls upon a somewhat elite child (I would say that this is lessened in an Orthodox milieu) coupled with duly committed parents sold upon the need of such an education, and who are both morally bound and financially solvent to support it. The

educational capacities of my own children have been greatly enhanced in a well structured Jewish day school in our own community (though not Reform oriented). I am delighted with the sound and expansive Judaic, Hebraic and secular horizons visited upon the students. There should be no doubt that the end result of a day school program can only strengthen one's loyalty to faith, and leadership to the cause of perpetuating living Judaism.

Are we, however, in addressing ourselves to the feasibility of Reform Jewish Day Schools "ready for it"? In simplicity it idealistically means that a school sponsored by the Reform Movement must be one in which the educational goals are specific and in tune with the trends and underlying principles of the movement which have been developed, and are developed, in relation to education in general and religious education in particular. It means the creation of a strong, adequate and central training arena (the "recruiting ground") for nurturing Jewish youth into eventual positions of mature religious responsibility in their community. Sadly to say it is most attractive and exciting, but we are not mentally ready for it! Such a posture is not even universally shared in Reform leadership circles.

What serious doubts I foster in this matter are aroused by the total lack of enthusiasm among our members who have children of age. I do not believe that the rank-and-file parent of Reform affiliation has any interest or desire for such a program. Our community does not recognize the urgency for a social and ethical philosophy of Reform Judaism as espoused in a total day-to-day program. The abyss in their thinking is evident. That they should 'deny' their children a secular education for a highly functional day school alternative is unthinkable, even if it should be based upon sound Reform principles of Jewish living. They retain the mislabeled stigma of a 'parochial school' education which in turn is coupled to the fallacious fear of over-commitment and patronizing religion. Let's face it, they cry "it's too much religion." It is discomfiting indeed, to find many parents who seek for their children the best religious and educational environment within the framework of the shortest possible time span in a (religious) school program.

Mature, vigorous and objective thinking along these lines have a long and hazardous path to travel. If we should ever embark upon the structuring of a total Jewish Day School pro-

gram it must come only after an enormous and compelling task of re-educating our communities to its great positive aspects. When this occurs, we will take a major step forward in the cause of Jewish education.

SAMUEL A. NEMZOFF,

Director of Education
Temple Israel,
Boston, Mass.

There is a growing rate of assimilation in this country as indicated by the fragmentary studies available. There are many causes for this. Among them are: The magnetism of the attractive non-Jewish world in which we live in this country, the fact that Judaism is peripheral in the lives of our youth, the diminution in the time allotted to Jewish education and in the content thereof, the increasing demands of the secular school which takes up more and more of the child's time for formal studies and extra-curricular activities, the voluntary and supplementary state of Jewish education, the decline in religious faith and the break-down of Jewish family life.

To survive and flourish in this country we must have a multi-faceted program of Jewish education — formal and informal. All forms of Jewish education from the most intensive to the least intensive should be strengthened. Informal Jewish education through summer camps, Jewish community centers, youth movements, study groups, adult education and particularly parent education, programs involving study, work and travel in Israel, strengthening of religious life — all these and more should be part of this multi-faceted program.

In this program of Jewish education there is, in my opinion, a place for the Reform Jewish day school. It is to be hoped that through the more intensive system of Jewish education possible in the day school, we shall develop young people who will be ready to devote their lives to the rabbinate, Jewish education and other Jewish communal professions.

I cannot accept the point of view that there is something incompatible between Reform Judaism and the day school. In the literature of the Reform movement statements can be found opposing and championing the day school. In any case, the very essence of Reform Judaism is its receptivity to change. Witness the new directions enjoined upon the Reform constituency by the Columbus Platform of 1937.

(Continued on Page 6)

Nemzoff (Cont'd)

The 1961 Biennial resolution which opposed Federal aid to private religious schools also stated: "We respect the right of any religious denomination to establish and administer its own educational institutions. We applaud their contribution to the cultural and spiritual diversity of our nation. . . ."

The Union has no position on day schools, but the statement above would indicate that we should not deny ourselves what we applaud in others.

Nor can I accept the charge that the Jewish day school will undermine the public school and ghettoize our children. In many congregations, twenty-five percent and more of our children attend private schools, many of which are under sectarian sponsorship, where often they are subjected to compulsory chapel attendance and compulsory Bible courses with a Christological interpretation. Do these private schools undermine the public school system? Witness the statement in "The State and the Non-Public Schools" issued by the United States Office of Education: "In providing for their government, the people of the United States have recognized by constitutional provision that there are certain private ventures which should be encouraged. Non-public schools have long been recognized as one such venture, especially when these schools are not conducted for profit."

Nor need we be concerned about ghettoization of our children. They will continue to live in a secular environment and be subjected to the communication of ideas through our mass media. They will continue to attend secular colleges.

Will we find the necessary number of pupils willing to attend a Reform Jewish day school? Will we find the necessary means of financing such a venture? I believe that we will, but we shall not find out without trying. There were those who wondered whether or not our camp program would interfere with other Union fund-raising endeavors. We found no such interference but rather an augmentation of means through this exciting program of informal Jewish education in the "cultural island" of the camp environment.

Some advocate as a first step the establishment of Reform day schools on the junior high and high school level which might, in the course of time, be on a par with the best private schools except that there would be an integrated program of Jewish as well as secular studies. Others think in terms of elementary schools, utiliz-

ing the lovely modern synagogue classrooms which stand empty all day.

The time has come, I believe, to act. There are many problems to be solved but the rewards to be achieved are great.

* * *

RABBI ROBERT S. WIDOM,

Director, Camp and Youth Education, UAHC

Everyone seems to lament the lack of Jewishly-enriched Reform leadership. Everyone also agrees with, and applauds the objective of securing those who have earned the right to guide our movement by learning well our values and our heritage, those who truly share and understand our fathers' treasures. The question is, how is this to be achieved?

Some argue quite vociferously that the upgrading and strengthening of the curriculum for our religious schools is the cardinal objective. They fervently believe in this as the main, and some even say, the only course of action since they readily accept the assumptions that: (1) the establishment of Reform Jewish Day Schools would undermine and betray the public school system which is the bedrock of American Democracy; (2) the Reform Jewish Day School would tend to ghettoize our youth, causing them to "lose touch" with the mainstream of American life.

How could we ever disagree with the goal of enhancing the curriculum for our religious schools. This remains a necessary and ongoing process to which the department of Education of the UAHC is ever committed. Though we accept this goal together with the sincerity of its advocates, we respectfully reject their logic concerning day schools together with their lugubrious presentations.

First, as for Reform Day Schools undermining the public school system, it is necessary to point out that private schools are, and have always been, an accepted institution within American life, and whose right to exist is guaranteed by state constitutions. No one seriously contends that private schools have undermined the public school system; rather, their existence has permitted the individual the freedom of choice. The private school has also acted as a gadfly stimulating public school education to move forward. If the private school does not undermine the public school system, why conclude that the Reform Day School will? Moreover, can we really believe that the Reform Day School can work this kind of magic when the giant colossus, the Catholic parochial school network has not been able to do it. This kind of reasoning,

is reminiscent of the arguments over whether to, or not to, support the State of Israel.

Remember how it was propounded that support for Israel constituted hyphenated Americanism. To be a one hundred percent American, we were told, allowed for no other commitment. However, those of us who vehemently opposed this view recognized that the human heart is large enough to encompass many loyalties, all at the same time. Equally, those of us who would encourage the establishment of Reform Day Schools are also desirous of maintaining a healthy and blossoming public school system recognizing its role as one of the democratizing institutions in American life. Certainly, it is clear that one conviction need not preclude the other.

Secondly, as for the argument that the day school will ghettoize our youth, I can only speak from my own personal observations. I find that youngsters who attend day schools also play after school with friends who go to public schools. Moreover, they go to the same movies, they chew the same brand of bubble gum, they use the same piano teacher, they play stick ball together in the streets of the urban centers, or they belong to the same little league in suburbia, not to mention that all of them love Ron Svoboda.

Where children who attend day school socialize with other children, and where their parents are concerned with communal affairs, and I meet such parents and children, the argument that they will be "ghettoized" is merely a sham.

The Day School is not being offered as a panacea to cure all the ills of American Jewish life. It is not being offered as a replacement for our religious schools any more than our camps have replaced religious schools. On the contrary, our seven camps with their engaging programs of learning-living-doing have supplemented religious school study and have proven themselves to be worthy instruments in furthering the learning process and stimulating enthusiasm for things Jewish. Can anyone seriously believe that Reform Jewish Day Schools could not make their contribution toward fostering a Jewishly-enriched leadership, dedicated to the best in Judaism as well as the best in American life?

Rabbi Sylvan Schwartzman was asked to contribute an opinion but declined. He said he was too busy.
Ed.

NATE NEWS SYMPOSIUM

RICHARD M. MORIN,

Director of Education

The Temple, Cong. Ohabai Sholom
Nashville, Tennessee

A question of this type, as perplexing as it is, does manifest itself from a simple law of physics involving a pendulum. We all know that if allowed to hang from a fixed point, a pendulum, or other like object, can swing freely to and fro under the combined forces of momentum and gravity. As the momentum (or the individual) and the gravity (or social environment) change, so does the effect on the pendulum (or the problem) register an equal alteration.

This problem we face and will continue to face when confronted with the resolution passed at the UAHC Convention in Montreal which called for a study of the feasibility of the Reform Jewish Day School. I am not completely familiar with the day school movement in this country. As a lad I was not part of that approach to Jewish education, and as an educator, I seldom, if ever, encounter anyone that was. Most of what I do know I have read from stimulating articles by Jack J. Cohen or Abraham M. Segal or Emanuel Gamoran and what I decipher, at least in my limited opinion, is that as the Jew becomes more accepted, as he becomes more ingrained with the American culture and society, he feels more comfortable to pattern his life and his institutions after his non-Jewish colleagues and neighbors. True, this fact is nothing new to the sociologist whether he be rabbi, educator, or layman. It does, however, establish a platform on which we can now support such a study.

If it had not been for the success of the Roman Catholic parochial school system, for example, (which is, incidentally, having definite personnel problems), I doubt whether such an attempt would even be ventured by Reform Judaism. It is, as some wit has suggested, and I do not intend to be facetious, most difficult to argue with success and so the attempt to Xerox begins to bear fruit!

I am not one who believes that by reverting to the yeshivos or the Talmud-Torahs or the day-schools, whatever you wish to call them, that we are really harking back to an old form of Jewish education which Reform attempted to discard as it modernized the maxims of Mount Sinai. After all, did not Reform Judaism enhance the concept of speaking the vernacular in lieu of Yiddish or Hebrew? For all practical purposes, in many parts of this country, Hebrew did not exist for a majority of our co-religionists. Hebrew, like the yeshivos of old, was tossed by the intellectual Reform Jew onto the scrap heap! But wait! Witness what has happened to our "ancient" language in the past twenty years! Witness, for example, 40 or 50 or even 60 American Jewish, Reform Jewish, teen-age individuals at the UAHC Kutz Camp-Institute Torah Corps in Warwick, New York, speaking fluent Hebrew! The forgotten language, in twenty years, is no longer forgotten! The rebirth of Israel has stimulated this Hebraic re-genesis but it has also been nurtured by more modern facilities and more revolutionary approaches to the concepts of language skills and communicative arts. And so it can be, and probably will be, with the Reform Jewish Day School. With all the advances that education has made since those terrifying days of the Sputnik and the realization by Admiral Rickover and others that American academic advancement was really a substandard education in terms of other nations' gains, we have gathered to-gether and have definitely closed the educational gap.

Now being the type of people that we are in the sense that we have taken from each culture (and I do not intend to separate American Jews from the mainstream of American life) that which was best and discarded that which was useless, how can our own religious schools fail to ignore these advances in education? And if, in the limited hours that we spend with our youngsters in the religious school on the week-end or after secular school during the weekdays have proven some measure of success, how can we fail with qualified, trained personnel to operate a Reform Jewish Day School, whether they be for experimentation or for "emet", whether they be primary or secondary in range, that will be an even finer, more lasting, more professional, more "everything" experience for all who enter?

The great American ideal is that our country is a melting pot for all, but it is a more American ideal, that though we are a melting pot, each race, each nationality, and even each religion assembled to comprise this great land can stand up and reiterate the fact that the group is also an individual! That it has individual differences from which all others can gain. It is this ideal of individual expression, coupled with the technological and educational advancements, which comprise the wealth that is the United States, that is the freedom that will grant us the understanding to know one another as we should and to allow our country to behold the inner peace that it deserves.

I am not concerned with the thoughts that such a school would serve as a "recruiting station" (the phrase reeks of Madison Avenue) for young people who may wish to become rabbis, cantors, educators, or administrators. That, no doubt, will come but it is secondary to me. I am not concerned about the separation of church and state. Our Supreme Court will, I feel assured, maintain the balance. But what I am concerned about, what is not secondary to me, is the fact that we will be producing through these day-schools, young men and young women, who, when joined in Kiddushin, in marriage, will convey to their children a positive spirit, a positive set of values, a positive undertaking of transmitting the Heritage.

As Rabbi Samuel Glasner wrote in a similar debate in the April, 1963, issue of *The Jewish Teacher*, "To all of us who are committed to the highest standards of Jewish education, this should constitute a challenge, a provocative opportunity, an inspiring goal." The way that we can maintain our individuality, our creativity, but more important, our uniqueness is through the creation of the Reform Jewish Day School.

'IT PAYS TO PATRONIZE OUR ADVERTISERS'

Schwartz's Goodman Bros.

Hebrew Book Store
2611 West Devon Avenue
Chicago, Ill. 60645

BR 4-0286 SH 3-9779

"When it comes to Hebrew,
we speak your language"

TEACHER'S HOLIDAY BRIEFS

Ready-reference teacher's guides
for the holidays

Set includes 10 BRIEFS
a concise digest and
instant reminder for
each holiday and festival
complete set \$1.50

New Methods Publishing Co.
P. O. Box 68
Pleasantville, N. Y. 10570

Eliminate Tedium!

NEW METHODS

makes the learning of
PRAYERS and BLESSINGS
quick and easy
with

PRAYER STUDY CARDS
POCKET FLASH CARDS
CLASSROOM PRAYER CHARTS

(Free Sample Copies On Request)

New Methods Publishing Co.
P. O. Box 68
Pleasantville, N. Y. 10570

Student and Teachers

enjoy and progress with

B'YAD HALASHON

A tested linguistic approach
to the teaching of HEBREW

WRITE: Dept. NN

EMC CORPORATION

Educational Materials Division
180 East 60th Street
St. Paul, Minnesota 55101

B. GAY PUPPETS

Theatre for Jewish Children

Recommended by
Leading Educators

•
Brochure & Repertory:
657 AVENUE C
Bayonne, N.J. 07002

*A must for all Reform
Religious School Libraries*

Jewish Theology Systematically and Historically Considered

by

Kaufmann Kohler

This classic by the former president
of the Hebrew Union College includes
a new introduction by Prof. Joseph L.
Blau, Chairman of the Department
of Religion at Columbia University.
576 pages \$12.50

KTAV PUBLISHING HOUSE, Inc.
120 East Broadway
New York, N. Y. 10002

CHARLES K. VORIN —

*For Metropolitan New York
Books and Supplies for
Religious Schools*

Weekly Store to Door Service

Dependable deliveries

212 Kingsbridge 6-1151
117 W. 197 St. Bronx, N.Y. 10068
OFFICE SUPPLIES TOO!

Bloch Publishing Co.

Books of all Publishers
Judaica and Hebraica
Textbooks a Specialty

Send for Catalogues
31 West 31st Street
New York, N. Y. 1001
Over A Century of Service

HARELICK and ROTH

Booksellers & Importers of Judaica
1070 South La Cienega Blvd.
Los Angeles, California 90035
658-9877

TEXTBOOK &
LIBRARY CATALOGUE
AVAILABLE UPON REQUEST

EVERYTHING FOR THE
RELIGIOUS SCHOOL
Seven Floors of Supplies

J. LEVINE CO.

58 Eldridge St. N.Y., N.Y. 10002
Tel.: 212 WO 6-4460

Send for Catalogs

WE SHIP ANYWHERE

Call us on Sundays too!



Printed BULLETINS

OUR SPECIALTY
FOR FORTY YEARS

Gertz Bros. Inc.

159 WEST 25TH ST.
NEW YORK 1, N.Y.
Tel.: ORegon 5-1870

**2,500 FREE Stock Cuts
To Beautify Your Bulletin**

August 20, 1969

Rabbi Alexander M. Schindler

Rabbi Jack D. Spiro

Rabbi Maurice N. Eisendrath; Al Vorspan

Day School Resolution

(To Spiro 3/20/71)

There is no need to redraft the Day School resolution. It will be submitted as it is to the Resolutions Committee.

Marvin Braiterman's suggestion can be of value to the Resolutions Committee which, under all circumstances, redrafts resolutions submitted to it for presentation on the floor. If what he has to say is valuable, it can be taken into account then. The Resolutions Committee redrafts all resolutions no matter what their source.

It seems to me that you ought to plan to be at this committee meeting however, just to keep au courant with what the final version will be.

MEMORANDUM

Date August 19, 1969

From Rabbi Jack D. Spiro

To Rabbi Alexander M. Schindler

Copy for information of _____

Subject _____

I just read Marvin Braiterman's remarks in his memo to Maurice with regard to our day school resolution. I am only sorry that we did not have his legal mind at work for us during the arduous process of drafting this resolution over and over.

It seems to me that somewhere along the line we simply must call a halt to drafting and redrafting. This is a Commission resolution and the Commission approved it twice after it had undergone considerable wringing. I think at this point we must respect the Commission's capacity to articulate a position and its authority to submit that position to the Biennial and the Conference.

With such a sensitive and controversial and unpopular issue, I am certain that any statement can be torn asunder even if the most astute legal minds on Capitol Hill were to draft it.

Let's live with what we have -- and fight for it.

cc: Rabbi Maurice Eisendrath and Mr. A. Vorspan

August 7, 1969

Dr. Michael A. Meyer, Assoc. Prof. of Jewish History
Hebrew Union College - JIR
Clifton Avenue
Cincinnati, Ohio 45220

Dear Mike,

I am delighted to have your letter of August 5th. Certainly, the kind of report which such a survey would yield would be most beneficial. If the intellectual leadership of the Reform leadership and the faculty of our seminary is in favor of such a day school, the cause for it would receive no small a boost.

It would also be helpful if someone from the faculty would be on hand to join in the debate and to bring this report. I know that Martin Cohen will be there. Others may, too; you might find that out.

In any event, I appreciate your helpfulness in this regard. I am sending a copy of your letter and of my response to Jack Spiro, who is coordinating the vote-getting effort, and of course to Maurice Eisendrath who is also vitally interested in this matter.

Warm good wishes.

Cordially,

Alexander M. Schindler

cc: Rabbi Maurice N. Eisendrath
Rabbi Jack D. Spiro

Hebrew Union College-Jewish Institute of Religion

UNDER THE PATRONAGE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

CINCINNATI
NEW YORK
LOS ANGELES
JERUSALEM



CLIFTON AVENUE - CINCINNATI, OHIO 45220

August 5, 1969

Rabbi Alexander Schindler
Vice President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, N.Y. 10021

Dear Alex:

There are a number of us here on the faculty in Cincinnati who are very strongly in favor of Reform Jewish day schools and would like to do whatever possible to bring about their establishment. (Almost all of the faculty who have children in elementary school send them to the Yavneh day school.)

I had considered last spring trying to get a vote of the faculty in favor of the establishment of day schools, but there is sufficient reluctance on the part of certain senior members to make such an attempt unwise. However, if you think that it would be of any help to you at all for the discussion on this subject at the biennial, I would be glad to circulate a petition of support among members of the faculty here. Such a document, I estimate, would receive the signatures of better than half of the members.

Please let me know if such a petition would be of assistance to you and, if so, what form you think it should take.

Personal regards and all good wishes.

Sincerely,

Mike

Michael A. Meyer
Assoc. Prof. of Jewish History

March 20, 1969

Mr. Milton Hecht
87 Lefferts Road
Yonkers, New York

Dear Mr. Hecht,

I deeply appreciate your letter of March 14th and the spirit in which it was written.

The thoughts which you express lead me to believe that if we had a chance to meet and to discuss the problem in all its ramifications we would reach a substantial agreement in our views. Certainly, your two fundamental assumptions are an essential element of my own thinking, to wit, that the schools thus established must never become "escape schools" (as a matter of fact, I visualize the establishment of a prep school privately endowed and remote from the urban center), and further, that this newer program must not be allowed to drain away the meager resources available for the present program of part-time religious education; if anything, this part-time program must be strengthened and deepened.

I hope for one that you will be present in Miami so that we can have a constructive debate and not a throwing of stones from behind the ramparts of frozen positions.

With warm good wishes, I am

Cordially,

Alexander M. Schindler

87 Lefferts Road
Yonkers, N. Y.
March 14, 1969



Rabbi Alexander M. Schindler
Union of American Hebrew Congregations
838 Fifth Avenue
New York, N. Y. 10021

Re: Reform Day Schools

Dear Rabbi Schindler:

You sent me a copy of your letter of February 6th addressed to Mrs. Milton Hecht in reference to the proposed establishment of a Day School at Temple Emanu-El of Yonkers. This letter is intended as an expression of my own personal feelings on this matter.

As far as Temple Emanu-El is concerned, I hope that we will continue our discussions here until the entire Temple membership shall have had the opportunity to vote on this question at a congregational meeting. I look forward also, to participating in the Miami biennial with all those other congregations who are opposed to Reform Day Schools.

I still have personal reservations as to the manner in which the campaign for a Day Schools is being conducted. Despite the mantle of self-approval in which their activities are cloaked, I question the propriety of the actions of the Director of Education and some members of the Commission on Jewish Education in actively propagandizing for the establishment of Day Schools. By every semantic, moral, and ethical standard, there is a world of difference between "supplying ... information and consultative assistance", and being an outright proselytizer.

I also question your quoting a 1963 resolution as justification for these activities. That resolution, which coupled deferral of action on Day Schools with the right of individual Commission members to supply information and consultative assistance was obviously a compromise to attempt to appease two opposing camps. When the Commission reversed its stand in 1968 and resolved to recommend the establishment of Day Schools to the UAHC, this 1963 resolution was effectively abrogated. The decision as to policy on the establishment of Day Schools now rests, not with the Commission on Jewish Education, but with the Union at its forthcoming biennial. The activities of Union officials in promoting Day Schools represent a jumping of the gun, with the evident intention of making it impossible for the biennial conference to render an objective judgment in the face of an accomplished fact.

All these arguments however, are really beside the point. It has become all too obvious that the proponents of a Reform Day School program play upon the unhappy fears and prejudices which grow at an ever increasing rate within many Reform congregations in the northeastern United States. These congregants see a Day School as an escape from their urban and suburban problems and not as an idealistic means of preserving Judaism. As I read the various statements of those officials who favor Day Schools, I am convinced that they really do not seek such an escape school system. Unfortunately, regardless of the purity of their motives, they

do appeal to those prejudices. In these sensitive times, they cannot escape identification with those prejudices, however much they attempt to deny and refute them.

I must sadly say to you that I find the position of those who support the present Reform Day School program morally indefensible. We ask our leadership to guide us on the road illuminated by the clear light of our prophetic tradition, not to detour us on the dark path of prejudice and hatred.

Yet, we can find the right road if we forthrightly face the problems of whom we wish to educate for future leadership, and in what manner that education should be carried out. As a first step, I would hope that there would be offered to the forthcoming biennial a resolution which would provide that the Union itself sponsor the establishment of schools on a regional basis which would act as Reform Yeshivot. These schools would not be merely a substitute for secular schools. Their curriculum would be equally divided between secular and religious subjects, and their graduates would logically be expected to advance to the Hebrew Union College. Their support could be derived from endowments, Union assistance, the aid of individual interested Temples, and, of course, from tuition. Admittedly, this is a parochial school program for a selected elite, and it should so be presented to the Union biennial for its approval.

Secondly, we must recognize that our primary responsibility still remains with the overwhelming majority of our children who will continue to attend the Sunday Schools. Every attempt must continue to be made to strengthen and improve their performance. No other programs should be permitted to drain away their already meager resources. We must also recognize that while a small group may be diverted to the religious preparatory program, (for lack of a better name), a strong intellectual group will still remain in our Sunday schools. Their education must not be degraded to the lowest common denominator, but should be reinforced and enriched.

I have tried to present a positive attitude toward the problems which we mutually face, rather than being merely a nay-sayer. Since this letter is intended for that purpose, and not as part of a debate by correspondence, I do not request a response. The only answer which I seek is a break from frozen positions and a re-examination and re-thinking of this problem by all concerned so that, hopefully, we might see a more prophetically enlightened course at the Miami biennial, in which we would be unanimously joined.

Sincerely,



Milton Hecht

Copies sent to:

Rabbi Abraham J. Klausner
Rabbi Jack D. Spiro
Rabbi Jack Bemporad
Mr. & Mrs. Sherman Pincus
Mr. and Mrs. Sidney Braudy
Mr. Milton Hecht

February 6, 1969

Mrs. Milton Hecht, Secretary
Committee of 100
87 Lafferts Road
Yonkers, New York 10705

Dear Mrs. Hecht,

In Dr. Eisendrath's absence I take the liberty of responding to your letter of February 2, 1969.

Your point concerning the "fait accompli" and the Union staff members assistance to congregations contemplating the establishment of Day Schools, would be well taken were the Union a hierarchal organization with full authority over the actions of its congregations. It is not. Each congregation is free to do anything it pleases in its program and the Union's resolutions are recommendations only and not directives. In a word, congregations will be free to establish such schools even if the Union Biennial should reject the resolution which is to be offered at its Miami Biennial.

As a consequence, the prior establishment of such schools by congregations would not represent the Union with any kind of a "fait accompli." It is true that were this resolution voted down at the Biennial the Union itself could not encourage the establishment of such schools, but individual congregations could.

Therefore, the present activities of Rabbi Spiro and Dr. Jaffe are not out of order. As a matter of fact -- and I call this new fact to your attention -- they are specifically authorized to do so by a resolution and report on the Day School passed and accepted in 1963, Paragraph #3 of which reads as follows:

"We recommend no formal action at this time. The subject (of Day Schools) should remain under continuing observation. Should any congregation or group of congregations within our Movement decide to set up a pilot project in this area, there is nothing to prevent the members and staff of the Commission on Jewish Education from supplying such information and consultative assistance as they are equipped to provide."

This report was accepted in June 1963. It was signed by Rabbi Bernard J. Bamberger, who, marginally noted, is not himself in favor of Day Schools.

I certainly appreciate your writing us and I do hope that you will be present in Miami so that your contrary views on the subject will be given full voice.

Cordially,

*Do not
Get me
File - 1963
Day School
Commission
Resolution to Rabbi Schneider
so that
FYI*

87 Lefferts Road
Yonkers, New York 10705
February 2, 1969

Rabbi Maurice N. Eisendrath, President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York 10021

Dear Rabbi Eisendrath,

This letter is being written on behalf of over 100 congregational families of Temple Emanu-el in Yonkers who are opposed to the establishment of a Jewish oriented Day School, as proposed for our Temple.

The committee began with the nucleus of a few families who mailed the enclosed brochure to the entire membership of our Temple. As a result of that one mailing, well over 100 families have taken the initiative to respond, joining in opposition to the establishment of a Temple day school.

The Study and Discussion Kit on Full Time Jewish Education in the Reform Movement indicates that as of May 1968 the Commission on Jewish Education recommended to the UAHC, as its decision alone, that the Union encourage the establishment of Day Schools. We understand that this question is still open and is to be decided at the next biennial convention of the Union to be held in November of this year.

However at a recent meeting held at our Temple, Rabbi Spiro and Dr. Jaffee, representing the Commission on Jewish Education, indicated that they were actively assisting a number of congregations in the Metropolitan area in the establishment of such schools.

We feel that this activity is premature and could present the next biennial with a "fait accompli" making it difficult for the delegates to render an objective judgment on this question.

We ask that the Union assert its authority so that a proper climate for study and discussion may be maintained and that a free and open forum be available at the forthcoming biennial when a decision will be made on this question.

Sincerely yours,
Committee of 100
Mr. and Mrs. Sherman Pincus, Chairman
Mr. and Mrs. Sidney Braudy, Co-Chairman
Mr. and Mrs. Milton Hecht, Secretary
Pro-Tem

cc: Rabbi Jack Spiro
Rabbi Abraham J. Klausner



87 Lefferts Road
Yonkers, N.Y. 10705
February 11, 1969

Rabbi Alexander M. Schindler, V. P.
Union of American Hebrew Congregations
838 Fifth Avenue
New York, N.Y. 10021

Dear Rabbi Schindler;

Thank you for your letter of February 6th, in reply to our letter to Rabbi Eisendrath, written in his absence.

We note with great interest that since 1963, when you were Director of Jewish Education, you have been in the forefront of those who espouse and support the principle of Reform Day Schools. We therefore see your letter as a partisan reaction and not responsive to the questions we raised in regard to the UAHC.

We would still appreciate a reply from Rabbi Eisendrath upon his return and have so requested of him as in the enclosed letter.

Sincerely yours,
Committee of 100
Mr. and Mrs. Sherman Pincus, Chairman
Mr. and Mrs. Sidney Braudy, Co-Chairman
Mr. and Mrs. Milton Hecht, Secretary
Pro-Tem.

Milton Hecht

87 Lefferts Road
Yonkers, N.Y. 10705
Feb. 11, 1969

Rabbi Maurice N. Eisendrath, President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York 10021

Dear Rabbi Eisendrath;

On February 2nd, we wrote to you with the major purpose of informing you, as president of the UAHC, that there is a substantial and articulate opposition to the establishment of a Day School at our Temple Emanu-el of Yonkers where such a proposal is under discussion.

An enclosed brochure explained the reasons for our opposition. Because we feel that the Commission on Jewish Education is a special pleader and protagonist for this departure from what we believe is basic Reform doctrine, we asked your intercession with the representatives of the Commission.

We are well aware that the UAHC is not hierarchal in structure. We know that we must fight the establishment of a Day School within our Temple and we are. We also think, however, that national staff, in the absence of any commitment by the UAHC at its biennial convention, when the lay membership expresses its will, should restrict its activities to advice rather than proselytizing for Day schools.

We have received a reply to our first letter from Rabbi A. Schindler. We would still like to hear from you.

Sincerely yours,
Committee of 100
Mr. and Mrs. Sherman Pincus, Chairman
Mr. and Mrs. Sidney Braudy, Co-Chairman
Mr. and Mrs. Milton Hecht, Secretary
Pro-Tem

cc: Rabbi Alexander M. Schindler

1963 COMMISSION REPORT ON DAY SCHOOLS

In 1950, papers were read before the CCAR by Victor Reichert and the late Emanuel Gamoran on the proposal to create day schools under Reform Jewish auspices. Lengthy discussion followed. Last December, a similar program was conducted by NATE, with Samuel Glasner and Sam Rosenkranz reading papers. Our Commission received a communication some years ago from members of the faculty and student-body of the New York School, HUC-JIR, asking us to "re-think" our position on the subject; and the New England Council of Reform Rabbis has adopted a resolution urging the establishment of preparatory schools conducted in the spirit of our movement. A number of Reform leaders have made personal statements favoring day schools and have enrolled their own children in existing institutions of this type. Many of our congregations conduct daily nursery schools; to our knowledge, however, none has extended the day school program to kindergarten and primary grades.

The foregoing summary is based on information supplied by Dr. Grand, whose help is gratefully acknowledged.

On this subject, our Commission can take one of three courses:

1. Reflecting the long-standing opposition of Reform to segregatory trends, we could adopt a resolution against day schools. But it is not easy to discover a clear principle on which to base such a resolution. Despite our often-expressed devotion to public schools, we have never voiced disapproval of the enrollment of our children in private schools -- a widespread practice which has gone on for many years. In his argument against day schools, Dr. Rosenkranz achieved consistency by arguing that all primary and secondary education should be conducted by the State. Such a position is not only unrealistic, and from the legal standpoint unconstitutional, but it is also open to serious question on moral and religious grounds. The existence of private and parochial schools can be a source of strength to the cause of freedom. We may or may not consider Reform Jewish day schools desirable: we can hardly argue that they are morally or religiously wrong.

2. We could adopt a resolution favoring the creation of such schools. But it is unlikely that a resolution of the sort would lead to action; and if we thought it might precipitate such an undertaking, we should be all the more hesitant to adopt it! The establishment of a day school will be a difficult and expensive task, and we will not be able to help finance it. Dr. Rosenkranz cogently reminds us that Orthodox leaders have been demanding community support for their day schools, and suggesting that if this support is not forthcoming, they will have to seek federal aid. A sense of responsibility should restrain us from passing a resolution that would be futile if unheeded and dangerous if heeded.

The one certain result of such action by the Commission would be that the CCAR and UAHC would have to pass upon it. Thus both these bodies would be involved in lengthy and perhaps heated debates on a question still theoretical.

3. Your Committee therefore recommends no formal action at this time. The subject should remain under continuing observation. Should any congregation or group of congregations within our movement decide to set up a pilot project in this area, there is nothing to prevent the members and staff of the Commission from supplying such information and consultative assistance as they are equipped to provide. They need only avoid such public statements as would imply that we have an official attitude toward the undertaking.

Respectfully submitted,

BERNARD J. BAMBERGER

Chairman, Committee on Day Schools

April 4, 1968

Rabbi Jay Kaufman
B'nai B'rith
1640 Rhode Island Avenue N.W.
Washington, D.C. 20036

Dear Rabbi Kaufman,

Rabbi Schindler is out of town for a few days, but he asked that I inquire of you the address of a MR. HAROLD SAKE. Would you be good enough to send it on?

Sincerely,

(Mrs.) Rae Weiner
Secretary to Rabbi Schindler

MEMORANDUM

Date March 27, 1968

From Rabbi Jack D. Spiro

To Rabbi Alexander Schindler

Copy for information of _____

Subject _____

*Write Rabbi Kaufman
to find out who
he is.*

Alex, I was speaking with Jay Kaufman who asked me to remind you about a Mr. Harold Saks, evidently a philanthropist, who was interested in contributing to the founding of a Jewish university. Jay mentioned that he might be interested in the prep school project.

JDS:fln.

*Who is he? I need him
where can I reach him*

I thought you knew him. You'd better call Jay. If he's not interested in a prep school, I can always use the money for a Research Institute ala Melton!

March 11, 1965

Rabbi Martin A. Cohen
Hebrew Union College -
Jewish Institute of Religion
40 West 68th Street
New York, New York 10023

Dear Martin:

Thank you for your letter concerning the reaction of the congregants to your sermon on day schools. They were impressed with the overwhelming force of the positive arguments in your dialogue with yourself and I am very happy to learn that. It shows how we have "selective hearing" at times when we are emotionally involved in an issue.

Word of your students' reaction was heartening. I have been encountering a growing forum of support, though it is still a minority within the ranks of Reform, and I believe the more the matter is discussed, even argued, the sooner the indispensibility of day schools will become apparent and will be added to our Reform Movement.

With warmest regards, I am

Sincerely yours

Rabbi Jay Kaufman

JK/ejm

Hebrew Union College-Jewish Institute of Religion

UNDER THE PATRONAGE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

CINCINNATI
NEW YORK
LOS ANGELES

40 WEST 68 STREET • NEW YORK 23, N. Y.

TRafalgar 3-0200

February 26, 1965

Rabbi Jay Kaufman
U.A.H.C.
838 Fifth Avenue
New York, New York 10021

Dear Jay:

I finally have the leisure to write to you to tell you how honored I felt when you came to hear me preach. Even though I would not be so bold as to think that you came for that purpose, the confluence of circumstances that brought you to the Union Temple did make me very happy.

I know that you will be interested to learn that subsequent to my preaching of that sermon, a number of people in the Temple have spoken to me indicating that they were originally opposed to the idea of the all-day school, but that they are prepared to reconsider their decision. Among them were two very prominent leaders of the community.

It is also interesting to note that of all the laymen who spoke with me, not one mistook my position. I had been afraid, as you were, that I was bending over backwards, but apparently I could not completely hide my own position. I continue to feel that a cautious, cool and backward-bending approach, is less likely to provoke hostility from the people we want to reach.

Those students of mine who took my elective course on the History of Reform Judaism last year (unfortunately, I cannot offer it yearly) are prepared ideologically and emotionally to be of service and in all ways in a day-school program.

If I can be of service, please do not hesitate to call on me.

With every good wish.

Sincerely yours,



Martin A. Cohen

MEMORANDUM

*Staff Meeting*Date July 17, 1968From Rabbi Jack D. SpiroTo Regional DirectorsCopy for information of Rabbis Jacob Rudin, Roland Gittelsohn, David Hachen, Maurice Eisendrath, Alexander Schindler; Miss Katherine Molnar; Department of Educ. StaffSubject Resolution on Full-Time Jewish Education

At the UAHC Biennial last November in Montreal the following resolution was passed without dissent:

"WHEREAS, mindful of the growing ferment within our ranks for the creation of Reform Jewish Day schools as well as the desire for at least one secondary school under UAHC auspices as a pilot project,

THEREFORE BE IT RESOLVED:

- 1) that the Commission on Jewish Education make available to the UAHC Board of Trustees, our Regional Councils and Federations and congregations, the results of its recent study on this subject;
- 2) that during the next two-year period a thorough and objective exploration of this matter be carried on by the Commission on Jewish Education so that a complete report on this subject may be brought to the next General Assembly of the UAHC;
- 3) that the Reform Movement may express itself decisively on this subject at the next Biennial Assembly."

During the last Commission meeting in May, the following resolution, submitted by the Ad Hoc Committee on Day Schools, of which David Hachen is chairman, was passed 17-3:

"The Ad Hoc Committee urges the Commission on Jewish Education to recommend to the Central Conference of American Rabbis and the Union of American Hebrew Congregations that they encourage the establishment of schools, which would provide for the liberal Jew, on a full-time basis, an integrated program of Jewish and general studies."

We are in the process of preparing a packet of informational materials regarding the issue of full-time Jewish education. This packet will consist of the Biennial mandate, the Commission resolution, the feasibility study, several articles pro and con, the results of a survey conducted and a discussion guide.

The discussion guide is important because we hope that you will arrange a program (workshop, informal meetings, etc.) during your Regional Biennials this coming year to discuss the issue of full-time Jewish education within the Reform Movement.

Perhaps you will also consider encouraging every congregation in your region to utilize a congregational meeting, a board meeting, a religious school committee meeting, etc., to discuss the issue fully. We hope, in this way, to clear the air of much of the heat and haze which this issue inevitably raises, prior to the Miami Biennial when the Commission Resolution will be submitted and its fate determined.

I would appreciate receiving information about your plans.

JDS:ehf

February 4, 1965

Rabbi Irwin C. Lowenheim
Temple Emanu-El
1526 Central Avenue
Far Rockaway, N.Y. 11691

Dear Rabbi Lowenheim:

Many thanks for your gracious remarks in regard to my article on Reform Jewish Day Schools. I was delighted to learn that you are in agreement with me on the importance of establishing such schools and am happy to count you among our allies.

While I would like very much to meet with you to discuss this matter at greater length, I find that my schedule will not make such a meeting possible. May I suggest you contact Rabbi Alexander Schindler, the UANHC's director of Religious Education for I am sure he would be pleased to have the opportunity to share an exchange with you on this crucial subject.

With kindest greetings, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm



Member of
The Union of American
Hebrew Congregations

TEMPLE EMANU-EL

OF FAR ROCKAWAY

1526 CENTRAL AVE., FAR ROCKAWAY, N. Y., 11691

GRanite 1-2888-2889



Rabbi
IRWIN C. LOWENHEIM

ARNOLD KANAREK
Cantor

Honorary President
IRVING BLOCH

Past President
ARTHUR DAVID

President
SIDNEY TANNENBAUM

Vice-Presidents
SEYMOUR ALTMAN
JOSEPH GAER
MORTON SILVERMAN

Treasurer
SIG ZEKOWSKI

Secretaries
HERBERT REISMAN
SILVIA LEWIN
BEATRICE TOBKES

Board of Trustees
LEO EITELBERG
RICHARD GOLDSCHLAGER
ROSLYN GUTKIN
EDWARD MACKIN
ALVIN MILLER
BERNARD POMERANTZ
GERALD REYBURN
CHARLES ROSENBERG

Executive Secretary
LILLIAN VARADI

Choir Director
AL MILLER

Sisterhood President
JOYCE DOBIN

Men's Club President
DAVID BERMAN

Feb. 1, 1965

Rabbi Jay Kaufman
838 5th Av.
New York, N. Y.

Dear Rabbi Kaufman,

I read your article in the October issue of the CCAR Journal and heartily endorse the position you have taken. I maintain that the establishment of Reform Day Schools are essential and imperative. I believe that we can no longer table this crucial issue. The time is come when the Rabbinate must manifest determined leadership.

At the last meeting of the Association of Reform Rabbis, at the House of Living Judaism, the Day School issue was discussed. Rabbi Joel Zion delivered a fine paper, advocating the establishment of day schools. At the conclusion of the meeting, a vote on this issue revealed that the great majority of Rabbis favored the establishment of Day Schools.

I would like to meet with you, so that we may discuss this significant matter.

Sincerely,

Rabbi Irwin C. Lowenheim

Handwritten note:
I would
thank you
a copy to
cantor &
among others

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
NORTHEAST CORNER, BROADWAY AND 122ND STREET
NEW YORK 27, N. Y.



OFFICE OF THE PROVOST

CABLE ADDRESS: "SEMINARY" NEW YORK

January 27, 1965

Dear Jay:

This is a rather belated acknowledgement of your off-print on "Day Schools". I imagine you know how Daniel felt and you seem to have survived too. All of us are strengthened by every reaffirmation of the intensification of standards for Jewish education. I am sure that your paper will be an important resource in future discussions of American Jewish Education.

I hope that I may see you sometime soon.

Every good wish.

Sincerely yours,



Bernard Mandelbaum

Rabbi Jay Kaufman
Union of American Hebrew Congregations
838 Fifth Avenue
New York City, New York

BM:slh

RABBI HAROLD H. GORDON

10 EAST 73RD STREET

NEW YORK 21, N. Y.



January 21, 1965
18 Shevat 5725

Rabbi Jay Kaufman
Union of American Hebrew
Congregations
838 Fifth Avenue
New York 21, N.Y.

Dear Jay:

"Yasher Koach" on your article which appeared
in the October, 1964 issue of the CCAR "Day
Schools: Not Whether But How?"
More intensive Jewish education will benefit
not only the Reform group but K'lal Yisrael.
All the more power to you for pressing for the
establishment of Reform day schools.

Cordially,

Harold

HHG:ets

COPY



January 18, 1965

Rabbi David Hachen
Temple Shalom
163 East Street
Norwalk, Conn.

Dear Dave:

At the meeting of the New York association of Reform Rabbis you mentioned that you are chairman of an Ad Hoc Committee for Day Schools of the Commission of Jewish Education.

I expressed my feelings on the floor of the meeting. I do not respond with the same kind of hysteria to the urgency of the day school to save Judaism from disintegration that so many of the men do. I look at a rabbi like yourself, the product of a Reform Jewish home and a Reform congregation and feel confident of the ability of Reform Judaism to provide the inspiration and commitment necessary for its continuance in a significant way.

If the Commission is going to push ahead for the establishment of a day school, and I know that when enough people want something, nothing can stop them, I would speak this word of caution. I would urge that no Jewish day school be established in the "center city" of our large metropolitan areas where there is a school integration problem. It will not only divert the people who are concerned about education who should be fighting for the public schools, but it will also attract to its support those people who are running away from the fight for the improvement and salvation of our public schools. Regardless of your (and I mean the committee's) motivation, appearances do make a difference. The Talmud recognizes the principle of "ma'as ha'ayin". We must not appear to be joining with those who are abandoning rather than fighting for public schools.

Right now the energy of our movement should be marshalled to study and to fight those provisions we cannot accept in the shared-time plan offered by President

Johnson as a compromise to enable federal aid to parochial and other private schools.

I realize though that those who want the Reform Jewish schools are not going to abandon their goal for a single reason that I mention. I would therefore propose that you put your energy now into the establishment of a boarding school rather than a day school. A boarding school would be removed from the "center city" and not be a factor in the same way, attract the same people, or make the same appearance. Incidentally, you know that the Manor House at Great Barrington was at one time used as a girl's boarding school. Any private school you establish is only going to be for the children of the wealthy, unless you also succeed in attracting large scholarship funds. This would be no different in the case of the boarding school.

I do hope you and the members of your committee will give serious consideration to my arguments and to my proposal.

Faithfully,

Michael A. Robinson, Rabbi

MAR:cc

cc: Rabbi Jay Kaufman
Rabbi Balfour Brickner
Rabbi Eugene Borowitz
Rabbi Joel Zion
Rabbi William Rosenblum
Rabbi Alex Schindler

January 14, 1965

Mr. Heinz Warschauer
Holy Blossom Temple
1950 Bathurst Street
Toronto, Ontario
Canada

Dear Heinz:

Dr. Maurice Jacobs shared with me your request for re-prints of my recent article on Reform Jewish Day Schools and noted that he has no copies on hand at this time. I sincerely regret that you are having such difficulty obtaining these re-prints.

Under separate cover, I am sending you ten copies of the article. I trust these will be of help to you. I wish it were possible for me to supply more but unfortunately I do not have too many copies left in my supply and am happy to note I get constant requests for them.

With warmest regards, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm

Maurice Jacobs, inc.

1010 Arch Street • Philadelphia, Penna. 19107

January 7, 1965

Mr. Heinz Warschauer,
Holy Blossom Temple,
Rathurst Street at Ava Rd.,
Toronto, Ont., Canada.



Dear Mr. Warschauer:-

This is in answer to your note of the 4th.

Reprints from the CCAR Journal are ordered by the author when the magazine is being printed. After the initial printing, the cost of reprints, in small quantities, has become prohibitive.

We have no copies of the Kaufman reprint but I am sending a copy of this letter to Rabbi Kaufman so that he will know of your interest in 50 copies.

Cordially yours,

Dear Jay:-

The type is standing but it does not ~~pay to go~~ ^{MAURICE JACOBS} pay to go to press again for 50 or even 100 copies. The reasonable figure would be about 500.

A handwritten signature in cursive script, appearing to read "Maurice Jacobs".

Tell Warschauer
and send him 10

Holy Blossom Temple
Bathurst Street at Ave Road
Toronto



December 24, 1964.

Rabbi Jay Kaufman,
U A H C,
838 Fifth Avenue,
New York, N.Y. 10021.

Dear Rabbi:

We are interested in obtaining reprints of your article,
"DAY SCHOOLS: NOT WHETHER, BUT HOW?", published in the
October, 1964 issue of the CCAR Journal.

We have been advised by Rabbi Joseph Klein, editor of the
above mentioned publication, to contact you to find out
whether you have a supply of these reprints.

We would be interested in obtaining 50 copies.

Looking forward to hearing from you by return mail, I remain,
with kind regards,

Sincerely yours,

Heinz

HW:rg

Heinz Warschauer,
Director of Education.

*Crossed
in Mail
our letter
12/23*

December 23, 1964

Mr. Heinz Warschauer
Holy Blossom Temple
Bathurst Street at Ava Road
Toronto, Ontario, Canada

Dear Heinz:

Rabbi Joseph Klein, Editor of the CCAR JOURNAL, has shared with me your request for fifty copies of my article on "Day Schools: Not Whether, But How?" I was delighted to learn that you wish to utilize this paper in your programming.

Unfortunately, I am unable to supply fifty re-prints from my own supply for I ordered a limited number and have had many requests for copies - I'm pleased to say. I would suggest that you contact Dr. Maurice Jacobs, 1010 Arch Street, Philadelphia, Pennsylvania. His firm prints the Journal and perhaps it will be possible to obtain re-prints from that source.

With warmest regards, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm

Holy Blossom Temple
Bathurst Street at Ave Road
Toronto



December 4, 1964.

Journal Editor,
CCAR Journal,
Temple Emanuel,
280 May Street,
Worcester 2, Mass.

Dear Sirs:

We would be interested in obtaining reprints of the article
by Rabbi Jay Kaufman, "DAY SCHOOLS: NOT WHETHER, BUT HOW?",
published in the October, 1964 issue of your publication.

Would you please advise us the cost of these reprints and
whether 50 copies could be made available to us.

With thanks for your kind attention, I remain,

Sincerely yours,

A handwritten signature in dark ink, appearing to read "Heinz Warschauer", with a long horizontal flourish extending to the right.

HW:rg

Heinz Warschauer,
Director of Education.

CCAR *Journal*

CENTRAL CONFERENCE AMERICAN RABBIS

EDITORIAL OFFICE:
280 MAY ST., WORCESTER 2, MASS.
RABBI JOSEPH KLEIN, EDITOR

December 17, 1964

Mr. Heinz Warschauer
Director of Education
Holy Blossom Temple
Toronto, Canada

Dear Mr. Warschauer:

This is in reply to your letter of December 4 asking if it is possible to get reprints of the article by Rabbi Jay Kaufman in the October 1964 issue of the CCAR Journal. I doubt if such reprints are now available, although I would suggest that you write to Rabbi Kaufman. It is possible that he may have ordered a large number of reprints to be made and has that many copies left over.

Rabbi Kaufman's address is 838 Fifth Avenue, New York 21, N. Y. He is, as you know, the Vice-President of the UAHC.

Sincerely,

Rabbi Joseph Klein

JK:es

December 16, 1964

Miss Susan Keiner
25 Willow Gate
Roslyn Heights, N.Y.

Dear Miss Keiner:

As Rabbi Kaufman is currently out-of-the city, I am taking the liberty of responding to your letter of recent date.

I am enclosing a copy of an article Rabbi Kaufman wrote for the Journal of the Central Conference of American Rabbis on "Day Schools: Not Whether But How? This will, I am sure, be of help to you in preparing your Confirmation report. Should you have any questions please do not hesitate to call upon us.

With every good wish, I am

Sincerely yours,

Edith J. Miller
Administrative Ass't.
to Rabbi Jay Kaufman

encl.
cc: Rabbi D. Fogel

Dear Rabbi Kaufman,

I was told by the assistant
Rabbi of Temple Shalom, Rabbi Fogal
that you might be able to send
me some information on the Jewish
Day School for my confirmation report.

I would appreciate it
very much

Thank you

Sincerely yours,

Susan Keener

December 14, 1964

Mr. Harry Wohl
Jewish Education Committee
426 West 58th Street
New York, New York

Dear Harry:

Thank you for your lovely note concerning the article on day schools in its exquisite Hebrew prose. It was such a joy to read your letter and so very encouraging for me personally to have the sentiments you expressed relayed to me.

With warmest regards, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm

December 1, 1964

Rabbi Theodore N. Lewis
Progressive Synagogue
Ocean Avenue at Avenue I
Brooklyn, New York 30

Dear Ted:

Many thanks for sharing with me your bulletin article on the Flatbush Yeshiva. I certainly was delighted with it. Yasher Koach.

Would that more of our colleagues felt as you, and I, that "It is the Hebrew language which unlocks the permanent and fresh resources of the Jewish spirit...." From whence will come our Jewish leaders of the future? It is my ardent prayer that in the not too distant future there will rise in our midst a Reform Jewish day school.

With warmest regards and best wishes for a happy Hanukah, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm

RABBI THEODORE N. LEWIS, D.D.



PROGRESSIVE SYNAGOGUE
OCEAN AVENUE AT AVENUE I
BROOKLYN 30, NEW YORK

November 23, 1964

Rabbi Jay Kaufman
838 Fifth Avenue
New York, N. Y.

Dear Jay:

Thank you for your congratulations upon my twenty-fifth year with Progressive. I appreciate the very nice things you say, and I am grateful to you.

I am enclosing the current issue of our weekly bulletin. I am sure you will be delighted with what I wrote about the Flatbush Yeshiva.

With warm personal regards and every good wish, I am

Sincerely yours


Theodore N. Lewis

L:c

Temple Topics

קהילת קדימה

PROGRESSIVE SYNAGOGUE

OCEAN AVENUE AT AVENUE I
BROOKLYN, NEW YORK

Volume XVIII, No. 11

November 23, 1964

Kislev 18, 5725

Service For Chanukah

The Feast of Dedication lasts eight days. A candle is kindled soon after nightfall on the first evening, and on each successive evening another candle is added. On Friday, the Chanukah lights are kindled before the Sabbath.

The following blessings are recited before kindling the lights:

ברוך אתה יי אלהינו מלך העולם אשר
קדשנו במצותיו וצונו להדליק נר של
חנוכה

Bo-ruch Atoh A-do-noy E-lo-he-nu
Me-lech ho-o-lom, asher kid-d'sho-nu
b'mits-vo-sav v'tsi-vonu l'had-lik ner
shel chan'nu-koh.

Blessed art Thou, O Lord our God,
Ruler of the Universe, who hast sanctified us by Thy commandments and commanded us to kindle the lights of Chanukah.

ברוך אתה יי אלהינו מלך העולם שעשה
נסים לאבותינו בימים ההם בזמן הזה

Bo-ruch Atoh A-do-noy E-lo-he-nu
Me-lech ho-o-lom she-o-soh nis-sim
la-avo-se-nu by-yomim ho-haim baz-z'-
man haz-zeh.

Blessed art Thou, O Lord our God,
Ruler of the Universe, who hast wrought miracles for our fathers, in days of old, at this season.

Blessing recited on first night only.

ברוך אתה יי אלהינו מלך העולם
שהחיינו וקיימנו והגיענו לזמן הזה

Bo-ruch Atoh A-do-noy E-lo-he-nu
Me-lech ho-olom she-hech'yon-nu, v'-
kimo-nu v'hig-g-o-nu la-z'man haz-zeh.

Blessed art Thou, O Lord our God,
Ruler of the Universe, who has kept us
in life and hast preserved us, and enabled us to reach this season.

SABBATH WORSHIP

Friday Evening, November 27th, 8:30 P.M.

DR. LEWIS

will preach on

"RECAPTURING
THE PILGRIM
SPIRIT"

* * * *

SOCIAL HOUR — ONEG SHABBAT

* * * *

Saturday Morning, November 28th, 10:30 A.M.

Sermon On

Torah Portion

והגית בו יומם ולילה

"Thou shalt meditate therein day and night."

TORAH PORTION FOR THE WEEK — Vayyeshev

Genesis — Chapter 37, verse 9 through Chapter 40

Reading from the Prophets

Amos — Chapter 2, verse 6 to Chapter 3, verse 8

ANNUAL THANKSGIVING SERVICE OF THE BROOKLYN REFORM CONGREGATIONS

at Progressive Synagogue

Wednesday Evening, November 25th, 8:30 P.M.

Rabbi Louis I. Newman

will preach

and the rabbis of the congregation will participate

Collation

Temple Topics

Published weekly from the beginning of Synagogue activities in the fall to the end of Synagogue activities in the spring except the week during which Jewish holidays occur.

Progressive Synagogue

קהילת קדימה

Kehilath Kadimah

Ocean Avenue and Avenue I ES. 7-1818
Brooklyn, New York

Subscription Price\$1.00 per annum

Dr. Theodore N. Lewis, Rabbi
858 East 26th Street — DEWEY 8-8205

Naftali Castel, Cantor

PRESIDENT

Milton Gelman

VICE-PRESIDENTS

Jack Kalman Nicholas Anton

Harry Haimowitz George Siegel

Morris SudackFinancial Secretary

Simon AuskernTreasurer

Albert A. SarneyRecording Secretary

Albert A. BermanCorresponding Secretary

Samuel ProbstExecutive Secretary

2901 Avenue I — DEWEY 8-9743

Morris SudackMen's Club Pres.

Sylvia GelmanSisterhood Pres.

EDITORIAL BOARD

Albert A. SarneyChairman

Associates:

Mildred Collender, Esther Distler, Harry Haim-

owitz, Mildred Hammel, Dr. Philip Harris,

Morris Sudack.



MEMORIAL ANNIVERSARIES

Sabbath eve, November 27th, we will commemorate the Yahrzeit of:

Joseph J. Alexander

* Fay Familant

Nathan Garfield

* Shepard A. Levine

Sonia Mason

* Eve Rosenberg

* Ray Schwartzman

* Fannie Weiner

"Zechar Zadick L'Vracha"

"The Memory of the Righteous
is for a Blessing"

*A light will be kindled on our Bronze
Yahrzeit Memorial Tablet.

MEMORIAL TABLET

A Memorial Tablet has been placed
on our Memorial Plaque in memory of:

Moe Zweibel

The Tablet contains the name of the
deceased and the date of death.

Next Session of

Sunday Morning Study Group

December 6th - 10:15 A.M.

FROM THE RABBI

What is the most significant, the most distinctive structure to rise in our community in recent years?

Ocean Avenue and adjoining streets have been literally transformed by gigantic apartment buildings, many quite luxurious. A few represent the last word in modern living — providing central air conditioning, indoor and outdoor swimming pools, television antenna, garage facilities, and myriads of other undreamt of facilities. Yet one building is outstanding, and should fill our hearts with joy and pride.

This building is the new high school of the Flatbush Yeshiva on Avenue J. Beyond question, it is the foremost new structure to rise in our community during the last decade. Even architecturally it is most impressive.

The edifice represents sacrifice, devotion and loyalty on a magnificent scale. A group of Jewish laymen who could conceive a financial undertaking involving several million dollars in behalf of a Jewish cause deserve our gratitude. What is striking about these Jewish laymen is their dedication to the cause of Jewish education, their desire to impart a knowledge of Judaism to our youth, to train Jewish boys and girls during their most decisive years in Jewish ways of life. What is gratifying and exceptional is that these lay people appreciate the transcending importance of Torah, recognize that teaching the youth is a duty or mitzvah, which takes precedence over every other activity.

Jewish education is the stepchild of American Jewry. American Jews spend fantastic sums, millions upon millions of dollars, upon a host of causes, predominantly philanthropic in character. But for Jewish education, the wealthy Jewish community of our land provides a mere pittance. As a result of niggardliness, American Jewish youth is growing up into adulthood, is maturing into manhood and womanhood, in shocking ignorance of Judaism and its basic religious and ethical teachings.

The most grievous situation in Jewish religious life is the Bar Mitzvah ceremonial. Not only has the social aspect of the function become in many ways revolting, but what is lamentable is that the Bar Mitzvah has come to signify the end of all Jewish learning and synagogue attendance. This represents a spiritual tragedy defying description. A youth at thirteen is just beginning to develop, to mature emotionally, intellectually and morally. At thirteen, the mind is fresh and elastic, capable to receive vital impressions and instruction. What one learns during the formative years, from twelve to sixteen, is never completely forgotten. That at this most decisive period in life, Jewish education should come to a sudden and abrupt end, is nothing short of catastrophic. Not only does all learning cease, but the little Jewish knowledge the youth has gained, is quickly forgotten. Learning like much else, is not static. He who does not increase knowledge, forfeits it.

That at least several hundred Jewish boys and girls will continue in our community their Jewish education through their high school years, is cause for rejoicing. Not only will these youths pursue secular studies, but they will also study Torah. Even as they grow in general knowledge, so will they grow in Jewish knowledge, in Torah.

In the high school department of the Flatbush Yeshiva, as in the other branches of the institution, the Hebrew language occupies a place of supreme importance, alongside English. Since it is the Hebrew language which unlocks the permanent and fresh resources of the Jewish spirit, no Jewish education is worth a tinker's damn without a knowledge of Hebrew. Among the many reasons for the grave spiritual impoverishment of American Jewry, the ignorance of the Hebrew language ranks at the very top. In the Flatbush Yeshiva, Hebrew lives, and the pupils master it by studying the basic Jewish texts in the original — the Bible, Rashi, the Mishnah, Gemara, etc.

Because it houses Torah, is the High School of the Flatbush Yeshiva the most important and enduring structure to rise in our midst during the last decade.

Temple Topics

קהילת קדימה

PROGRESSIVE SYNAGOGUE

OCEAN AVENUE AT AVENUE I
BROOKLYN, NEW YORK



Volume XVIII, No. 10

November 16, 1964

Kislev 11, 5725

ATTENDANCE AT SABBATH SERVICES

On countless occasions, Dr. Lewis has spoken of the functions of our Religious School. One of our aims is to develop in our pupils a wholesome attitude towards Judaism and a pride in our heritage. The other is to teach our children "how to pray", and participate in the Synagogue ritual. The Religious School teaches the pupils the mechanics of prayer, but this is valueless unless it is put into constant practise and use. It is because of this that our children are urged to attend every service on the Sabbath, in the company of their parents.

Since the beginning of the school year, we have had on an average, over one hundred and fifty children present at the Saturday morning services. While this is a good record, we cannot be satisfied until one hundred percent of our pupils present themselves on that holy morning to participate actively, and to put into good use the lessons learned in our Religious School. There is nothing as important as inculcating in the minds of young children that the Sabbath is a time to attend Synagogue services and to pray.

May we urge all our parents to cooperate with the Synagogue, so that no obstacles are placed in the paths of the children in the obligation of attending Sabbath morning services.

Milton Snitkoff, Principal

SABBATH WORSHIP

Friday Evening, November 20th, 8:30 P.M.

DR. LEWIS

will preach on

"J A C O B

A N D E S A U —

T W O B R O T H E R S"

★ ★ ★ ★

SOCIAL HOUR — ONEG SHABBAT

★ ★ ★ ★

Saturday Morning, November 21st, 10:30 A.M.

Sermon On

Torah Portion

★ ★ ★

Bar Mitzvah Of

Bruce Landow

והגית בו יומם ולילה

"Thou shalt meditate therein day and night."

TORAH PORTION FOR THE WEEK — V'Yishlach

Genesis — Chapter 32 verse 4 through chapter 36

Reading from the Prophets

Hosea — Chapter 11 verse 7 to chapter 12 verse 12

CALENDAR OF EVENTS

Nov. 18th — Sisterhood Hat Sale and Business Meeting 11:30 A.M.

Adult Education Lecture 8:30 P.M.

22nd — Reception to New Members 7:30 P.M.

Temple Topics

Published weekly from the beginning of Synagogue activities in the fall to the end of Synagogue activities in the spring except the week during which Jewish holidays occur.

Progressive Synagogue

קהלת קדימה

Kehllath Kadimah

Ocean Avenue and Avenue I ES. 7-1818
Brooklyn, New York

Subscription Price\$1.00 per annum

Dr. Theodore N. Lewis, Rabbi
858 East 26th Street — DEwey 8-8205

Naftali Castel, Cantor

PRESIDENT

Milton Gelman

VICE-PRESIDENTS

Jack Kalman Nicholas Anton

Harry Haimowitz George Siegel

Morris SudackFinancial Secretary

Simon AuskernTreasurer

Albert A. SarneyRecording Secretary

Albert A. BermanCorresponding Secretary

Samuel ProbstExecutive Secretary

2901 Avenue I — DEwey 8-9743

Morris SudackMen's Club Pres.

Sylvia GelmanSisterhood Pres.

EDITORIAL BOARD

Albert A. SarneyChairman

Associates:

Mildred Collender, Esther Distler, Harry Haimowitz,

Mildred Hammel, Dr. Philip Harris,

Morris Sudack.



MEMORIAL ANNIVERSARIES

Sabbath evening, November 20th, we will commemorate the Yahrzeit of:

- * Morris Exter
- Abraham H. Goldblatt
- * Miriam Kaminsky
- * Emma Lipshitz
- * Ruth Sale
- "Zeche Zadick L'Vracha"

"The Memory of the Righteous is for a Blessing"

*A light will be kindled on our Bronze Yahrzeit Memorial Tablet.

MEMORIAL TABLETS

Memorial Tablets have been placed on our Memorial Plaque in memory of:

Solomon Herz
Edward Rabinowich
Lillian Rabinowich

The Tablets contain the name of the deceased and the date of death.

BAR MITZVAH OF BRUCE LANDOW

Bruce Landow, son of Mr. and Mrs. Bernard Landow, 923 E. 26th St., will celebrate his Bar Mitzvah coming Sabbath morning, November 21st. The service begins promptly at 10:30 A.M.

FROM THE RABBI

Had the congregation arranged only the Sabbath eve service on the evening of October 30th to commemorate my twenty-fifth anniversary as rabbi of Progressive Synagogue, with the beautiful introduction by Mr. Samuel Siegel; the inspiring address by my good friend, Rabbi Max Schenk; the touching tribute by Mr. Milton Gelman; followed by the Oneg Shabbat tendered by the past-presidents of the Synagogue —

Dayenu! It would have been Enough!

Had the congregation arranged only the Sabbath morning service on October 31st in honor of my twenty-fifth anniversary, with the splendid address by Mr. Harold M. Distler, and the elaborate Kiddush sponsored by the Sisterhood and Men's Club of the Synagogue —

Dayenu! It would have been Enough!

Had the congregation arranged only the gala dinner-dance Saturday evening, October 31st, in honor of my twenty-fifth anniversary, with Mr. Samuel Siegel as toastmaster, and including — an address by Mr. Gelman; a presentation by Mr. Morris Sudack in behalf of the Men's Club; a presentation by Mrs. Milton Gelman to Mrs. Lewis in behalf of the Sisterhood; and a presentation by Mr. David Berk in behalf of the Synagogue —

Dayenu! It would have been Enough!

Had only the Religious School offered on Sunday morning, November 1st, the program which it did in honor of my twenty-fifth anniversary — a program the words and music of which was truly delightful —

Dayenu! It would have been Enough!

The four events combined made the week-end a notable and unforgettable experience, one which will be cherished by Mrs. Lewis and by me as long as we live.

I am grateful to Mr. Samuel Siegel, the chairman of the "week-end", and to Mr. Milton Gelman, the president of our Synagogue, the two gentlemen most responsible for planning and arranging this unusual celebration — one with few parallels in the life of any rabbi.

I am indebted to Rabbi Max Schenk for the inspiring message he brought at the Sabbath eve service; to Mr. Harold M. Distler for his touching address at Saturday morning service; and to Morris Sudack for the gracious words he spoke when he presented to me, in behalf of the Men's Club, a set of the Jewish Encyclopedia with a beautiful inscription on each of the twelve volumes.

I am grateful to Mrs. Milton Gelman, president of the Sisterhood, who thrilled the dinner audience with the presentation to Mrs. Lewis of a magnificent piece of sculpture entitled "A Woman of Valor" — a gift of the Sisterhood. The interpretation by Mrs. Peter Simonson, the sculptress, enhanced the evening's program immeasurably.

Mr. David Berk's address and the warmth of his words, were intensely moving. His emphasis on the impact I have made on our membership in the area of Jewish religious loyalties, touched me particularly. For the generous purse which he presented in behalf of the congregation, I am most appreciative.

Above and beyond all, I shall always treasure the warmth, the affection, and the good wishes of the multitudes of our people who attended the three memorable events. The prayers that I may be privileged to celebrate many more milestones in life, were deeply touching.

My heart overflows with thanksgiving and gratitude to Almighty God for having granted me life, sustained me and permitted me to celebrate in so extraordinary a fashion twenty-five years of association with Progressive Synagogue, and forty years in the rabbinate.

That the Almighty may find me always worthy to serve Him, and my people, for many years to come, that I may be in the truest sense an Eved Adonay — a servant of the Most High — is my fervent prayer.

JEWISH THEATRE FOR CHILDREN

The Jewish Theatre for Children is presenting a fascinating play in English, entitled "A Will in the Desert." It is a stirring story based on the efforts of the Israelis to cement good relations with the Arab minority with the state. The settings, costumes, dances, and captivating music have endeared the play to all who saw it. I am certain that you would want your child to enjoy this rich, emotional experience.

Performances are presented on Sunday afternoons at the Joan of Arc Playhouse, 154 W. 93rd St., New York City at 2:30 P.M.

We are planning to take about forty children to the theatre on Sunday, February 7, 1965. It will be on the basis of first come, first served. The cost per ticket is \$1.50, and the bus transportation will be \$1.00. If you are interested in having your son or daughter participate in this event, return the signed permission slip and \$2.50 to cover the cost of the ticket and transportation.

This offer is limited to children in grades 3 to Confirmation.

Milton Snitkoff, Principal

THANKSGIVING SERVICE AT OUR SYNAGOGUE

The annual Thanksgiving Service arranged by the Brooklyn Association of Reform Rabbis for the Reform congregations of Brooklyn, will take place at our Synagogue, Wednesday, November 25th, at 8:30 P.M.

The rabbis of all the Reform congregations will participate in the worship. The sermon will be delivered by the Rev. Dr. Louis I. Newman, Rabbi of Rodeph Sholom of Manhattan. A collation provided by the Sisterhoods of the several congregations will follow the service.

ADULT EDUCATION LECTURE

Rabbi Chaim Essrog, Speaker

Wednesday, November 18th

8:30 P.M.

DR. LEWIS TO LECTURE AT SIOUX CITY

Dr. Lewis has been invited by the Jewish Community Center at Sioux City, Iowa, to return to the city which he left twenty-five years ago where he was rabbi of Mt. Sinai Temple for twelve years.

He will leave on Monday, November 16th, and lecture at the Sioux City Jewish Community Center Tuesday evening, November 17th.

**Coming - December 8th
CHAUTAUQUA NIGHT
Av Bondarin
and the J.C.S. Film
"The Price of Silence"**

KINDLE THE CHANUKAH LIGHTS

Sunday evening, November 29th, the first Chanukah candle is to be lit. Let us do so in a manner which will be both dignified and impressive, and one which the children will never forget.

As the candles are lit, the special benedictions for the ritual should be recited. The children should receive appropriate Chanukah gifts immediately thereafter.

Please remember the night — Sunday, November 29th — the 1st night of Chanukah.

**We Invite
Your Participation
in the
CHANUKAH FESTIVAL**

**Your Generosity
will be
Amplly Rewarded**

**SEE
The Chanukah Festival
Brochure
for full details**

MR. AND MRS. EDWARD GOLDSCHMID HOSTS

In honor of their fortieth wedding anniversary, Mr. and Mrs. Edward Goldschmid, 1245 Ocean Avenue, will be hosts to the congregation and to their friends at the Oeng Shabbat reception which will follow our worship Friday evening, November 20th.



Welcome New Members

We would like to welcome the following new members:

Victor Gershek, Sam Goldstein, Irving Krauss, Morton Shreck, Samuel Tenzer, and Henry Toder.

We hope that you will make every effort to attend our meeting and participate in Men's Club activities. Congratulations are in order for the fine job being done by our Membership Committee under the able leadership of Mac Geller.

Testimonial Dinner

I am writing in anticipation of what you will read in retrospect, namely the testimonial dinner to a great guy — our past Men's Club president, Ed Weber — in the ballroom of the Synagogue on Thursday, November 12th. At this writing we have approximately eighty reservations from those wishing to honor Ed. This goodly number attests to the popularity of our guest of honor, and also to the yeoman job well done by the committee consisting of Al Sarney, Harry Haimowitz, and Jack Kalman.

Choral Notes

The Men's Club Choral Group, under the leadership of our Cantor Naf-tali Castel, is showing signs of added interest as evidenced by the increased attendance at our Thursday night rehearsals. Incidentally, one of our new members, Henry Toder, has expressed his intention of joining the group, which can use all the new voices (good and loud) it can get.

Sunday Morning Study Group

Our first session, under the chairmanship of Dr. Philip Harris, and led by Rabbi Lewis, was most successful. The next meeting of the Study Group has been changed to December 6th. Mark the date as one to remember. Under discussion is the book "Guide to the Perplexed" by Maimonides.

Robert Mindlin

NEW YEAR'S EVE PARTY

Once again Progressive Synagogue is sponsoring a gala New Year's Eve affair, December 31st, 1964.

Dancing till dawn, cocktails, dinner, favors, fun galore, at \$30 per couple, for members and their friends.

Reservations are limited, so please make yours early. Call the Synagogue office, or Mr. George Siegel, DE 8-8357.

CONTRIBUTIONS

We acknowledge with thanks contributions to the following funds:

Rabbi's Discretionary Fund

Mrs. Frances Auerbach
Dr. I. H. Halperin
Mrs. Betty Kallan
Mr. and Mrs. Eugene Malin
Mr. and Mrs. William Mariash
Mr. and Mrs. Irving Prashker
Mr. and Mrs. Gerald Schwartz
Mr. and Mrs. Lou Strassman

Scholarship Fund

Mr. and Mrs. Jerome Collender
Mr. and Mrs. Sam Marks
Mr. and Mrs. Gerald Schwartz

Candy Fund

Mr. and Mrs. Benjamin Feldman
Mrs. Roslyn Goldstein
Mrs. Betty Kallan
Mr. and Mrs. William Mariash
Mr. and Mrs. Harry Solender

Flower Fund

Mrs. Mary Bergman
Mrs. Sabina Bernstein
Mrs. Elsie Egna
Mrs. Frances Hamilton
Mrs. Betty Kallan
Mrs. Sophie Orlian
Mrs. Rebecca Mariash

Bible And Prayer Book Fund

Mr. and Mrs. Albert Berman
Mr. and Mrs. Clarence Hamilton



When you think of Flowers think of

AVENUE J FLORIST

Steamer Baskets

Weddings - Bar Mitzvah

Decorations - Our Specialty

1502 Avenue J. ESplanade 7-4350

Brooklyn 30, N.Y.

SISTERHOOD NOTES*"The Past Is Unrecapturable ...*

... to lament its loss is useless and you had better learn to feel that way."

With The Above Quote In Mind ...

... and with your interest at heart because we would not want you to lament the loss of any Sisterhood activity this column apprises you of scheduled events through December. Please, before reading further, get your date book and record the dates. Thanks, so much.

WED. NOV. 18th: BUSINESS MEETING AND HAT SALE DAY. Word from Pauline Spilberg, Hat Sale Chairman, is: "Hats, Hats, Hats! Oh boy, are we going to have hats!" Sale 10:30 to 12:30 followed by 'showing off your new hats over coffee and cake' and a Business Meeting. The stock of hats is so intriguing that there is one restriction to the sale; no more than four hats to a customer.

THURS. NOV. 19th: STUDY GROUP meets under the guidance of Esther Distler. The book to be discussed is L. B. Singer's "The Family Moskat." The time? 11:00 A.M.

TUES. DEC. 1st: AN EVENING CARD PARTY. The evening has as its Chairman Ruth Berman assisted by Mary Zucker and Sarah Marks. Their plans include a 'winning seat' at the card table for each guest, a tasteful collation, door prizes and NO raffles. Truly a case of 'all this and heaven too.' \$1.50 per.

WED. DEC. 9th: A BUSINESS MEETING at which we can enjoy adding up all the credits of the occasions just past and plan for festivities to come.

TUES. DEC. 15th: BAZAAR! Mildred Collendar, Florence Stein, Eva Held and Rosalind Monath can work wonders on Bazaar Day if only they have the merchandise. Our position is just the opposite of Macy's. They have the merchandise and have to advertise for customers. We have the customers but are advertising for merchandise. Get your packages in. Don't let our customers go away disappointed!

WED., Dec. 23rd: Hold the date for a PROGRAM MEETING. More data later.

When You Have Chairmen ...

... like Dorothy Feldman and Martha Silverstein assisted by an all star cast of Sabina Bernstein, Trudy Miles, Rosalind Schwartz, Sylvia Trop and Mary Zucker what else could you have but a perfect day. The Brunch, something new at Sisterhood, was a perfect idea. For those of us who were there this column says Thank You to the cast who gave us so much pleasure. For those of you who missed the day — you missed so very much. Don't let it happen again!

Mildred H. Hammel

"GUTTERMAN'S"**Funeral Directors**

Broadway & 66th Street, N. Y. C. Brooklyn: Church & Flatbush Avenue
TR 3-3500 BU 4-1500

Other Branches

Jersey City **Rockville Centre** **Miami**
Gutterman's "PERSONAL SERVICES" are available
at any Chapel in your community by phoning us at
BUckminster 4-1500.

PROGRESSIVE SYNAGOGUE

1395 Ocean Avenue
Brooklyn 30, N.Y.

Second Class

Postage Paid at Brooklyn, N.Y.

Temple Shalom

163 East Avenue, Norwalk, Connecticut



866-0148

Dr. David S. Hachen, Rabbi

November 10, 1964

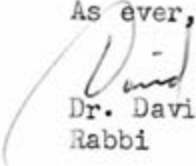
Rabbi Jay Kaufman, Vice-President
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, New York

Dear Jay:

I found your article in the CCAR Journal forthright and direct. I do wish we could find a way to begin this important undertaking. I shall continue to work within the Commission on Jewish Education to open up the possibilities somewhere for a first experiment. I would appreciate your guidance as to a realistic possibility.

It was good being together in Scarsdale on Succos. Hoping that we shall have further opportunities for discussion and fellowship, I remain,

As ever,


Dr. David S. Hachen
Rabbi

DR. JOSEPH R. NAROT
TEMPLE ISRAEL OF GREATER MIAMI
MIAMI 32, FLORIDA



STUDY OF THE RABBI
137 NORTHEAST 19TH STREET

November 6, 1964

Dear Jay:

I had not realized that my note was harsh. If you think so, I am sorry I gave you that feeling. But I was writing briefly and bluntly first, because I was in a hurry, and second, because you do ignore many factors in your discussion of parochial schools.

I thought you knew that, personally, my feelings have always been of the friendliest for you and will always be so.

Very cordially,

A handwritten signature in cursive script, consisting of the letters "JRE", is written below the typed name.

November 6, 1964

Dear Azriel:

So that you may have a copy for your files.

From the mail I am getting it should have been covered with asbestos!

Regards.

Jay

November 6, 1964

Dear Dan:

The contents of this article is applicable
to the Labor Zionist Movement.

Warm regards.

Jay

November 6, 1964

Dear Mehuda:

It's so easy for me to get into trouble. I

just have to write an article like this one!

Warm regards.

Jay

November 6, 1964

Dear Wolfe:

What for you is simple and commendable is
for us a subject of bitter controversy.
This is one time I do not say "Vive la
difference!"

Warm regards.

Jay

same to B. Seigal, B. Mandelbaum - Seymour Fox

November 6, 1964

Dear Harry:

After you awake my conscience at the
Orlinsky dinner, I thought this much ought
to be done. It's a subject of bitter con-
troversy in our Movement.

Warm regards.

Jay

November 10, 1964

Dr. Samuel M. Blumenfield
The Jewish Agency
Department of Education & Culture
515 Park Avenue
New York, New York 10022

Dear Samuel:

Many thanks for your gracious letter of November 2nd and the kind words you offered in regard to my recent article on the Jewish day school. I am grateful to you for taking the time to share your thoughts with me.

I was most interested in your exchange with Nahum Goldman and appreciate your sharing your thoughts and letter to him with me. *retn'ol*

I share your hope that one day a change will occur and our rabbinic and lay leaders will "see the light" and alter their position on this question. I pray that day is not too far in the future.

With warmest regards, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm

Yeh

המחלקה לחינוך ולתרבות של הסוכנות היהודית

The Department of Education and Culture of the Jewish Agency

515 Park Avenue

New York, N. Y. 10022

Plaza 2-0600

November 2 1964

Rabbi Jay Kaufman
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21 N. Y.

Dear Jay:

First let me extend to you a hearty "yasher koach" for the vigorous position you have taken on the question of the Jewish Day school in the Reform movement. Your recent article, "Day Schools, Not Whether, But How," is a model of clarity and cogency, and should prove convincing, even to opponents, that the Day school deserves at least a try.


In regard to the alleged unreasonable demands to be made by Zionists for government support for Day schools, I believe that the argument is the result of statements made in the past by our friend, Nahum Goldmann. With all due respect to Goldmann's great acumen and quick intelligence, he has not come to know Jewish thought and experience in America from within. He still speaks the language of Versailles Treaty cultural autonomy and minority rights, a noble aspiration in its day, but never fully realized even in Eastern and Central European countries.

It will interest you to know that back in 1959, when I first heard Goldmann present his views, I deemed it necessary to write to him the enclosed, which is self-explanatory. I am glad to say that perhaps because of my reaction and probably that of others, he did not express his views about government support for Day schools when he delivered his formal address before the Zionist Congress. Indeed, I have not heard him repeat such views in recent years - but leave it to enemies of intensive Jewish education to dig up old fears and suspicions and, if need be, even invent new ones in behalf of their case.

I know that there is a hard road ahead of you, but you need not be discouraged. Even within my immediate Jewish education "mishpocha" there were doubts and even opposition in the past, to the Day school program in the hope that the Talmud Torah would achieve maximum Jewish education. Today, when the Talmud Torah is practically out of existence, there is complete unanimity among Jewish educationists as to the urgent need of Day schools for the few who care and are willing to provide a meaningful Jewish education for their children.

There is hope that the same change of heart will take place among the laity and our colleagues in the Rabbinate who have not yet seen the light.

Cordially yours,


Dr. Samuel M. Blumenfeld

enc.

November 10, 1964

Rabbi Theodore H. Lewis
Progressive Synagogue
Ocean Avenue at Avenue I
Brooklyn, 30, New York

Dear Ted:

Many thanks for your kind note in regard to my article on day schools. It's good to get a reaction such as yours after some of the letters I have received from those who take the opposite view.

I had no idea you were celebrating your 25th anniversary as rabbi of Progressive Synagogue. Why didn't an announcement go forth? At any rate, belated but nonetheless sincere, let me wish you a hearty mazel tov.

Your ministry has been a source of inspiration not only to your congregants, but to us, your colleagues, who have been strengthened by your example of deep consecration.

May you and your dear ones, in good health, enjoy many more simchas as you continue to dedicate yourself so superbly to the service of God and man.

With warmest regards, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm

RABBI THEODORE N. LEWIS, D.D.



PROGRESSIVE SYNAGOGUE
OCEAN AVENUE AT AVENUE I
BROOKLYN 30, NEW YORK

November 5, 1964

Rabbi Jay Kaufman
838 Fifth Ave.
New York, N. Y.

Dear Kaufman:

Just a word of congratulations on your splendid article about day schools in the current issue of the C.C.A.R. Journal. It is a splendid statement, and I wish all our lay people would take it to heart.

With kind personal regards and every good wish, I am

Sincerely yours

A handwritten signature in dark ink, appearing to be "Ted", written over a horizontal line.

Theodore N. Lewis

L:c

A large, sweeping handwritten flourish or signature in dark ink, starting from the left, arching over the typed name "Theodore N. Lewis", and ending with a long horizontal stroke.

November 9, 1964

Mr. Milton Neuman
380 Canal Street
New York, N.Y. 10013

Dear Mr. Neuman:

In response to your letter of November 4th, I am pleased to enclose herewith a copy of the Day School Resolution which came out of the Assembly of Delegates of the New York Federation of Reform Synagogues, April 1964.

I am also enclosing an article which appeared in the October, 1964 edition of the CCAR JOURNAL, in which I state my views on the subject. I trust it will be of information and assistance to you.

With kindest greetings, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm
encl.

TEMPLE EMANU-EL OF LONG BEACH

455 Neptune Boulevard Long Beach, New York. General 1-4060

November 4, 1964

BERNARD KLIGFELD, *Rabbi*

RICHARD BOTTON, *Cantor*

DAVID DAVIS, *President*

MILTON L. NEUMAN, *Chairman of
The Board of Trustees*



Union of American Hebrew Congregations
838 Fifth Avenue
New York, N.Y. 10021

Att.: Rabbi Jay Kaufman

Dear Rabbi Kaufman:

I have been "elected" to give a report on the proposed Hebrew Day Schools that were discussed at the Americana Hotel several months ago.

Will you please send me whatever literature or information may be available.

Your cooperation will be appreciated.

Cordially,


Milton Neuman

P.S. Please send to: 380 Canal Street, New York, N.Y. 10013



November 5, 1964

Mr. Samuel Kaufman
Oliver Building
Pittsburgh, Pennsylvania

Dear Mr. Kaufman:

Some time ago you were in contact with Rabbi Eisendrath in regard to the matter of Reform Jewish day schools. You were told that I was preparing an article on the subject for the CCAR Journal and requested that a copy be sent to you upon publication.

The October, 1964 edition of the Journal contained my article, "Day Schools: Not Whether But How?" and I am pleased to enclose a copy herewith.

With kindest greetings, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm
encl.

LAW OFFICE
OF
KAUFMAN & KAUFMAN
OLIVER BUILDING
PITTSBURGH, PA.

SAMUEL KAUFMAN
GERALD KAUFMAN
SHOLOM D. COMAY

March 5, 1964

Dr. Maurice N. Eisendrath
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, N. Y.

Dear Dr. Eisendrath:

Thank you very much for your letter regarding
day schools.

I note your assurances that instead of UAHC
proceeding or Rabbi Kaufman or Rabbi Schindler pressing
forward in support of Reform day schools, this is only
one channel to be explored in pursuit of a more inten-
sive education for the youth of Reform Movement. It
would be interesting to see a discussion of the alterna-
tives that are also to be explored, and I would very
much appreciate receiving a copy of Rabbi Kaufman's
article when it is published.

With best wishes,

Sincerely

Samuel Kaufman

SK:BP

CC: Dr. Solomon B. Freehof
Mr. Howard Greenberger

*To R. Kaufman
will be
Hence F. U.?
RM/*

*Send article
when it appears.*

OFF-PRINT FROM
CENTRAL CONFERENCE AMERICAN RABBIS
JOURNAL
October, 1964

© 1964, by Central Conference of American Rabbis.

DAY SCHOOLS: NOT WHETHER
BUT HOW?

I wish, with admitted lack of patience, we could cease spending time and energy on debates over *whether* there should be Reform Jewish day schools and devote ourselves to the more difficult problem of their feasibility. To my mind the Reform Jewish day school issue is no longer moot. The existence of such institutions for intensive Reform Jewish education is critical and perhaps even indispensable to our strength and growth in the United States. Better that we might wrestle with *how* we are going to create the advanced curricula and education materials, the high level faculties and finances required for Reform Jewish schools.

To give in to such impatience now, however, is to defeat the goal. The debate over Reform day schools has just commenced, explanations and assurances must be set forth, the ugly *ad hominem* arguments and invalid straw men swept aside.

This debate, fortunately, is gathering momentum. It is gaining proponents and opponents and from the introspection that intense debate compels will come the realization that our present day Reform education, in spite of too many self-righteous assurances, perpetuates grave inadequacies. As a result, both our present day educational instruments will be greatly improved and day schools will appear one day on the Reform landscape.

The whole subject presently floats in a cauldron of boiling emotion making it almost impossible to approach its essence. Can we cool off the aroused

passions which have engulfed it, candidly confront the charges and counter-charges, set them aside, and finally consider the manner in which we can have day schools added to the present educational construct of the Reform movement?

Let us begin with the two most frequently voiced charges in the flood of mail and comment which has flowed into the UAHC as a consequence of the pre-Biennial New York Times interview, which expressed my personal views — as does this article — and that of a colleague, Rabbi Alexander M. Schindler. The charges are that the Reform Jewish day school will “undermine the public school” and that it will “ghettoize” our children. Will it? The UAHC incidentally, has no position on day schools and Rabbi Schindler and I were merely voicing our own views rather than those of the Union.

Anyone living in the Boston or New York areas knows that thousands of youngsters from Reform Jewish homes in these areas alone, more than could be enrolled in Reform day schools even if a reasonable number could be established in this generation, attend private and not public schools. Who suggests that they pose a threat to the public schools? Where are the anguished cries from those who oppose Reform day schools concerning the removal from the public school system of these children of the wealthy and successful, of gifted youngsters whose parents seek a more demanding course of study for young

intellects left unchallenged and but partially exercised by the public school class? There are none. The private school is an accepted institution and is legally provided for by every state constitution. It is a condoned and even vital aspect of the democratic society. It has not undermined the public school but instead serves to enhance the intellectual achievement of our country.

Harold Dodd, former president of Princeton, speaking of the essential rôle of non-public schools, stated, "When it is no longer possible for a man to find a school for his boy except within a universal state system, it will be too late to worry about freedom." Private schools help avert the dangers of an intellectual totalitarianism which no democratic society can afford.

In its statement on "The State and the Non-Public Schools," the United States Office of Education explains, "In providing for their government, the people of the United States have recognized by constitutional provision that there are certain private ventures that should be *encouraged*. Non-public schools have long been recognized as one such venture, especially when these schools are not conducted for profit."

The private school does, however, constitute a serious challenge to the Jewishness of the child who attends. Suffering the inevitable sense of isolation flowing from small-minority status, offered no opportunity to observe and enhance his Judaism, the Jewish child at most private schools, unless there is a counterbalancing by a strong and positive home, will come to see his Jewishness a felt burden relieved by no perceptible benefits.

Add to this the assumption underlying the icy report of the New England headmasters to the rabbis who approached them requesting that Jewish students be provided with religious services and instruction. The thrust of the reply was that the headmasters regarded the presence of Jewish children in their schools as a providential opportunity to fulfill their Christian mission and that their catalogues clearly stated that theirs were Christian schools. The implication was obvious.

One might inquire, therefore, of those who voice no opposition to Jewish attendance in sectarian private schools but do so if they are to be enrolled in Reform Jewish day schools, whether their primary concern is over the welfare of the public school?

Those of us who advocate the Reform day school are avid proponents of a flourishing public school and would permit nothing to diminish this precious democratizing institution. The American Jewish child, with some exceptions, will attend the public school and we would not have it otherwise. Frenzied or repeated accusations that we seek to "undermine the public school" simply do not make it so.

Not only the accusations but the fear itself is invalid. If the vast Catholic parochial school network and the sizeable, exclusive private school system have not undermined the American public school which, however lamentable its shortcomings and overcrowding, is improving admirably in quality at all levels, how can one in truth harbor fears that a Reform day school system will have a significant or negative effect?

Precious though the public school is and will always be there have been changes in attitudes toward it. During the immigrant years the public school was the vehicle which propelled the young Jew from the irritating traits of "der greener" into the ambient of the indistinguishable American. In addition, the public school helped the immigrant Jewish child appease his intense craving for knowledge.

Today the third generation youngster needs no further Americanization. However, the drive toward maximum education continues and many find this inadequately met by the neighborhood public school. So there is some movement on the part of the Jewish population and the American middle-class in general out of the public school into high-standard private schools. It will not decrease. Why not have Reform day schools among those to which our people send their children, schools which will roll back creeping assimilation, produce a youth educated in Torah, faithful to Judaism and true to the ideals of American Democracy?

Perhaps the fear generated within our movement over the possibility of Reform day schools is stimulated by the posture of the Catholic parochial school which challenges the State's right to control education. The Catholic Church stipulates that education belongs solely to the Church. Jewish day schools, *per contra*, were not founded in opposition to public education. They do not alter or modify the curriculum of the public school. They merely augment the total course of study with additional hours and subjects.

While the concern over inflicting harm upon the public schools is invalid, that over "ghettoization" does seem to me to be legitimate. None of us wants to isolate our children. We do not want them reared in an artificial hot-house environment which leaves them unprepared for the real world where Jews are not in the majority and not universally esteemed. Does the Jewish Day School "ghettoize?"

When we examine the applicable examples before us, not the Yiddish speaking *yeshivoth* or *Beth-Yaakov* schools for girls, but the typical, modern Jewish day schools which abound in our metropolitan centers, do we find that their pupils are ghettoized? I say they are not. Others may conclude they are. If there are those who will contend after observation and not just assumption that the students in these day schools demonstrate the effects of "ghettoization" then we have a warranted difference of opinion.

My own extensive observation and that of careful students of the subject has failed to disclose any difference in the Americanization or sophistication of the children who attend Jewish day schools and the children *in their own neighborhoods* who attend the public schools the day school children would be attending.

How can it be otherwise? Their parents are the same, both are mostly American born. A 1957 survey showed there was just barely over a 10% difference in proportion of native born parents between our own one-day-a-week schools and those of the day schools and that proportion has diminished in the

intervening years. The children play together after school and week-ends, watch the same television, go to the same movies, read the same comic books, belong to the same boy scout troops, attend the same summer camps and are absorbed in the same fads and hero-worship. The only difference I have found is that the day school students have an infinitely profounder knowledge of Judaism, care much more and demonstrate a greater seriousness in their approach to their studies both Jewish and general.

Recently an opponent of the day school cited a study which allegedly demonstrated that even with twenty hours a week of Jewish studies the commitment and adult follow-through of the graduate left much to be desired. This was advanced as a reason for not having day schools in the Reform movement. If the study is accurate it demonstrates only that even so intensive a Jewish educational experience as the day school may be impotent against the strong contrary tide of America's commercialized and pragmatic values—a conclusion I personally believe to be invalid.

But if the day school is not fulfilling our goals how will our two to five hour per week Reform schooling succeed? Of course the approach of Reform education to conditioning the child is different and our goals allow for a unique pattern of education. But we still know that לא עם הארץ חסיד. We *do* assume a relationship between Jewish knowledge and Jewish commitment. We believe that one extends and feeds on the other. Both are indispensable. How then can

we make a principle of minimal standards and hours of Jewish education? The 9th grade graduate of a Jewish day school has a far better working knowledge of Jewish history, customs, liturgy, language and the classical literature than the adults of any of our congregations. Is this a situation we wish to perpetuate?

As a consequence, many of us feel there is a need to provide Reform day schools as an additional facility within the Reform movement which will enable the bright child to gain a more intensified Jewish education and to extend his mental capacities even if it means he will be separated from his neighborhood chums for forty of his one hundred waking hours. Others may feel that this withdrawal is undesirable, that it does "ghettoize," and prefer that the child gain the best Jewish education possible in our religious schools and UAHC camping program, both of which can and will be improved. There will, therefore, be different approaches to the preparation of the child for meaningful Jewish adulthood.

Which of the two approaches will a parent select for his child? Will a congregation or group of congregations together provide for both or find that their resources or the wishes of their congregants limit them to the one approach? This is the heart of the issue confronting us who concern ourselves with a strengthened Reform movement. It would be well if we could focus on it and the legitimate differences which it offers rather than seek to have the Day School outlawed from Reform Judaism, declaring it to be a monstrous creation, un-American, and those who advocate it

as lacking integrity, consciously dissembling or intending to advance their view against the opposition of an alleged majority.

There are additional charges, emanating from both sides, which we do well to discharge from the agenda:

1) *The Reform day school is not a substitute for improving our present educational facilities.*

No one ever suggested it was. It is a debator's technique to exaggerate an opponent's position to the point of absurdity. We ought in honor to eschew such tactics when matters as critical as the future educational pattern of our movement are at stake. I know of no one who would even consider having day schools replace our religious schools and UAHC camps nor who would permit the staff and resources of the Reform movement to be placed at the disposal of a day school program to the neglect or diminution of our other educational activities.

By way of reassurance, it should be recalled that the same fears were expressed when the UAHC embarked on its camping program. There was concern then that much that was ongoing and essential would be abandoned in preference to the dramatic and new. We were warned that funds and energies could not be found to support both. Today the camping program has seven additional UAHC staff members and represents a two and a half million dollar capital outlay and an annual expenditure of \$600,000, not one penny of which was available or within sight when we commenced! Our religious school program has grown in intensity during the interim

in spite of or because of the camping program. Those who would reject a day school program because they fear that the Reform movement lacks the growth capacity to include both do not share the confidence many of us hold in our movement's unlimited potential.

2) *Reform Judaism is incompatible with day schools.*

It is difficult to imagine that anyone takes seriously the charge that an effort on the part of Reform's own congregations and institutions to create a more intense pattern of Reform Jewish education is incompatible with the philosophy of the Reform movement.

The 1961 Biennial resolution which opposed Federal Aid to private religious schools, also stated, "Our opposition to such government grants, loans and other forms of fiscal aid to parochial schools does not imply any lack of regard or respect for religiously-sponsored institutions of education. We respect the right of any religious denomination to establish and administer its own educational institutions. We applaud their contribution to the cultural and spiritual diversity of our nation. . . ."

Does Reform deny to itself what it applauds in other religious groups?

Whether it be Reform prep schools with dormitories for out-of-town students which some of us advocate as a first step or Reform day schools on the elementary through junior high level utilizing lovely modern synagogue classrooms which stand empty all day, the children would be experiencing an educational process whose purpose is to make them more devout Reform Jews. The goals of the school would be to guide

those with an inclination into the Reform rabbinate or religious school pedagogy or one of the other of the Reform synagogue's professions, vocations in which our ranks are desperately low. Or the school would move the youngster avocationally to a knowledgeable Jewish leadership in all areas of the Reform congregational endeavor, a necessity which the Chicago Biennial stressed with such poignancy as indispensable to decision making in the synagogue.

Our scholars in rabbinics, able to reshape our rich tradition into the Reform idiom, have all gained their skills outside of Reform Judaism. Our present preparatory system and seminary have not, to my knowledge, been able to produce a single *בקי בש"ס* or expert in Responsa. The Reform day school would make it possible. Shall we be content forever to "import" from other branches of Judaism all of our *תלמידי חכמים*?

Are the day schools incompatible with Reform or indispensable to an increasingly strengthened Reform movement?

Another justification for incompatibility suggests that Reform Jews involved in fund-raising efforts in behalf of a day school would forsake their advocacy of the principle of separation of church and state and would pursue government funds. The vast majority of Jews presently involved in Jewish day school financing have not swerved from this principled position; only a tiny handful have, and I do not believe that Reform Jews with their profound commitment to separation would sacrifice their integrity on the altar of a day school mortgage.

Still another of the incompatibility

arguments is that day school children are deprived of their equality. This is a totally fallacious assumption, for their attendance at either public school or day school is a matter of parental choice, can be reversed at any time, and has no parallel to the *de facto* restrictions and segregation compulsorily placed on children of color in this country.

3) *Some Zionist spokesmen and publications champion day schools and also advocate עליה and שלילת הגלות and federal aid to sectarian schools, therefore those who advocate day schools are traitors to Reform and dupes of the Zionists.*

If I had not seen it in print I would not believe mature Jews in positions of responsibility even capable of such statements.

4) *The day schools will remove the problem of minimalism in Reform Judaism.*

They won't. This is one of the hyperboles of the advocates of the day school. They seriously err. Many thought the camps would. They haven't. But the camps are helping. NFTY first and the camps subsequently taught us that higher standards in one part of the movement have a salutary effect on ever widening circles. We sense an improvement in the climate which is attributable to the influence of the camps on the youngsters and their counsellors, on our local youth groups and through an increasing number of adult retreats (and the new national camp at Warwick, New York, will add to this number enormously) on parents and teachers as well.

The day school will help but offers no panacea. Our efforts to influence the home and school, the local youth group and the youngsters on the college cam-

pus, areas suffering woefully in most cases from the acceptance of low standards or debilitating indifference will have to be greatly intensified, techniques improved, personnel vivified, even if one day we have a functioning network of day schools.

5) *The opponents of day schools are the proponents of minimal Jewish education.*

It isn't true. Some, of course, are, but among the serious opponents are those who question our ability to create schools which would meet the high standards all agree are their justification. The cost of private education is high and the parents of day school pupils are called upon to make painful financial sacrifices which in many cases still do not suffice. Of course, if Jewish welfare funds now supporting institutions which serve many non-Jews would produce meaningful assistance to the day schools in their communities, the economic problem would be greatly mitigated. Some have begun to do so.

In addition to the problem of finances, those who question the day school's feasibility inquire, legitimately, as to whether adequately equipped faculties for both the Jewish and general studies could be recruited. Further, are there enough parents who would be willing to have their children part of the educational experimentation which would be inevitable in the early years?

Would the general studies program stress basic Jewish values, its geography and history programs highlight aspects of Jewish interest as did the famed school of Samson Raphael Hirsch or would the public school curriculum and texts be used unchanged as is the case

with the day schools of the country today? Can we create a curriculum, a class-room atmosphere, texts and advanced materials, where none exist at present, for advanced Reform Jewish studies on an elementary or high school level?

These are the questions that should be occupying us. Can we establish Reform day schools whose educational purpose is not to teach how to earn one's bread but how to make every mouthful sweeter? We of the Reform movement have furthered and enriched the Jew's response to the American environment. Can we formulate an educational process through which the young Jew will not be troubled over being expected to act on what others seem to regard as important, but wherein he will himself discover the grounds for believing what he is asked to believe?

Can we create schools wherein Hebrew will not be merely the vehicle for pronouncing correctly the words of the liturgy but a means for entering the heart of Judaism so that the young Jew comes to know and adore its treasures?

Recently Dr. Joseph J. Schwab, Professor of Education at the University of Chicago, wrote of the religiously oriented school,

If a man is to defend his values against the persuasive alternatives he will encounter and make wise choices when conditions change, his values must be something more than authoritative fiat. He must understand why matters called bad are thought to be so, what reasons and experiences lie back of the affirmation of good. . . . With

(Continued on page 17)

DAY SCHOOLS: NOT WHETHER, BUT HOW?

(Continued from page 9)

such teaching, the young student begins to understand the uncertainty, limitations and diversity which characterize knowledge, and begins to be at ease with uncertainties . . . (and to) cope with the changing conditions to which we will apply his knowledge. This means . . . that adequate learning and knowledge consist, not of being able to repeat what is learned but of the ability to use it, apply it, modify it . . . Thus the student is invited to be active in problem solving, to deviate from set methods, devise variations, to wrestle with instances of the practical limitations of knowledge.

It is my conviction that such a mind-saturating Jewish education is more

likely in a day school than in our one day, or two or even three days, a week religious school. To achieve such a goal for a number of Reform Jews, are not the risks and sacrifices all worthwhile?

I believe from the Reform day school will come forth leaders who vocationally or avocationally will guide our movement not by instinct and honest groping but from knowledge and clearly etched aspiration.

These are the expectations of those of us who advocate day schools for our Reform movement. To succeed the effort will be enormous, the opposition sizeable. But the rewards are those of life itself. Do we really have a choice?

PRINTED IN THE UNITED STATES OF AMERICA

PRESS OF *Maurice Jacobs*, INC.

1010 ARCH STREET, PHILADELPHIA, PA. 19107

November 4, 1964

Rabbi Sanford Seltzer
816 Congress Bldg.
Miami 32, Florida

Dear Sandy:

Thank you very much for your note concerning my article on day schools in the CCAR JOURNAL. You beat me to the punch. I wanted to commend you on your thoughtful piece in the last edition and tell you how gratified I am that you continue to study, think and most important of all to write.

The ugliest letter to come in was from Joe Narot. He did not bother to discuss the issues, he just was foully insulting.

The news of your impending parenthood is a source of great delight to Aviva and me. Keyn Yirbu.

With warmest regards, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm

RABBI SANFORD SELTZER
816 CONGRESS BUILDING
MIAMI 32, FLORIDA



Oct 29, 1964

Dear Jay:

Bravo, bravo, for your
wonderful article in the CCAK
Journal on Day Schools.
What a relief after Sylvan
Schwartzman's apology for
the Sunday School.

Best Regards,

Sandy

November 4, 1964

Rabbi Joseph R. Narot
Temple Israel
137 N. E. 19th Street
Miami, Florida 33132

Dear Joe:

I received your harsh note concerning my article in the CCAR JOURNAL. I did not know our relationship was such that when we disagree we could not discuss the issues involved. I deeply regret that you felt compelled to write to me in that tone. I take some comfort in the fact that my letters to you have ever been on a different plane and will continue to be so.

Very Cordially,

Rabbi Jay Kaufman

JK/ejm

DR. JOSEPH R. NAROT
TEMPLE ISRAEL OF GREATER MIAMI
MIAMI, FLORIDA 33132



STUDY OF THE RABBI
137 NORTHEAST 19TH STREET

October 30, 1964

Rabbi Jay Kaufman
838 Fifth Avenue
New York, New York 10021

Dear Jay:

You take a lot for granted in your article on Day Schools in the Journal. I suppose that is the prerogative of your office.

While you are riding roughshod over other opinions, please reflect on the enclosed article and on other quotations that I have in my files from both lay and clerical Catholics. These now recognize and admit that the greatest deterrent to the Americanization of the Catholic has been the parochial school.

Very cordially,

A handwritten signature in dark ink, appearing to be "J. Narot", written over the typed name.

Dr. Joseph R. Narot
Rabbi

jrn/nw
enc

He Might've Been Plain Mr. Kennedy

October 29
1964

By GERALD GRANT

Miami Herald-Washington Post Wire

WASHINGTON — If the nation's first Roman Catholic President had gone to Roman Catholic schools, he probably never would have become President, a priest asserts in a magazine article.

The Rev. John M. Joyce, editor of the Catholic newspaper of the diocese of Oklahoma City-Tulsa, writes:

"John F. Kennedy would not have become President had he received his formal education in Catholic schools precisely because Catholic schools are what they are.

"Catholic schools do not train men and women to be leaders in our society. They do quite the opposite. They tend to separate, to divorce men and women from our society."

Writing in the current issue of *The Critic*, a magazine edited by laymen, Father Joyce argued that most graduates of parochial schools "tend to involve themselves almost exclusively with church groups and in church activities."

President Kennedy "very likely would have been one of their number had he gone to Catholic schools from kindergarten through university," he concluded.

The editor-priest said that "very few" Catholics are

"deeply involved" in community affairs. The vast majority who do involve themselves are, like Kennedy, products of non-Catholic schools, he added.

Parochial schools do not produce enough leaders because they are ghetto schools, he asserted.

"Education cannot be genuine," he said, "unless it is received in and by the community to which we all belong . . . only to the degree that we are actually involved in the pluralistic society that is twentieth century America can we possibly say that we are at grips with reality."

Catholic schools make "very little sense" because they are preparing children for life in a Catholic community "that doesn't exist."

He said that the defense most often offered for a separate school system was the value of a Catholic environment.

He called it a "huge delusion." Christian peace and development come through conflict, by plunging out into the deep, since in no Christian direction without risk.

Hebrew Union College-Jewish Institute of Religion

UNDER THE PATRONAGE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

CINCINNATI
NEW YORK
LOS ANGELES
JERUSALEM

CLIFTON AVENUE - CINCINNATI, OHIO 45220

October 28, 1964



Rabbi Jay Kaufman
Union of American Hebrew Congregations
838 Fifth Avenue
New York, N. Y. 10021

Dear Jay:

I am sorry I missed you when you were in Cincinnati. As you probably surmised, I was in New York attending the Central Committee meeting.

This morning I read your excellent refutation of Schwartzman's article - yaasher kochacha. Sylvan represents what I have begun to call the new assimilationism. For obvious reasons I did not feel it was my task to reply.

I am enclosing a separate letter to you on a matter involving a personal friend of mine and because I want him to have a copy of it.

With best regards from house to house,

Sincerely,

A handwritten signature in cursive script, appearing to read "Ezra".

Ezra Spicehandler

Encl.

November 2, 1964

Rabbi Shai Shacknai
Temple Beth Tikvah
P.O. Box 921
Wayne, New Jersey 07473

Dear Shai:

Thank you very much for your warm and most encouraging letter. I would suspect the violent opposition will be rather considerable.

I do not believe that the UAHC will itself sponsor the first Reform Jewish day school but a congregation or group of congregations will do so. The Commission on Jewish Education authorized the Union to assist any such efforts.

You want to help - don't send money! - get a few congregations in Northern New Jersey together to establish one jointly!

With repeated thanks for your kindness in writing, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm

TEMPLE BETH TIKVAH

WAYNE JEWISH COMMUNITY CENTER
950 PREAKNESS AVE.

POST OFFICE BOX 921
WAYNE, NEW JERSEY-07473



PHONE
278-6565

Dear Jay,

Just a strong pro for your article in the Oct. issue of the CLAR Journal. I, too, am convinced that an all-day school is the answer to the almost universal crisis which plagues our movement. Moreover, since my 1st grade son came home from his Yeshivah (Yaniv in Paterson) convinced that the evidence of Yom Kippur is the wearing of sneakers to shul, I ~~feel~~ the more keenly, feel the need of a Union sponsored school.

I hope that your article helps to rest the ideological straw-men, and that one day soon the children of our movement will, if not rocket to the moon, be better educated and more committed Jews here on earth.

If there is anything I can do to ^{help} get this thing off the ground - I offer my assistance.

Sincerely,

Shai

MEMORANDUM

Date October 12, 1964From Rabbi Jay KaufmanTo Orlinsky - Eisendrath - Schindler

Copy for information of _____

Subject _____

-----save me from my friends, my enemies I can handle.

"AMERICA IS EXILE" says Rabbi Arthur Hertzberg, Englewood, N. J., writing in Jewish Frontier. The Jewish "Establishment," he says, speaks of Jews being "just like everybody else." But "in practice it has behaved uniquely and it has demanded such behavior of those who would heed it." He adds that "younger Jews are refusing to be any kind of Marrano within democracy"—that is, claiming to be one thing but secretly being another. "The Jewish Establishment," says Rabbi Hertzberg, believes "that a democratic order is not really hospitable to a radical deviation from the norms." Consequently, the "Establishment has accepted a . . . form of liberal totalitarianism," but without "signs of a religious renewal." He concludes, "We can only wait. Or we can tire of waiting . . . and start thinking seriously, for the first time since adolescence, of aliyah (immigration to Israel): at very least, the aliyah of our children."

WILLIAM ZUKERMAN'S "VOICE" After "a few moments," writes the respected reviewer of the Dallas Daily News, you knew "you were facing a personality." He was William Zukerman, editor of the Jewish Newsletter, who died in 1961. An anthology of his best writing over 13 years has been published as "Voice of Dissent" by Bookman Associates, New York (\$6). Copies may be obtained through The Council.

At Odds — Morris Abram, president of the American Jewish Committee: "The Jewish people concept is not recognized in international law," quoted by the Jewish Telegraphic Agency two weeks ago. **The Israeli spokesman, Jerusalem Post, in May:** "The U. S. recognized the existence of the Jewish people at the time (of) the League of Nations Mandate for the creation of the Jewish National home . . . (and) its present recognition of Israel as a sovereign state . . . is ultimately based on the recognition of the existence of the Jewish people as a national unit."

"JEWISH CONTENT" AND "IMMIGRATION" Prime Minister Levi Eshkol told the Knesset (Parliament), following his recent visit to France, that he found signs of a "deepening Jewish content in the lives of French Jewry." He added, according to the London Jewish Chronicle, "Perhaps it may be possible to speak, though with some hesitation, of the first indication of a readiness for immigration." The French university graduates enroute to Israel, he said, were "not yet the drive for immigration for which we hope."

DISTINCTIONS The publication of the Naturei Karta notes that Algerian political leaders had just "agreed that there should be a clear distinction between the Jewish faith and the Zionist movement." The Orthodox anti-Zionist paper adds, "The distinction between Jews and Zionists has been repeatedly stressed by many Arab leaders, including President Nasser of Egypt and confirmed by Mr. Philip (sic.) Talbot, American Assistant Secretary of State."

BRIEF

PUBLISHED BY THE AMERICAN COUNCIL FOR JUDAISM
201 EAST 57TH STREET, NEW YORK 22, NEW YORK

BRIEF brings you the core of news related to American Council for Judaism programs. BRIEF will gladly send you the complete text of any article or statement. Numbers beside the items refer to the enclosed postcard. Circle the number on the card and mail.

Vol. 18, No. 7

September-October, 1964

CALLS JEWISH NATIONALITY CLAIM INVALID

U.S. Law Prof Disputes Religious Basis

BY WALTER TROHAN
(Chicago Tribune Press Service)

Washington, Sept. 9—In a definitive challenge of Zionist-Israeli claims to a nationality consisting of the Jewish people, W. T. Mallison Jr., professor of law at George Washington university, concludes these claims are invalid under international law.

In a 93-page study, published today in the George Washington Law Review, Prof. Mallison asserts that "legalistic chaos and ensuing human despair" would result from the acceptance of the contention of the World Zionist organization and the state of Israel that all Jews are a part of a distinct nationality group.

Examines Two Issues

The study by the international law authority examines two central issues—the juridical validity under public international law of the claim to constitute

the Jewish people as a national entity and the juridical validity of the claim to confer membership in the alleged national entity. Prof. Mallison finds the two issues intertwined, much as political Zionism and cultural Zionism have been by those advancing the claim.

The article holds that Zionists lost their fight to have the claim to a Jewish nationality in the forging of the Balfour declaration in 1917. The declaration states that "nothing shall be done, which might prejudice... the rights and political status enjoyed by Jews in any other country [than Palestine]."

Eichmann Trial Cited

Lord Balfour was the British foreign secretary who pledged his government to the creation of a Jewish homeland in Palestine thru the entreaties of Chaim Weizmann, a Russian-born chemist whose inventions helped the British effort in World War I and who later became first president of Israel.

Prof. Mallison analyzes the Adolf Eichmann trial, which advanced the claim Israel "is the sovereign state of the Jewish people." He holds that Israel had the right to try the Nazi leader for crimes against humanity. However, he concludes that the trial paid "only lip service to the concept of crimes against humanity" because, he says, the trial "was used by Zionists to advance the Jewish people nationality claim in international law."

The article studied the ef-

fect on Americans of Jewish faith of fundamental legislation of Israel and the activities of Zionists.

Finds Contradiction

He noted that all Jews, including Americans, are allocated certain "rights" in the state of Israel and that Prof. Nathan Feinberg of Hebrew university in Israel, a law expert, holds that the Jewish question was raised in the Balfour declaration to the level of a question involving a nation as a whole, an entity entitled to a separate national existence.

Prof. Mallison finds that the Feinberg interpretation is contradictory to the safeguard clause in the Balfour declaration against interference with the right and political status of Jews outside Israel. The article states that the contention that all Jews have a right to a national home in Israel is "inconsistent with the single nationality status and allegiance in states of their respective nationalities."

The professor argues that the Zionist-Israeli claims are not only invalid but cannot involuntarily be conferred on individuals because they adhere to the Jewish faith.

Sees Legalistic Chaos

"The Jewish people" membership claim is invalid . . . under the existing criteria of public international law," Mallison writes. "In the same way, supposed nationality concepts

(Cont'd. on Next Page)

CALLS JEWISH NATIONALITY CLAIM INVALID

(Cont'd. from First Page)

such as 'the Christian people' would be equally invalid."

He concludes, "it requires but little imagination to envision the legalistic chaos and ensuing human despair which would result from juridical acceptance of nationality membership based upon the religious identifications of individuals."

For that reason, Prof. Mallison says, the department of state was required by the Constitution to "reject the Zionist-Israel 'Jewish people' concept and the juridical claims based

upon it." On April 20, 1964, the author said, "the United States government did reject the central concept of 'the Jewish people' nationality claims."

U. S. Rejection Told

He called it "highly significant in terms of its specific application to 'the Jewish people' concept." The rejection was made in a letter to the American Council for Judaism. It declared:

"The department of state recognizes the state of Israel as

a sovereign state and citizenship of the state of Israel. It recognizes no other sovereignty or citizenship in connection therewith. It does not recognize a legal-political relationship based upon the religious identification of American citizens. It does not in any way discriminate among American citizens upon the basis of their religion. Accordingly, it should be clear that the department of state does not regard the 'Jewish people' concept as a concept of international law."

Prof. Mallison recently published an authoritative analysis of the limited naval blockade of Cuba during the 1962 crisis. He was formerly chief of the Asian-African branch of the U. S. Atomic Energy Commission and has held the chair of international law at the U. S. Naval War College. He is professor of law at the George Washington University. A reprint of his examination of Zionism is available at Council offices.

The 93-page study was welcomed by Clarence L. Coleman Jr., president of The Council, as "the first definitive legal challenge to Zionist claims in international law." This study and the April 20 declaration by the State Department are calling increasing attention to Zionism as a public law problem.

Gleaned from the News

★ IN A NEW policy statement the state department has announced that it does not recognize the Jewish people as a "concept in international law." This supersedes earlier statements that had recognized "the Jewish people" as a legal entity as the result of the establishment of Israel as their "national home." And so far as United States policy is concerned it ends the contention of some Israelis that their nation has a right to speak for Jews all over the world.

THE CHRISTIAN CENTURY
JULY 22, 1964

Adventures of I. L. Kenen, "foreign agent" — The Senate Record contains pages of testimony on I. L. Kenen's receipt of Jewish Agency funds through Zionist "conduits" (Senator Fulbright's word). Openly, Kenen is the political lobbyist for U. S. Zionism. He told Democratic and Republican platform hearings that he also represents the "non-Zionists." When he testified before the Republicans, he said that U. S. failure to support a pro-Israel proposal in the United Nations was "Kennedy's greatest blunder." To the Democrats, Kenen confided that he was really a Democrat. At both hearings he viciously attacked The Council. The Republican Platform Committee was embarrassed by Kenen's unauthorized attack on The Council. Kenen coordinated his Democratic platform attack with Rep. Emanuel Celler, a long-time Zionist spokesman in Congress; Milton Friedman of the Zionist-controlled Jewish Telegraphic Agency; and John E. Powers, clerk of a court in Boston who will be honored Nov. 1 by the Israel Histadruth at a \$100 per plate dinner. The funds will support Histadruth, the Israeli labor monopoly. Sen. William Benton, presiding, complimented The Council's presentation in the face of Rep. Celler's verbatim reading of abusive Zionist material. Individual Democratic and Republican committeemen expressed approval of The Council's position. Both party platforms are closer to the broad guidelines suggested by The Council than any campaign documents in recent years. (See press reports below of The Council's presentations.)

Jewish Group Asks GOP To Oppose Zionist Stand

The Republican platform committee today was urged to adopt a statement rejecting the concept that Jews are a separate people.

The request came from the American Council for Judaism, which is opposed to Zionism. In a statement prepared for

a platform panel, the council put the issue this way:

"Since 1897 when the first Zionist congress was held, the primary goal of Zionism has been the 'ingathering' of all persons of the Jewish faith in their own 'homeland' to be recognized in international law. Since long before 1897, many Jews sought instead their full emancipation

in the democratic countries of the West."

William S. Louchheim of Los Angeles, a spokesman for the council, said there are "real and imminent" problems facing American Jews "whose full nationality rights and responsibilities here are threatened by the foreign and domestic activities of the world Zionist organizations."

Judaism Council Platform Move

ASAH W. CANAN — When the U. S. House of Representatives was debating the issue of whether there were more Jews like you, there wouldn't be any such thing as antisemitism.

With those words, an unidentified speaker, presumably a Jew himself, leaped up to congratulate I. L. Kenen, a Zionist, who had just testified before a panel of the Democratic Platform Committee yesterday.

Kenen, representing the

American Council for Judaism, had accused the IRS of Rep. Emanuel Celler, D-Brooklyn, a Zionist, with his speech advocating that the Democratic platform reject "the 'Jewish people' concept" of international Zionism and "the practice of automatically associating Americans of Jewish faith with the political interests of the state of Israel."

WHEN SUSSMAN had finished, Celler, a member of the panel, retorted:

"I tolerate your views, sir, but as an American citizen, a conforming Jew, a congressman and . . . a

Zionist, I repudiate everything you have said."

Celler heatedly downgraded the American Council for Judaism as representing "less than half of 1 per cent" of the some 5½ million Jews in this country and as having opposed Nazi-driven Jews a "haven in Palestine" during World War II.

Sussman attested to the accuracy of Celler's statement concerning the council's membership but said the council speaks "only for its own members, no one else." And he denied the charge that the council

turned its back on Jews persecuted under Hitler.

Celler said the council had tried to win favor for its views on Zionism with "ever Democratic party platform committee since 1948" but had failed.

Sussman conceded this, but said the U. S. government has several other ways has shown leanings toward the council's position. Among these, he said, was a State Department declaration of last April which he quoted as follows:

"The Department of State recognizes the state of Israel as a sovereign state and citizenship of the state of Israel. It recognizes no other sovereignty or citizenship in connection therewith. It does not recognize a legal-political relationship based upon the religious identification of American citizens. It does not in any way discriminate among American citizens upon the basis of their religion. Accordingly, it should be clear that the department of state does not regard the 'Jewish people' concept as a concept of international law."

PRECINCT WORKERS ADVISORY

The Council is circulating an "advisory" for political campaign workers. It aims to minimize political appeals based on the candidate's or the voter's religious background. Subjects include Sen. Barry Goldwater's Jewish ancestry, Rep. William Miller's Catholic affiliation, the "Jewish bloc vote" myth, and issues in the Middle East which are falsely related to voters of the Jewish faith. Council members are urged to distribute the "advisory" to local political organizations.

BREAK ZIONIST REFUGEE BARRIER — The ACJ Philanthropic Fund has again come to the aid of Jewish refugees desiring a choice of havens. The latest situation arose in Italy. Refugees were being barred from help by other Jewish groups because their papers were held by the Jewish Agency (the administrative arm of the World Zionist Organization). The same "monopoly" was broken by the Philanthropic Fund in Austria several years ago. Henry S. Moyer, president of the Fund, is participating in House and Senate hearings on proposed U. S. immigration legislation.

Designation of Goldwater As 'Half Jewish' Protested

Jewish Unit Asks Plank On Inclusion

'Half Jewish' Term Brings

WORLD OF RELIGION

American Council for Judaism Lodges Sharp Protest With Miller for Jest About Barry's 'Nationality'

By LOUIS CASSELER
UP International
THE AMERICAN Council for Judaism has lodged a sharp protest with the Republican vice presidential nominee, Representative William E. Miller, against his description of his running-mate, Senator Barry Goldwater, as "half Jewish."

"While it is quite true that one of Sen. Goldwater's parents was of Jewish faith, the senator elected the Christian faith; the integrity of that election of faith should not be questioned."

The American Council for Judaism is a relatively small but articulate anti-Zionist organization which crusades for a strictly religious (as opposed to a racial or ethnic) definition of Jewishness.

"Who is a Jew?" is a question which Jewish scholars have been debating for at least 30 centuries. Most of the large United States Jewish organizations—religious and secular—define Jewishness in both ethnic and religious terms. The working definition is that a Jew is anyone who was born of Jewish parents, or who embraced the religion of Judaism by conversion.

Miller landed in the middle of this ancient quarrel because of a joking remark he made at San Francisco. He quipped that since he was Catholic, and Goldwater was "half Jewish," and half Protestant, anyone opposing the GOP ticket must be a real bigot.

Goldwater is a lifelong Episcopalian.

Miller's remarks, reported in The New York Times, provoked a sharp protest from the American Council for Judaism. The council's statement, which was sent to Miller, said:

"Although we do not question your good intentions, the term 'half Jewish' implies a racial identification of the Jew which was used with disastrous results by the Nazis and which has been repudiated by reputable scholars everywhere."

Judaism is a universal religion . . . elected by persons of different nationalities and races.

Miller's remarks, reported in The New York Times, provoked a sharp protest from the American Council for Judaism. The council's statement, which was sent to Miller, said:

"Although we do not question your good intentions, the term 'half Jewish' implies a racial identification of the Jew which was used with disastrous results by the Nazis and which has been repudiated by reputable scholars everywhere."

the Riles Celler

ity or citizenship in connection therewith. It does not recognize a legal-political relationship based upon the religious identification of American citizens. It does not in any way discriminate among American citizens upon the basis of their religion. Accordingly, it should be clear that the Department of State is not regard the 'Jewish people' concept as a concept of international law."

Celler said the Zionists have considered the 'Jewish people' concept as a ploy under international law.

"CANDIDATES for public office," he said, "sometimes assume that the voting habits of Jewish citizens in American elections are predicated upon a promise of political support for Israeli projects."

"This false assumption of automatic linkage is a disservice to all Jewish citizens, and is resented by many, whether or not they would favor any particular action in support of Israel."

"Israel should be considered for American governmental aid only on the basis of United States national interest . . . Philanthropic aid should be provided in ways that do not simultaneously support programs which distort Judaism or the U.S. citizenship status of Jews."

"The American Council for Judaism is a relatively small but articulate anti-Zionist organization which crusades for a strictly religious (as opposed to a racial or ethnic) definition of Jewishness."

"Who is a Jew?" is a question which Jewish scholars have been debating for at least 30 centuries. Most of the large United States Jewish organizations—religious and secular—define Jewishness in both ethnic and religious terms. The working definition is that a Jew is anyone who was born of Jewish parents, or who embraced the religion of Judaism by conversion.

Miller landed in the middle of this ancient quarrel because of a joking remark he made at San Francisco. He quipped that since he was Catholic, and Goldwater was "half Jewish," and half Protestant, anyone opposing the GOP ticket must be a real bigot.

Goldwater is a lifelong Episcopalian.

Miller's remarks, reported in The New York Times, provoked a sharp protest from the American Council for Judaism. The council's statement, which was sent to Miller, said:

"Although we do not question your good intentions, the term 'half Jewish' implies a racial identification of the Jew which was used with disastrous results by the Nazis and which has been repudiated by reputable scholars everywhere."

TALBOT ON THE MIND Louis Pincus, treasurer of the Jewish Agency, acknowledges that the U. S. government's rejection of "the Jewish people" concept, made in a letter to The Council, is a concern to Zionists. He told the Labor Zionist convention in Philadelphia, "Without going into the legal issues raised by Mr. Talbot's (sic.) letter to the American Council for Judaism, for the American Jewish community there is the question of . . . whether it (the American Jewish community) in practice recognizes the indivisibility of destiny of the Jewish people as a whole."

Frost, MacLeish in Council book — Literary estimates of the biblical book of Job by Robert Frost and Archibald MacLeish are featured in "Job: A Case Study" just completed by the Council's religious education department. The volume, edited by Raymond Breakstone, contains the full text of Job, "A Masque of Reason" by Frost; the Broadway play, "J. B." by MacLeish; and a discussion guide by June K. Singer based upon "Job's Encounter" by Richard E. Singer. The Council published "Encounter" last year. The later companion volume is probably the most ambitious and dramatic consideration of Job—representing man's eternal quest for assurance that right and good prevail. Both volumes are available through The Council.

NOW-IT-CAN-BE-TOLD When Jews were being flown "on magic carpets" from Arab countries to newly created Israel in 1950-51, Zionist fund-raisers told heart-rending stories of "rescue operations" for "ejected" homeless Jews. The Jerusalem Post, July 21, dramatically reveals what objective observers knew at the time. The "rescue operations," says the Post, were "the result of intensive Zionist activity inside Iraq" to force the authorities to allow the Jews to emigrate. The government tried to encourage Jews to remain, adds the Post, "but it was the pressure of the Jews themselves, and the fact that the borders were forced open (sometimes with the help of high security officials who were not above accepting generous bribes) that finally forced the hand of the authorities." The facts come to light now because one of the Zionist "architects of the Iraqi immigration" protested publicly in July that this "particular sphere of Zionist activity" was not mentioned in commemorative events.

\$10,000,000 FOR JEWISH EDUCATION — Dr. Nahum Goldmann, world Zionist leader, announced last month that \$10,000,000 obtained from German reparations would establish a World Council of Jewish Education. Dr. Goldmann described the functions of the new council as serving "existing Jewish educational organizations throughout the world" and creating new ones "where none exist."

WHO WANTS REFORM ALL-DAY SCHOOLS? Sylvan D. Schwartzman warns that "a concerted drive is on for the establishment of Reform all-day schools." The noted educator says "there is scant regard . . . for the position of the great majority of Reform Jews who are clearly opposed to Reform all-day schools." He concludes, "whether most of us want it or not, we shall soon be committed to the all-day school as a *fait accompli*," provided by the staff of the Union of American Hebrew Congregations. Instead, he says, "we need to push hard for better Reform Jewish education within a Reform context." He writes in the *Journal of the Central Conference of American Rabbis*.

Non-Zionist "Fears" — The Status Law of 1952 legislates the roles assigned to Zionists outside and inside Israel. Some "non-Zionists" are saying today they persuaded the Knesset to remove the political implications for U. S. Jews. But the authoritative *Jewish Agency Digest* of Nov. 14, 1952 gives the official account: "A last minute amendment of the draft was announced by Mr. Ben-Gurion, who said that the expression, 'the State of Israel represents its citizens only' would be deleted. The clause had been inserted originally to allay the fears of non-Zionists that they would be accused of dual allegiance if they supported Israel."

U. S. AND ISRAELI JEWS — ONE PROBLEM — *When the 26th World Zionist Congress opens in December, Zionism's highest governing body will act on this basic assumption (says Mrs. Rose L. Halprin, chairman of the American Section): "The problem facing the Jews of the Diaspora and the Jews of Israel are so closely inter-related that we cannot try to seek solutions for the Diaspora Jews without considering the problems of Israeli Jews. Nor can Israel concern itself with problems of its own Jewry without an awareness of the problems of Jews elsewhere throughout the world . . . The problems of Jews throughout the world are inseparable, and we must approach them on a global basis . . . Every Zionist leader, and all Zionist groups should face the future with a dual orientation: the new approach must face in two directions, the Diaspora and Israel." This need has been recognized by both Prime Minister Eshkol and the Israelis, as well as by the leaders of the Zionist movement throughout the world, said Mrs. Halprin.*

DR. HART LECTURES The San Francisco Chapter's 10-lecture series on comparative religion begins Oct. 13, featuring Dr. Henry H. Hart.

DR. PRINZ' "GREATEST TRAGEDY" Mrs. Golda Meir, Israel's foreign minister, was chiding U. S. Jews for not immigrating. Dr. Joachim Prinz, president of the American Jewish Congress, replied: "I fully agree with criticism regarding American Jewry. It is the greatest tragedy in my life that I did not come to Israel (instead of to the United States)."

Christian Confronts Zionism — "Christianity was founded upon a radical departure from the whole of Jewish nationalist ideology to which it can never be reconciled," writes Alan R. Taylor in our current *Issues*. Zionists "have confronted the Church with this ancient theological question" in seeking Christian support for Zionism, Taylor avers. Thus the Church is "forced" to "reconsider its theology with regard to the Jews in general and the Zionist movement in particular." This historian concludes that Christianity rejected "the way of Jewish national glory." *Issues* also analyzes Zionist defensive reactions to the State Department's rejection April 20 of "the Jewish people concept." An intimate biography of Rabbi Joseph Krauskopf and other provocative articles are included.

August 26, 1964

Dr. Maurice Jacobs
1010 Arch Street
Philadelphia, Pa.

Dear Maurice:

I hope you've been enjoying a restful and pleasant summer. I've just returned to the office and am settling down to the mountain of mail which awaited me. It seems we missed each other again, for I learned you had dropped by the office when you were in New York last week. I hope to see you on your next visit.

Enclosed are the galley proofs of the article I wrote for the CCAR Journal as well as my check for \$16.00 to cover costs for 100 reprints to be sent to me.

With warmest personal regards and best wishes for a fulfilling New Year, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm
encl.

CCAR *Journal*

CENTRAL CONFERENCE AMERICAN RABBIS

Joseph Klein, Editor
280 May St., Worcester 2, Mass.

8/24/64

Dear *Joy,*

Enclosed are the galley proofs of your article which will appear in the next issue of the CCAR JOURNAL or the issue following. Your manuscript is also enclosed. Please check the galley proofs for errors in printing and return both the galleys and manuscript to me immediately.

Try not to alter the text unless absolutely necessary! The printing cost of making corrections is rather high.

You may order reprints of your article by returning the card enclosed to the printer -

Maurice Jacobs
1010 Arch Street
Philadelphia 7, Pa.

Reprints will not be made unless you order a minimum of 50 copies. The cost of reprints is 15¢ per copy for articles of 8 pages or less, or 18¢ per copy for 9 to 16 page articles. There is also an additional charge of \$1.00 for mailing and handling. In ordering reprints please send your remittance with your order to Mr. Jacobs. If you order 50 reprints the total remittance should be \$8.50; for 100 reprints it should be \$16.00.

Cordially,

Joe
Joseph Klein
EDITOR

enc.

*M/joy
as is
order 100
send my
personal
check for 16*

Department Editors: Beryl D. Cohon, Emil L. Fackenheim, Ephraim Fischhoff, Isadore Freed, Arthur Gilbert, Robert L. Katz, Felix A. Levy, Albert M. Lewis, Alexander M. Schindler.

Editorial Board: Bernard J. Bamberger, (Ex-officio), Irwin M. Blank, William G. Braude, Beryl D. Cohon, Emil L. Fackenheim, Hillel A. Fine, Abraham J. Klausner, Ely E. Pilchik, Sidney L. Regner, (Ex-officio), Victor E. Reichert, Samuel M. Silver, Maurice L. Zigmund.

CCT #372

(1)

DAY SCHOOLS: NOT WHETHER BUT HOW?

by Jay Kaufman

10th Jan - 10 set - 14 pages, back

I wish, with admitted lack of patience, we could cease spending time and energy on debates over whether there should be Reform Jewish Day Schools and devote ourselves to the more difficult problem of their feasibility. To my mind the Reform Jewish Day School issue is no longer moot. The existence of such institutions for intensive Reform Jewish education is critical and perhaps even indispensible to our strength and growth in the United States. Better that we might wrestle with how we are going to create the advanced curricula and education materials, the high level faculties and finances required for Reform Jewish Day Schools.

To give in to such impatience now, however, is to defeat the goal. The debate over Reform Day Schools has just commenced, explanations and assurances must be set forth, the ugly ad hominem arguments and invalid straw men swept aside.

This debate, fortunately, is gathering momentum. It is gaining proponents and opponents and from the introspection that intense debate compels will come the realization that our present day Reform education, in spite of too many self-righteous assurances, perpetuates grave inadequacies. As a result, both our present day educational instruments will be greatly improved and Day Schools will appear one day on the Reform landscape.

The whole subject presently floats in a cauldron of boiling emotion making it almost impossible to approach its essence. Can we cool off the aroused passions which have engulfed it, candidly confront the charges and counter-charges, set them aside, and finally consider the manner in which we can have Day Schools added to the present educational construct of the Reform Movement?

Let us begin with the two most frequently voiced charges in the flood of mail and comment which has flowed into the UAHC as a consequence of the pre-Biennial New York Times interview, which expressed my personal views and that of a colleague, Rabbi Alexander M. Schindler. ^{day - as does this article -} ~~since the UAHC has no official position on Day Schools, namely,~~ ^{The charges are} that the Reform Jewish Day School will "undermine the public school" and that it will "ghettoize" our children. Will it? The UAHC, incidentally, has no position on day schools and Rabbi Schindler and I were ^{merely} voicing our own views rather than those of the Union.

Anyone living in the Boston or New York areas knows that thousands of youngsters from Reform Jewish homes in these areas alone, more than could be enrolled in Reform Day Schools even if a reasonable number could be established in this generation, attend private and not public schools. Who suggests that they pose a threat to the public schools? Where are the anguished cries from those who oppose Reform Day Schools concerning the removal from the public school system of these ^{children} of the wealthy and successful, of gifted youngsters whose parents seek a more demanding course of study for young intellects left unchallenged and but partially exercised by the public school class? There are none. The private school is an accepted institution and is legally provided for by every state constitution. It is a condoned and even vital aspect of the democratic society. It has not undermined the public school but instead serves to enhance the intellectual achievement of our country.

✓ Harold Dodd, former president of Princeton, speaking of the essential role of non-public schools, stated, "When it is no longer possible for a man to find a school for his boy except within a universal state system, it will be too late to worry about freedom." Private schools help avert the dangers of an intellectual totalitarianism which no democratic society can afford.

In its statement on "The State and the Non-Public Schools," the United States Office of Education explains, "In providing for their government, the people of the United States have recognized by constitutional provision that there are certain private ventures that should be encouraged. Non-public schools have long been recognized as one such venture, especially when these schools are not conducted for profit."

The private school does, however, constitute a serious challenge to the Jewishness of the child who attends. Suffering the inevitable sense of isolation flowing from small-minority status, offered no opportunity to observe and enhance his Judaism, the Jewish child at most private schools, unless there is a counterbalancing by a strong and positive home, will come to see his Jewishness a felt burden relieved by no perceptible benefits.

Add to this the assumption underlying the icy report of the New England head-

masters to the rabbis who approached them requesting that Jewish students be provided with religious services and instruction. The thrust of the reply was that the headmasters regarded the presence of Jewish children in their schools as a providential opportunity to fulfill their Christian mission and that their catalogues clearly stated that theirs were Christian schools. The implication was obvious.

One might inquire, therefore, of those who voice no opposition to Jewish attendance in sectarian private schools but do so if they are to be enrolled in Reform Jewish Day Schools, whether their primary concern is over the welfare of the public school?

Those of us who advocate the Reform Day School are avid proponents of a flourishing public school and would permit nothing to diminish this precious democratizing institution. The American Jewish child, with some exceptions, will attend the public school and we would not have it otherwise. Frenzied or repeated accusations that we seek to "undermine the public school" simply do not make it so.

Not only the accusations but the fear itself is invalid. If the vast Catholic parochial school network and the sizeable, exclusive private school system have not undermined the American public school which, however, lamentable its shortcomings and overcrowding, is improving admirably in quality at all levels, how can one in truth harbor fears that a Reform Day School system will have a significant or negative effect?

Precious though the public school is and will always be there have been changes in attitudes toward it. During the immigrant years the public school was the vehicle which propelled the young Jew from the irritating traits of "der greener" into the ambient of the indistinguishable American. In addition, the public school helped the immigrant Jewish child appease his intense craving for knowledge.

2 Today the third generation youngster needs no further Americanization. However, the drive toward maximum education continues and many find this inadequately met by the neighborhood public school. So there is some movement on the part of the Jewish population and the American middle-class in general out of the public school into high-standard private schools. It will not decrease. Why not have Reform Day Schools among those to which our people send their children, schools which will roll back creeping

assimilation, produce a youth educated in Torah, faithful to Judaism and true to the ideals of American Democracy?

Perhaps the fear generated within our Movement over the possibility of Reform Day Schools is stimulated by the posture of the Catholic parochial school which challenges the State's right to control education. The Catholic Church stipulates that education solely belongs to the Church. Jewish Day Schools, ^{per contra} were not founded in opposition to public education. They do not alter or modify the curriculum of the public school. They merely augment the total course of study with additional hours and subjects.

While the concern over inflicting harm upon the public schools is invalid, that over "ghettoization" does seem to me to be legitimate. None of us wants to isolate our children. We do not want them reared in an artificial hot-house environment which leaves them unprepared for the real world where Jews are not in the majority and not universally esteemed. Does the Jewish Day School "ghettoize?"

When we examine the applicable examples before us, not the Yiddish speaking thyeshiva or thBea-Yaakov schools for girls, but the typical, modern Jewish Day Schools which abound in our metropolitan centers, do we find that their pupils are ghettoized? I say they are not. Others may conclude they are. If there are those who will contend after observation and not just assumption that the students in these Day Schools demonstrate the effects of "ghettoization" then we have a warranted difference of opinion.

My own extensive observation and that of careful students of the subject has failed to disclose any difference in the Americanization or sophistication of the children who attend Jewish Day Schools and the children in their own neighborhoods who attend the public schools the Day School children would be attending.

How can it be otherwise? Their parents are the same, both are mostly American born. A 1957 survey showed there was just barely over a 10% difference in proportion of native born parents between our own one-day-a-week schools and those of the Day Schools and that proportion has diminished in the intervening years. The children play together after school and week-ends, watch the same television, go to the same

movies, read the same comic books, belong to the same boy scout troops, attend the same summer camps and are absorbed in the same fads and hero-worship. The only difference I have found is that the Day School students have an infinitely profounder knowledge of Judaism, care much more and demonstrate a greater seriousness in their approach to their studies both Jewish and general.

Recently an opponent of the Day School cited a study which allegedly demonstrated that even with twenty hours a week of Jewish studies the commitment and adult follow-through of the graduate left much to be desired. This was advanced as a reason for not having Day Schools in the Reform Movement. If the study is accurate it demonstrates only that even so intensive a Jewish educational experience as the Day School may be impotent against the strong contrary tide of America's commercialized and pragmatic values - a conclusion I personally believe to be invalid.

But if the Day School is not fulfilling our goals how will our two to five hour per week Reform schooling succeed? Of course the approach of Reform education to conditioning the child is different and our goals allow for a unique pattern of education. But we still know that ^{3'07 87/100 88 101} lo am ha-aretz chasid. We do assume a relationship between Jewish knowledge and Jewish commitment. We believe that one extends and feeds on the other. Both are indispensable. How then can we make a principle of minimal standards and hours of Jewish education? The 9th grade graduate of a Jewish Day School has a far better working knowledge of Jewish history, customs, liturgy, language and the classical literature than the adults of any of our congregations. Is this a situation we wish to perpetuate?

As a consequence, many of us feel there is a need to provide Reform Day Schools as an additional facility within the Reform Movement which will enable the bright child to gain a more intensified Jewish education and to extend his mental capacities even if it means he will be separated from his neighborhood chums for forty of his one hundred waking hours. Others may feel that this withdrawal is undesirable, that it does "ghettoize," and prefer that the child gain the best Jewish education possible in our religious schools and UAHC camping program, both of which can and will be improved. There

will, therefore, be different approaches to the preparation of the child for meaningful Jewish adulthood.

Which of the two approaches will a parent select for his child? Will a congregation or group of congregations together provide for both or find that their resources or the wishes of their congregants limit them to the one approach? This is the heart of the issue confronting us who ^concern ourselves with a strengthened Reform Movement. It would be well if we could focus on it and the legitimate differences which it offers rather than seeking to have the Day School outlawed from Reform Judaism, declaring it to be a monstrous creation, un-American, and those who advocate it as lacking integrity, consciously dissembling or intending to advance their view against the opposition of an alleged majority.

There are additional charges, emanating from both sides, which we do well to discharge from the agenda:

1) The Reform Day School is not a substitute for improving our present educational facilities.

No one ever suggested it was. It is a debator's technique to exaggerate an opponent's position to the point of absurdity. We ought in honor to eschew such tactics when matters as critical as the future educational pattern of our Movement are at stake. I know of no one who would even consider having Day Schools replace our religious schools and UAHC camps nor ^{who} would permit the staff and resources of the Reform Movement to be placed at the disposal of a Day School program to the neglect or diminution of our other educational activities.

By way of reassurance, it should be recalled that the same fears were expressed when the UAHC embarked on its camping program. There was concern then that much that was ongoing and essential would be abandoned in preference to the dramatic and new. We were warned that funds and energies could not be found to support both. Today the camping program has seven additional UAHC staff members and represents a two and a half million dollar capital outlay and an annual expenditure of \$600,000, not one penny of which was available or within sight when we commenced! Our religious school program has grown

in intensity during the interim in spite of or because of the camping program. Those who would reject a Day School program because they fear that the Reform Movement lacks the growth capacity to include both do not share the confidence many of us hold in our Movement's unlimited potential.

2) Reform Judaism is incompatible with Day Schools.

It is difficult to imagine that anyone takes seriously the charge that an effort on the part of Reform's own congregations and institutions to create a more intense pattern of Reform Jewish education is incompatible with the philosophy of the Reform Movement.

The 1961 Biennial resolution which opposed Federal Aid to private religious schools, also stated, "Our opposition to such government grants, loans and other forms of fiscal aid to parochial schools does not imply any lack of regard or respect for religiously-sponsored institutions of education. We respect the right of any religious denomination to establish and administer its own educational institutions. We applaud their contribution to the cultural and spiritual diversity of our nation....."

Does Reform deny to itself what it applauds in other religious groups?

Whether it be Reform prep schools with dormitories for out-of-town students which some of us advocate as a first step or Reform Day Schools on the elementary through junior high level utilizing lovely modern synagogue classrooms which stand empty all day, the children would be experiencing an educational process whose purpose is to make them more devout Reform Jews. The goals of the school would be to guide those with an inclination into the Reform rabbinate or religious school pedagogy or one of the other of the Reform synagogue's professions, vocations in which ^{our} ranks are desperately low. Or the school would move the youngster avocationally to a knowledgeable Jewish leadership in all areas of the Reform congregational endeavor, a necessity which the Chicago Biennial stressed with such poignancy as indispensable to decision making in the synagogue.

Our scholars in rabbinics, able to reshape our rich tradition into the Reform idiom, have all gained their skills outside of Reform Judaism. Our present preparatory system and seminary have not, to my knowledge, been able to produce a single ^{o'la k'pa} boki b'shaas

887 175

or expert in Responsa. The Reform Day School would make it possible. Shall we be content forever to "import" from other branches of Judaism all of our ^{א'נש' 3'נ'ל} talmuday chachomim?

Are the Day Schools incompatible with Reform or indispensable to an increasingly strengthened Reform Movement?

Another justification for incompatibility suggests that Reform Jews involved in fund-raising efforts in behalf of a Day School would forsake their advocacy of the principle of separation of church and state and would pursue government funds. The vast majority of Jews presently involved in Jewish Day School financing have not swerved from this principled position; only a tiny handful have, and I do not believe that Reform Jews with their profound commitment to separation would sacrifice their integrity on the altar of a Day School mortgage.

Still another of the incompatibility arguments is that Day School children are deprived of their equality. This is a totally fallacious assumption, for their attendance at either public school or day school is a matter of parental choice, can be reversed at any time, and has no parallel to the de facto restrictions and segregation compulsorily placed on children of color in this country.

3) Some Zionist spokesmen and publications champion day schools and also advocate ^{אליה} aliya and ^{שילוח גולה} sh'lilut ha-golah and federal aid to sectarian schools, therefore those who advocate day schools are traitors to Reform and dupes of the Zionists.

If I had not seen it in print I would not believe mature Jews in positions of responsibility even capable of such statements.

4) The Day Schools will remove the problem of minimalism in Reform Judaism.

They won't. This is one of the hyperboles of the advocates of the Day School. They seriously err. Many thought the camps would. They haven't. But the camps are helping. NFTY first and the camps subsequently taught us that higher standards in one part of the Movement have a salutary effect on ever widening circles. We sense an improvement in the climate which is attributable to the influence of the camps on the youngsters and their counsellors, on our local youth groups and through an increasing number of adult retreats (and the new national camp at Warwick, New York, will add to this

number enormously) on parents and teachers as well.

The Day School will help but offers no panacea. Our efforts to influence the home and school, the local youth group and the youngsters on the college campus, areas suffering woefully in most cases from the acceptance of low standards or debilitating indifference will have to be greatly intensified, techniques improved, personnel vivified, even if one day we have a functioning network of Day Schools.

5) The opponents of Day Schools are the proponents of minimal Jewish education.

It isn't true. Some, of course, are, but among the serious opponents are those who question our ability to create schools which would meet the high standards all agree are their justification. The cost of private education is high and the parents of Day School pupils are called upon to make painful financial sacrifices which in many cases still do not suffice. Of course, if Jewish welfare funds now supporting institutions which serve many non-Jews would produce meaningful assistance to the Day Schools in their communities, the economic problem would be greatly mitigated. Some have begun to do so.

In addition to the problem of finances, those who question the Day School's feasibility inquire, legitimately, as to whether adequately equipped faculties for both the Jewish and general studies could be recruited. Further, are there enough parents who would be willing to have their children part of the educational experimentation which would be inevitable in the early years?

Would the general studies program stress basic Jewish values, its geography and history programs highlight aspects of Jewish interest as did the famed school of Samson Raphael Hirsch or would the public school curriculum and texts be used unchanged as is the case with the Day Schools of the country today? Can we create a curriculum, a class-room atmosphere, texts and advanced materials, where none exist at present, for advanced Reform Jewish studies on an elementary or high school level?

These are the questions that should be occupying us. Can we establish Reform Day Schools whose educational purpose is not to teach how to earn one's bread but how to make every mouthful sweeter? We of the Reform Movement have furthered and enriched the Jew's response to the American environment. Can we formulate an educational process through which the young Jew will not be troubled over being expected to act on what others seem

to regard as important, ^{but} wherein he will himself discover the grounds for believing what he is asked to believe?

Can we create schools wherein Hebrew will not be merely the vehicle for pronouncing correctly the words of the liturgy but a means for entering the heart of Judaism so that the young Jew comes to know and adore its treasures?

Recently Dr. Joseph J. Schwab, Professor of Education at the University of Chicago, wrote of the religiously oriented school, "If a man is to defend his values against the persuasive alternatives he will encounter and make wise choices when conditions change, his values must be something more than authoritative fiats. He must understand why matters called bad are thought to be so, what reasons and experiences lie back of the affirmation of good....With such teaching, the young student begins to understand the uncertainty, limitations and diversity which characterize knowledge, and begins to be at ease with uncertainties...(and to) cope with the changing conditions to which we will apply his knowledge. This means...that adequate learning and knowledge consist, not of being able to repeat what is learned but of the ability to use it, apply it, modify it...Thus the student is invited to be active in problem solving, to deviate from set methods, devise variations, to wrestle with instances of the practical limitations of knowledge."

persuasive?
Please check!
indeed
solid

It is my conviction that such a mind-saturating Jewish education is more likely in a Day School than in our one ^{day,} or two or even three days a week religious school. To achieve such a goal for a number of Reform Jews, are not the risks and sacrifices all worthwhile?

I believe from the Reform Day School will come forth leaders who vocationally or avocationally will guide our Movement not by instinct and honest groping but from knowledge and clearly etched aspiration.

These are the expectations of those of us who advocate Day Schools for our Reform Movement. To succeed the effort will be enormous, the opposition sizeable. But the rewards are those of life itself. Do we really have a choice?

Rabbi Jay Kaufman

June 3, 1964

Mr. Harry J. Blumenthal, President
Temple Sinai
6227 St. Charles Avenue
New Orleans 18, Louisiana

Dear Mr. Blumenthal:

Thank you for your letter concerning the Day Schools. I would be grateful to you for sending the full text of your resolution so that we may share with others interested in this matter the thinking of your congregational leadership. Thus far, contrary to your expectation, we have received only one other congregational resolution. There have been letters from individuals but scant congregational action.

The matter of Day Schools is yet a subject of discussion and we are grateful that many voices and many opinions are commencing to be heard. Unless there is Biennial action on the subject, the UAHC would, of course, take no action whatsoever on the establishment of Day Schools under UAHC auspices.

In case your resolution does not clarify one point you raise in your letter, I would be grateful if you would provide us with elucidation so that it can be passed along to the Commission on Jewish Education. The point to which I refer has been raised. You state that you would not object if a congregation or group of congregations undertook independent of the UAHC to establish a Day School. Since our congregations are autonomous, the UAHC would not be involved until such time as they might turn to our Department of Education for counsel. Since our congregations consult with the Department for all manner of education guidance, it is conceivable that the congregations establishing a Day School might turn to the Department. Does your resolution suggest that the UAHC should not or could not respond until such time as a Biennial resolution provided the mandate or does your resolution suggest restriction of UAHC established and conducted Day Schools?

I am grateful to you for communicating with me on this matter for it seems that interest in the subject rises continually with both points of view liberally represented.

With kindest greetings, I am

Cordially yours,

MNE/ejm
cc: Rabbi Julian B. Feibelman

Maurice N. Eisendrath

CCAR

CENTRAL CONFERENCE AMERICAN RABBIS

July 27, 1964



EDITORIAL OFFICE:
280 MAY ST., WORCESTER 2, MASS.
RABBI JOSEPH KLEIN, EDITOR

Miss Edith J. Miller
UAHC
838 Fifth Ave.
New York 21, N. Y.

Dear Miss Miller:

Please pardon this belated acknowledgement of your letter of June 30 in which you ask me to insert Rabbi Schindler's name on Page 1 of Rabbi Kaufman's article. I will take care of this matter.

Cordially yours,


Rabbi Joseph Klein

JK:S

June 30, 1964

Rabbi Joseph Klein
CCAR Journal
280 May Street
Worcester, Mass.

Dear Rabbi Klein:

In re-reading the article on Reform Jewish Day Schools by Rabbi Kaufman, I noted that in the final paragraph on page 1 I neglected to note the name of his colleague involved in the New York Times interview. Therefore, it would be most appreciated if you would insert the name of Rabbi Alexander M. Schindler in the proper place.

With best wishes for a pleasant summer, I am

Cordially yours,

Edith J. Miller
Sec'y. to Rabbi Kaufman

CCAR

CENTRAL CONFERENCE AMERICAN RABBIS

Journal



June 26, 1964

EDITORIAL OFFICE:
280 MAY ST., WORCESTER 2, MASS.
RABBI JOSEPH KLEIN, EDITOR

Joe Klein

Rabbi Jay Kaufman
UAHC
838 Fifth Ave.
New York 21, N. Y.

Dear Jay:

Thanks very much for your article on the question of Reform Day Schools. It is beautifully written and as thorough a statement of your position as I could possibly imagine. I shall do my best to have it published in a prominent place in the October issue.

It was good to see you in Atlantic City and I appreciate the opportunity I had to chat with you.

With every good wish from house to house,

Sincerely,

Joe
Rabbi Joseph Klein

JK:es

June 23, 1964

Rabbi Joseph Klein
Temple Emanuel
280 May Street
Worcester, Massachusetts

Dear Joe:

I'm sorry the article is so tardy, but in truth I am so happy it finally got written. It answers many of the comments that came to us over the past months and in that way covers much of Sylvan's contention. I was surprised at his anger, his high emotionalism, his posing of arguments I would never believe of him. We'll attribute it to haste. I just don't see him as that kind of a person. However, I do hope that my article will be given as prominent a place in the Journal as was the negative reaction to the question of Reform Day Schools.

With warmest regards, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm
encl.

DAY SCHOOLS: NOT WHETHER BUT HOW?

I wish, with admitted lack of patience, we could cease spending time and energy on debates over whether there should be Reform Jewish Day Schools and devote ourselves to the more difficult problem of their feasibility. To my mind the Reform Jewish Day School issue is no longer moot. The existence of such institutions for intensive Reform Jewish education is critical and perhaps even indispensable to our strength and growth in the United States. Better that we might wrestle with how we are going to create the advanced curricula and education materials, the high level faculties and finances required for Reform Jewish Day Schools.

To give in to such impatience now, however, is to defeat the goal. The debate over Reform Day Schools has just commenced, explanations and assurances must be set forth, the ugly ad hominem arguments and invalid straw men swept aside.

This debate, fortunately, is gathering momentum. It is gaining proponents and opponents and from the introspection that intense debate compels will come the realization that our present day Reform education, in spite of too many self-righteous assurances, perpetuates grave inadequacies. As a result, both our present day educational instruments will be greatly improved and Day Schools will appear one day on the Reform landscape.

The whole subject presently floats in a cauldron of boiling emotion making it almost impossible to approach its essence. Can we cool off the aroused passions which have engulfed it, candidly confront the charges and counter-charges, set them aside, and finally consider the manner in which we can have Day Schools added to the present educational construct of the Reform Movement?

Let us begin with the two most frequently voiced charges in the flood of mail and comment which has flowed into the UAHC as a consequence of the pre-Biennial New York Times interview, which expressed my personal views ^{as does this article -} and that of a colleague since the UAHC has no official position on Day Schools, namely, that the Reform Jewish Day School will "undermine the public school" and that it will "ghettoize" our children. Will it?

Anyone living in the Boston or New York areas knows that thousands of youngsters from Reform Jewish homes in these areas alone, more than could be enrolled in Reform Day Schools even if a reasonable number could be established in this generation, attend private and not public schools. Who suggests that they pose a threat to the public schools? Where are the anguished cries from those who oppose Reform Day Schools concerning the removal from the public school system of these ^{children} of the wealthy and successful, of gifted youngsters whose parents seek a more demanding course of study for young intellects left unchallenged and but partially exercised by the public school class? There are none. The private school is an accepted institution and is legally provided for by every state constitution. It is a condoned and even vital aspect of the democratic society. It has not undermined the public school but instead serves to enhance the intellectual achievement of our country.

Harold Dodd, former president of Princeton, speaking of the essential role of non-public schools, stated, "When it is no longer possible for a man to find a school for his boy except within a universal state system, it will be too late to worry about freedom." Private schools help avert the dangers of an intellectual totalitarianism which no democratic society can afford.

In its statement on "The State and the Non-Public Schools," the United States Office of Education explains, "In providing for their government, the people of the United States have recognized by constitutional provision that there are certain private ventures that should be encouraged. Non-public schools have long been recognized as one such venture, especially when these schools are not conducted for profit."

The private school does, however, constitute a serious challenge to the Jewishness of the child who attends. Suffering the inevitable sense of isolation flowing from small-minority status, offered no opportunity to observe and enhance his Judaism, the Jewish child at most private schools, unless there is a counterbalancing by a strong and positive home, will come to see his Jewishness a felt burden relieved by no perceptible benefits.

Add to this the assumption underlying the icy report of the New England head-

masters to the rabbis who approached them requesting that Jewish students be provided with religious services and instruction. The thrust of the reply was that the headmasters regarded the presence of Jewish children in their schools as a providential opportunity to fulfill their Christian mission and that their catalogues clearly stated that theirs were Christian schools. The implication was obvious.

One might inquire, therefore, of those who voice no opposition to Jewish attendance in sectarian private schools but do so if they were to be enrolled in Reform Jewish Day Schools, ^{their primary concern is with} whether they are primarily concerned with the welfare of the public school?

Those of us who advocate the Reform Day School are avid proponents of a flourishing public school and would permit nothing to diminish this precious democratizing institution. The American Jewish child, with some exceptions, will attend the public school and we would not have it otherwise. Frenzied or repeated accusations that we seek to "undermine the public school" simply do not make it so.

Not only the accusations but the fear itself is invalid. If the vast Catholic parochial school network and the sizeable, exclusive private school system have not undermined the American public school which however lamentable its shortcomings and overcrowding is improving admirably in quality at all levels, how can one in truth harbor fears that a Reform Day School system will have a significant or negative effect?

Precious though the public school is and will always be there have been changes in attitudes toward it. During the immigrant years the public school was the vehicle which propelled the young Jew from the irritating traits of "der greener" into the ambient of the indistinguishable American. In addition, the public school helped the immigrant Jewish child appease his intense craving for knowledge.

Today the third generation youngster needs no further Americanization. However, the drive toward maximum education continues and many find this inadequately met by the neighborhood public school. So there is some movement on the part of the Jewish population and the American middle-class in general out of the public school into high-standard private schools. It will not decrease. Why not have Reform Day Schools among those to which our people send their children? Schools which will roll back creeping

assimilation, produce a youth educated in Torah, faithful to Judaism and true to the ideals of American Democracy?

Perhaps the fear generated within our Movement over the possibility of Reform Day Schools is stimulated by the posture of the Catholic parochial school which challenges the State's right to control education. The Catholic Church stipulates that education belongs ^{solely} to the Church. ~~or~~ Jewish Day Schools ^{per contra} were not founded in opposition to public education. They do not alter or modify the curriculum of the public school. They merely augment the total course of study with additional hours and subjects.

While the concern over inflicting harm upon the public schools is invalid, that over "ghettoization" does seem to me to be legitimate. None of us wants to isolate our children. We do not want them reared in an artificial hot-house environment which leaves them unprepared for the real world where Jews are not in the majority and not universally esteemed. Does the Jewish Day School "ghettoize?"

When we examine the applicable examples before us, not the Yiddish speaking yeshivos or Bes-Yaakov schools for girls, but the typical, modern Jewish Day Schools which abound in our metropolitan centers, do we find that their pupils are ghettoized? I say they are not. Others may conclude they are. If there are those who will contend after observation and not just assumption that the students in these Day Schools demonstrate the effects of "ghettoization" then we have a warranted difference of opinion.

My own extensive observation and that of careful students of the subject has failed to disclose any difference in the Americanization or sophistication of the children who attend Jewish Day Schools and the children in their own neighborhoods who attend the public schools the Day School children would be attending.

How can it be otherwise? Their parents are the same, both are mostly American born. A 1957 survey showed there was just barely over a 10% difference in proportion of native born parents between our own one-day-a-week schools and those of the Day Schools and that proportion has diminished in the intervening years. The children play together after school and week-ends, watch the same television, go to the same

movies, read the same comic books, belong to the same boy scout troops, attend the same summer camps and are absorbed in the same fads and hero-worship. The only difference I have found is that the Day School students have an infinitely profounder knowledge of Judaism, care much more and demonstrate a greater seriousness in their approach to their studies both Jewish and general.

Recently an opponent of the Day School cited a study which allegedly demonstrated that even with twenty hours a week of Jewish studies the commitment and adult follow-through of the graduate left much to be desired. This was advanced as a reason for not having Day Schools in the Reform Movement. If the study is accurate it demonstrates only that even so intensive a Jewish educational experience as the Day School may be impotent against the strong contrary tide of America's commercialized and pragmatic values - a conclusion I personally believe to be invalid.

But if the Day School is not fulfilling our goals how will our two to five hour per week Reform schooling succeed? Of course the approach of Reform education to conditioning the child is different and our goals allow for a unique pattern of education. But we still know that lo am ha-aretz chasid. We do assume a relationship between Jewish knowledge and Jewish commitment. We believe that one extends and feeds on the other. Both are indispensable. How then can we make a principle of minimal standards and hours of Jewish education? The 9th grade graduate of a Jewish Day School has a far better working knowledge of Jewish history, customs, liturgy, language and the classical literature than the adults of any of our congregations. Is this a situation we wish to perpetuate?

As a consequence, many of us feel there is a need to provide Reform Day Schools as an additional facility within the Reform Movement which will enable the bright child to gain an more intensified Jewish education and to extend his mental capacities even if it means he will be separated from his neighborhood chums for forty of his one hundred waking hours. Others may feel that this withdrawal is undesirable, that it does "ghettoize," and prefer that the child gain the best Jewish education possible in our religious schools and UAHF camping program, both of which can and will be improved. There

will, therefore, be different approaches to the preparation of the child for meaningful Jewish adulthood.

Which of the two approaches will a parent select for his child? Will a congregation or group of congregations together provide for both or find that their resources or the wishes of their congregants limit them to the one approach? This is the heart of the issue confronting us who concern ourselves with a strengthened Reform Movement. It would be well if we could focus on it and the legitimate differences which it offers rather than seeking to have the Day School outlawed from Reform Judaism, declaring it to be a monstrous creation, un-American, and those who advocate it as lacking integrity, with a conscious ^{ly} desire to dissemble ^{ing} or with the intent ^{ing} to advance their view against the opposition of an alleged majority.

There are additional charges, emanating from both sides, which we do well to discharge from the agenda:

1/ The Reform Day School is not a substitute for improving our present educational facilities.

No one ever suggested it was. It is a debator's technique to exaggerate an opponent's position to the point of absurdity. We ought in honor to eschew such tactics when matters as critical as the future educational pattern of our Movement ^{are} at stake. I know of no one who would even consider having Day Schools replace our religious schools and UAHC camps ^{who} not/would permit the staff and resources of the Reform Movement to be placed at the disposal of a Day School program to the neglect or diminution of our other educational activities.

By way of reassurance, it should be recalled that the same fears were expressed when the UAHC embarked on its camping program. There was concern then that much that was ongoing and essential would be abandoned in preference to the dramatic and new. We were warned that funds and energies could not be found to support both. Today the camping and program has seven additional UAHC staff members and represents a two and a half million dollar capital outlay and an annual expenditure of \$600,000, not one penny of which was available or within sight when we commenced! Our religious school program has grown

in intensity during the interim in spite of or because of the camping program. Those who would reject a Day School program because they fear that the Reform Movement lacks the growth capacity to include both do not share the confidence many of us hold in our Movement's unlimited potential.

2/ Reform Judaism is Incompatible with Day Schools.

It is difficult to imagine that anyone takes seriously the charge that an effort on the part of Reform's own congregations and institutions to create a more intense pattern of Reform Jewish education is incompatible with the philosophy of the Reform Movement.

which opposed
In the 1961 Biennial resolution dealing with Federal Aid to private religious schools, *also* it was stated, "Our opposition to such government grants, loans and other forms of fiscal aid to parochial schools does not imply any lack of regard or respect for religiously-sponsored institutions of education. We respect the right of any religious denomination to establish and administer its own educational institutions. We applaud their contribution to the cultural and spiritual diversity of our nation....."

Does Reform deny to itself what it applauds in other religious groups?

Whether it be Reform prep schools with dormitories for out-of-town students which some of us advocate as a first step or Reform Day Schools on the elementary through junior high level utilizing lovely modern synagogue classrooms which stand empty all day, the children would be experiencing an educational process whose purpose is to make them more devout Reform Jews. The goals of the school would be to guide those with an inclination into the Reform rabbinate or religious school pedagogy or one of the other of the Reform synagogue's professions, vocations in which *rank* are desperately low. Or the school would move the youngster avocationally to a knowledgeable Jewish leadership in all areas of the Reform congregational endeavor, a necessity which the Chicago Biennial stressed with such poignancy as indispensable to decision making in the synagogue.

Our scholars in rabbinics, able to reshape our rich tradition into the Reform idiom, have all gained their skills outside of Reform Judaism. Our present preparatory system and seminary have not, to my knowledge, been able to produce a single baki b'shaas

or expert in Responsa. The Reform Day School would make it possible. Shall we be content forever to "import" from other branches of Judaism all of our talmuday chachamin?

Are the Day Schools incompatible with Reform or indispensable to an increasingly strengthened Reform Movement?

Another justification for incompatibility suggests that Reform Jews involved in fund raising efforts in behalf of a Day School would forsake their advocacy of the principle of separation of church and state and would pursue government funds. The vast majority of Jews presently involved in Jewish Day School financing have not swerved from this principled position, only a tiny handful have, and I do not believe that Reform Jews with their profound commitment to separation would sacrifice their integrity on the altar of a Day School mortgage.

Still another of the incompatibility arguments is that Day School children are deprived of their equality. This is a totally fallacious assumption, for their attendance at either public school or day school is a matter of parental choice, can be reversed at any time, and has no parallel to the de facto restrictions and segregation compulsorily placed on children of color in this country.

3/ Some Zionist spokesmen and publications champion day schools and also advocate aliya and sh'lilut ha-golah and federal aid to sectarian schools, therefore
THOSE who advocate day schools are traitors to Reform and dupes of the Zionists.

If I had not seen it in print I would not believe mature Jews in positions of responsibility even capable of such statements.

4/ That Day Schools will remove the problem of minimalism in Reform Judaism.

They won't. This is one of the hyperboles of the advocates of the Day School. They seriously err. Many thought the camps would. They haven't. But the camps are helping. NIFTY first and the camps subsequently taught us that higher standards in one part of the Movement have a salutary effect on ever widening circles. We sense an improvement in the climate which is attributable to the influence of the camps on the youngsters and their counsellors, on our local youth groups and through an increasing number of adult retreats (and the new national camp at Warwick, New York will add to this

number enormously) on parents and teachers as well.

The Day School will help but offer no panacea. Our efforts to influence the home and school, the local youth group and the youngsters on the college campus, areas suffering woefully in most cases from the acceptance of low standards or debilitating indifference will have to be greatly intensified, techniques improved, personnel vivified, even if one day we have a functioning network of Day Schools.

5/ The opponents of Day Schools are the proponents of minimal Jewish education.

It isn't true. Some, of course, are but among the serious opponents are those who question our ability to create schools which would meet the high standards of all agree are their justification. The cost of private education is high and the parents of Day School pupils are called upon to make painful financial sacrifices which in many cases still do not suffice. Of course, if Jewish welfare funds now supporting institutions which serve many non-Jews would produce meaningful assistance to the Day Schools in their communities, the economic problem would be greatly mitigated. Some have begun to do so.

In addition to the problem of finances, those who question the Day School's feasibility inquire, legitimately, as to whether adequately equipped faculties for both the Jewish and general studies could be recruited. Further, are there enough parents who would be willing to have their children part of the educational experimentation which would be inevitable in the early years?

Should the general studies program stress basic Jewish values, its geography and history programs highlight aspects of Jewish interest as did the famed school of Samson Raphael Hirsch or would the public school curriculum and texts be used unchanged as is the case with the Day Schools of the country today? Can we create a curriculum, a class-room atmosphere, texts and advanced materials, where none exist at present, for advanced Reform Jewish studies on an elementary or high school level?

These are the questions that should be occupying us. Can we establish Reform Day Schools whose educational purpose is not to teach how to earn one's bread but how to make every mouthful sweeter? We of the Reform Movement have furthered and enriched the Jew's response to the American environment. Can we formulate an educational process through which the young Jew will not be troubled over being expected to act on what others seem

to regard as important^{but} wherein he will himself discover the grounds for believing what he is asked to believe.

Can we create schools wherein Hebrew will not be merely the vehicle for pronouncing correctly the words of the liturgy but a means for ^{en}stating the heart of Judaism so that the young Jew comes to know and adore its treasures.

Recently Dr. Joseph J. Schwab, Professor of Education at the University of Chicago, wrote of the religiously oriented school, "For If a man is to defend his values against the persuasive alternatives he will encounter and make wise choices when conditions change, his values must be something more than authoritative facts. He must understand why matters called bad are thought to be so, what reasons and experiences lie back of the affirmation of good.....With such teaching, the young student begins to understand the uncertainty, limitations and diversity which characterize knowledge, and begins to be at ease with uncertainties...(and to) cope with the changing conditions to which we will apply his knowledge. This means...that adequate learning and knowledge consist, not of being able to repeat what is learned but of the ability to use it, apply it, modify it...Thus the student is invited to be active in problem solving, to deviate from set methods, devise variations, to wrestle with instances of the practical limitations of knowledge."

It is my conviction that such a mind-saturating Jewish education is more likely in a Day School than in our one or two or even three day a week religious school. To achieve such a goal for a number of Reform Jews, are not the risks and sacrifices all worthwhile?

I believe from the Reform Day School will come forth leaders who vocationally or avocationally will guide our Movement not by instinct and honest groping but from knowledge and clearly etched aspiration.

These are the expectations of those of us who advocate Day Schools for our Reform Movement. To succeed the effort will be enormous, the opposition sizeable. But the rewards are those of life itself. Do we really have a choice?

Rabbi Jay Kaufman

(1) Encyclical Letter of Pope Pius XI, "Christian Education of Youth."

To
Schmeller
to read
return
AMS OK



May 19, 1964

Dr. Howard L. Greenberger
New York University School of Law
Washington Square
New York 3, New York

Dear Dr. Greenberger:

I have read with care the memorandum which Dr. Cahn and yourself prepared regarding the proposal to establish a Reform Parochial School. I agree with you that we as Jews and as Americans should support the public school system in the United States. I believe, as did John Dewey, that the public schools serve as the laboratory for democratic living. I also agree that it is hard for those who have a heavy investment in parochial schools to overcome the economic pressure which would lead them naturally to oppose the strengthening of the public schools.

However, if we are to live in a society which is committed to cultural pluralism and religious pluralism, then it seems to me that there must be freedom for any group to establish a house of worship, or a school, or a college which they feel is particularly committed to the goals which they hold dear. It is this balance between particularism and universalism which has always been essential to the Jewish way of life. This problem is confronted in a most recent article and discussion in Judaism Magazine entitled "Conservative Trends in American Jewish Life." I believe strongly that we can maintain basic American institutions, such as the public schools, and yet at the same time support individual efforts such as a Reform Jewish Day School or Preparatory School. I sense in your communication a defensiveness as to our position in America as Jews. I sense also a minimalist attitude toward Jewish education. I firmly believe that the causes which

Dr. Howard L. Greenberger
New York University School of Law

May 19, 1964

we both hold dear namely the public school system, Jewish education, and the relationship between Jews and non-jews in America will not in any way be undermined by the establishment of a pilot project in full-time Jewish education.

I read carefully Dr. Sylvan Schwartzman's article in the most recent CCAR Journal. I agree with him that our main effort should be to strengthen the present program of religious education within the Reform movement. To this end I have devoted my life as a Rabbi. Within my own Congregation, on the Commission on Jewish Education, and in my studies for my doctorate in education in recent years. However, we need not limit our efforts to the present scope of Reform Jewish education, but in a new era with new problems, we must, as the late President Kennedy urged, look to the new frontier.

I would urge you, sir, and your associates to allow those within the Reform Jewish movement who wish to experiment and who wish to try new ways to deepen the study of the Torah, to be given at least the opportunity to experiment. To stand still is to die, but to move forward is to live. Let those of us who care have the opportunity, through trial and error, to evolve new methods and new hopes for a stronger and more vital America and a more learned and devout Jewry.

Sincerely,

Dr. David S. Hachen,
Rabbi

May 28, 1964

Dr. Harry Orlinsky
HUC-JIR
40 West 68th Street
New York, N.Y. 10023

Dear Harry:

Enclosed is a copy of my article on the day
school issue. I would be grateful for any
comments or suggestions you might wish to
make.

With warmest regards, I am

Sincerely yours,

Rabbi Jay Laufman

JK/ejm
enc1.

Memo

From the desk of

RABBI ALEXANDER M. SCHINDLER

Jay -

Enclosed, my brother -
in-law's letter to the
CCAR Journal, you
will enjoy reading it.

Alexander

May 25, 1964.

Editor, CCAR Journal:

All too often the published word of the leaders and teachers of our movement sounds as though Reform Judaism were a revealed orthodoxy of minimalism opposing an old orthodoxy of maximalism. I am sure that Rabbi Sylvan D. Schwartzman does not subscribe to such an interpretation, yet he contributes to it by his eloquent plea against the "thrusting" of all-day schools upon a protesting Reform constituency. Reform Judaism and the all-day school are incompatible, he tells us, citing a statement, "since removed," by the Commission on Jewish Education. Yet he admits that, according to a subsequent resolution offered by the Commission, it would be willing to offer its assistance to such an "incompatible" school. Which revelation do we heed?

Schwartzman states that "the improvement of Reform Jewish education does not require all-day schools." Granted. The improvement of a Polio patient does not require that he be able to walk. He contends that "our movement is in a position to develop a better program for Reform education." The reference, I presume, is to Sunday morning and perhaps, weekday afternoon instruction. No one will deny that it should and could be better than it is. But surely, Rabbi Schwartzman will not claim that two or four hours of religious instruction per week can provide better Jewish education.

ation than twelve hours or more.

In defense of his position and in argument against the day school proposal, Schwartzman adduces "some of our movement's most basic principles--the insistence on equality for Jews, absolute separation of church and state, the mission of Israel to all mankind, and support of the public school as a vital force for democracy." It can be rightly assumed that the adherents of Reform Judaism continue to subscribe to these principles. They are not at stake. What is at stake is whether they categorically deny, as heretofore interpreted, the legitimacy of an intensive religious education program through the establishment of all-Jewish schools. If Catholics and Episcopalians and other Protestants can conduct their own schools without prejudice to their civic standing, it seems that Jews would not deny or jeopardize their claims to equality by establishing similar schools. The separation of church and state is completely irrelevant here because we are speaking of private schools, and neither Catholic or Orthodox leaders who would accept federal aid, not Nahum Goldmann, who is not one of our Reform spokesmen, can set a precedent for us. As for Israel's mission, one could hardly expect any success in it without a substantial number of Jews who have more than a superficial acquaintance with Jewish generalities. And as for the public school, it is definitely to the point that any Reform all-day school effort will affect only a minority of our children. Thus it will have no bearing on the efforts of American Jews on behalf of improved public education.

To discuss every point Rabbi Schwartzman makes would require an article. There are just two more I must deal with here. One is his devastating argument: "How can anyone be so sure?" Progress in any area, as Rabbi Schwartzman must know, comes only where people are willing to try something new. For the Reform movement the all-day school is something new, and the shortcomings of Orthodox schools argue no more against it than do the shortcomings of Orthodox Sunday schools against our standard education system. And finally, is the Jewish Agency, or for that matter, are the American Association for Jewish Education and the Jewish Education Committee of New York such disreputable institutions that their agreement automatically invalidates an idea for Reform Jews? Or, on the other hand, have we severed our relations with K'lall Yisrael so that only ideas with an original Reform label are acceptable to us?

We cannot justify maximum Jewish education on the basis of Reform fundamentalism, it is true. Let us recognize that ours is a forward-looking philosophy of Judaism whose concern should be less with the pronouncements of yesterday than with the needs of today, and less with maintaining the patterns of the past than with the dynamic creation of the Jewish future.

Rabbi M. Arthur Oles
Temple Beth El
Berkeley, California

May 26, 1964

Rabbi David S. Hachen
Temple Shalom
163 East Street
Norwalk, Connecticut

Dear David:

I read your superb letter to Dr. Howard Greenberger and am so grateful to you for having shared it with me. It raised my spirit. Since the interview between Alex and myself appeared in the New York Times, we have received a storm of mail, much of it abusive and negative. Occasionally a letter with a positive note has come to our desk. Rarely has one appeared as well considered and as poignant in its reasoning as yours. Many thanks to you.

With warmest regards, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/rh

May 20, 1964

Mr. Earl Morse
DCA Food Industries, Inc.
45 West 36th Street
New York, New York 10018

Dear Earl:

Thank you for sharing with me your excellent "off-the-cuff" letter to Professor Greenberger. I have made a few very minor deletions and corrections which are noted on the enclosed copy.

With warmest regards, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm
encl.

May 19, 1964

Miss Dolores Berziga
Secretary to Mr. Earl Morse
DCA Food Industries, Inc.
45 West 36th Street
New York, New York 10018

Dear Miss Berziga:

Thank you for your letter of May 15th in regard to the draft letter from Mr. Morse to Professor Howard Greenberger of N.Y.U.

Rabbi Kaufman has been out of town and upon his return became involved in the UAHF Board meeting. Mr. Morse's letter is on his desk and he will, of course, comment on same at the earliest possible moment.

With appreciation for your consideration, I am

Sincerely yours,

Edith J. Miller
Sec'y. to Rabbi Kaufman

DCA FOOD INDUSTRIES INC.

45 WEST 36TH STREET



NEW YORK, N.Y. 10018



OFFICE OF THE EXECUTIVE VICE PRESIDENT

May 15, 1964

Rabbi Jay Kaufman
Union of American Hebrew Congregations
838 Fifth Avenue
New York, N.Y. 10021

Dear Rabbi Kaufman:

During Mr. Morse's absence from the office, I am following up on certain correspondence and find that on April 20th we sent you an "off the cuff" draft of a letter to Professor Howard L. Greenberger of NYU.

Mr. Morse requested that you edit and comment on the letter.

We would appreciate your reply - thank you.

Very truly yours,

Dolores Berziga
Dolores Berziga
Secretary to Mr. Earl Morse

DB

DCA FOOD INDUSTRIES INC.

45 WEST 36TH STREET



NEW YORK, N.Y. 10018



OFFICE OF THE EXECUTIVE VICE PRESIDENT

April 20, 1964

Rabbi Jay Kaufman
Union of American Hebrew Congregations
838 Fifth Avenue
New York, N.Y. 10021

Dear Rabbi Kaufman:

I am sending you an "off-the-cuff" draft which
I would appreciate your editing and commenting on.

Best regards,

Sincerely,

Earl Morse

EM:DB
Enc.

DCA FOOD INDUSTRIES INC.

45 WEST 36TH STREET



NEW YORK, N.Y. 10018

OFFICE OF THE EXECUTIVE VICE PRESIDENT

April 20, 1964

Professor Howard L. Greenberger
New York University
School of Law
Washington Square
New York, N.Y. 10003

Dear Professor Greenberger:

I am writing in response to your letter of March 11th enclosing a "Memorandum Re Proposal of Rabbis Jay Kaufman and Alexander Schindler Favoring Establishment of Reform Jewish Day Schools" as well as a copy of a letter from Rabbi Kaufman to Dr. Cahn dated December 17th.

I appreciate the opportunity to express my views on this subject because of a long interest which I have had in both public and private education.

As Vice President of the Jewish Education Committee, I have been familiar, over the years, with the developments of the All-Day School particularly within the Orthodox wing of Judaism. In that connection I know you will be interested in knowing that about 25% of all Jewish children receiving Jewish education in New York receive it in one of the Orthodox All Day Schools.

As a Vice President of the American Jewish Committee and for some years past, Chairman of its Committee on Jewish Communal Affairs, I have participated in studies and discussions on this general question from essentially a secular point of view in which many of the questions raised in your memo were the subject of discussion. From the point of view of Reform Judaism, I bring a long association with the Commission of Jewish Education to the evaluation of this problem.

From a personal point of view, too, I think it might be of interest for you to know that I have three sons, all of whom graduated from private boarding schools. One of them graduated from the Choate School which has, as you may know, an Episcopal priest as its Headmaster and has obligatory chapel service.

DCA FOOD INDUSTRIES INC.

-2-

hmv
~~However~~, I had a discussion with Rabbi Kaufman on the general subject of private Reform Jewish education and the advisability of concentrating all efforts in this area on the establishment of a Boarding School like Choate in its scholastic and religious orientation, substituting in its place the principles of Reform Judaism. The difficulties of accomplishing such a project are enormous in itself and I believe the possibility of any widespread Reform Jewish All-Day School so remote and hypothetical that I cannot accept the seriousness of achieving such a proposal, if made.)

On the other hand, I see no reason why a private boarding school which would afford an intense Jewish education as well as a general education of the higher type, should not be made available to our Reform Jewish community, if it is possible to establish such a school. I believe there is a place for the private school in our society and I assume that you are not advocating the elimination of schools such as Choate, Exeter and Andover. The diversity of education and the different goals of education make desirable in a pluralistic society, specialized types of schools to meet the needs and interests of children and their families that cannot be met in the public schools.

(The extraordinary cost of such education has made competition with the public education completely hypothetical.)

The great problem within the American Jewish community is far less the question of integration than the question of Jewish identification and the survival of the Jewish group. The long history of the Jewish people from the first dispersion in the year 586 ^{has} been one in which huge segments of the Jewish groups have assimilated and disappeared from Jewish life, particularly when the general culture permitted it. When one considers the fact that over 10% of the population of the Roman Empire in the First Century A.D. was Jewish and that there was a huge Jewish community in Alexandria which mysteriously disappeared, one sees that the central problem of Jewish life is its survival and continuity. Of course, one wants the Jewish community to become integrated into the larger American community and that is a relatively simple and successful ongoing process in which public education has its important role.

add re assimilation thru
Intermarriage as key

DCA FOOD INDUSTRIES INC.

-3-

The grave problem in Reform Judaism is to develop within its own ranks enough young people to provide the Rabbinate with ~~their~~ scholarly Reform lay leadership which is so necessary for continued leadership within Reform Judaism. As you are aware, so many of the great Rabbinical leaders in the Reform group in the past, i.e. Rabbis Freehof and Silver, have come into Reform Judaism with an ideological conviction but whose Jewish identification was made secure through an earlier Orthodox Eastern European influence. This kind of movement into Jewish leadership has lost its source and Reform Judaism, within its own community, must develop a quality of Jewish learning without which Reform Judaism can no longer supply its leaders.

Unfortunately, ^{even} it is not possible ^{sufficient} through the once-a-week school or through the mid-afternoon program to ~~start~~ ^{soon enough} in developing a knowledge of Hebrew, Jewish history and Judaism generally, to provide a reservoir for Jewishly-educated young men who are so desperately needed for future leadership.

In the kind of project for a Jewish Secondary School which would have my enthusiastic support, I know you will find that the ^{arguments} raised by you re the Jewish All-Day Schools, have little, if any, ^{top quality professional} ~~relevance~~ ^{validity}.

I trust the material contained in this letter will be of interest to you.

Sincerely,

Earl Morse

EM:DB

February 17, 1964

Rabbi Joseph Klein
Temple Emanuel
280 May Street
Worcester, Massachusetts

Dear Joe:

I've just received Sylvan Schwartzman's article and even before reading it wanted to drop you this hasty note to tell you the arrangements you recommended are satisfactory and I will be writing the article as soon as possible so you can have it in your hands for publication whenever your publication schedule permits.

With warmest regards, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm

CCAR

CENTRAL CONFERENCE AMERICAN RABBIS



February 4, 1964

EDITORIAL OFFICE:
280 MAY ST., WORCESTER 2, MASS.
RABBI JOSEPH KLEIN, EDITOR

Rabbi Jay Kaufman
Vice-President, UAHC
838 Fifth Ave.
New York 21, N. Y.

Dear Jay:

I am delighted to have your letter of January 30 in which you agree to write an article for the CCAR Journal stating your views on Reform day schools. I have an article on this subject from Sylvan Schwartzman who takes a position that is quite contrary to your own. Sylvan, however, requested that his article go in by itself rather than be part of a symposium with the understanding, of course, that there would be rejoinder in a subsequent issue of the Journal

I am not sure that I can do this because I never know how much space will be available in the Journal, but if the plan meets with your approval, I will try to get Sylvan's article into the April issue with the understanding that your rejoinder will appear in the June issue.

In his article, Sylvan makes mention of the statement you and Alex Schindler made to the New York Times at the time of the Bi-ennial Convention.

Thanks very much for your willingness to contribute to the Journal.

With warm and cordial greetings,

Sincerely,


Rabbi Joseph Klein

JK:es

January 30, 1964

Rabbi Joseph Klein
Temple Emanuel
May & Chandler Streets
Worcester, Mass. 01602

Dear Joe:

Thank you for your letter of January 16th and your invitation to write an article on Reform day schools. I will be delighted to submit my views on the topic.

I'm also grateful for the choice you allow me and since the February 15th deadline is out of the question at this time, I shall prepare my article for the June edition of the CCAR Journal and submit it before April 1st.

With warmest regards, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm

*M. Gold
L. Gold
W. Gold
B. Gold
made.*

TEMPLE EMANUEL

MAY AND CHANDLER STREETS
WORCESTER, MASS. 01602

RABBI JOSEPH KLEIN



RABBI LEIVY SMOLAR

January 16, 1964

Rabbi Jay Kaufman, Vice President
UAHC
838 Fifth Ave.
New York 21, N. Y.

Dear Jay:

I am writing to invite you to contribute an article to the CCAR Journal on the subject of all-day schools in the Reform Movement. At the time of Bi-ennial, you and Alex Schindler were quoted in the New York Times as being in favor of this type of program. To my knowledge, the subject has never been aired in the Journal except in connection with an editorial I wrote some issues back in which I pointed out that although the general position of the Reform Movement has been one of opposition to the all-day school, new voices are being raised within Reform advocating such schools within our Movement.

Sylvan Schwartzman has just sent me an article in which he takes a position of opposition to both the statements you and Alex made and my Editorial Comments.

It would be a real pleasure to publish another article by you especially on a subject that is becoming of increasing interest within our Movement. Let me suggest that the article be about 2500 words in length. If we consider it for publication in the April issue, the deadline for this would have to be no later than February 15. This, of course, might put you under great pressure in which case, perhaps, the best time for publication would be the June issue. The deadline for the June issue is April 1.

With every kind personal wish,

Sincerely,

Rabbi Joseph Klein

JK:es

The Union of American Hebrew Congregations

838 FIFTH AVENUE, NEW YORK 21, N. Y.

April 8, 1964

AIRMAIL

Dr. Edmond Cahn
School of Law
New York University
Washington Square
New York 3, N. Y.

Dear Dr. Cahn:

I have not responded sooner to your letter of February 21, 1964, enclosing a copy of the memorandum on Reform Jewish Day Schools prepared by Professor Greenberger and yourself, because I wanted to give it more than the usual swift treatment one must accord the sizable flow of mail in these days of very heavy correspondence. Please forgive me this long delay.

Let me say in the beginning that I am not personally in favor of Reform Jewish Day Schools. It may well be that as the discussion progresses and, as is inevitably the case when basic propositions are debated in UAHC circles, I may learn more and change my mind. I may not. I am inclined at the moment to think not, but I have seen my views changed before by unfolded facts, so I will not hold such a possibility as beyond reason.

But having said that, I wish to indicate that I do not by any means accept all of the contentions which you advance. Also, I find myself wishing your memorandum had been more temperate, for to my mind it would then have been more in keeping with the realities of the situation.

Most of all, I am quite disturbed by your statement that "our millennial history shows that, again and again, the reasonable and uncommitted mass of the Jewish people have been dragged into conflict and eventual disaster by the passionate action of a few fanatics." I do not know to what episodes in Jewish history you refer, though I have searched my memory for instances.

April 8, 1964

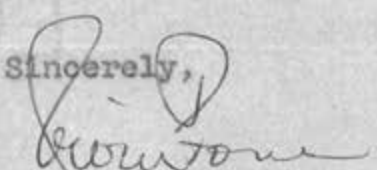
I do not know if you are inferring that Rabbis Kaufman and Schindler are such fanatics or are potentially capable of "relentlessly embroiling our whole people in their acts of violence." I would suspect that you do not, but it would seem so from your paper. Since you say you have been sending your paper to others (and I do not know exactly what is meant by "relatively few" copies) you may be unwittingly and unwillingly doing these two fine rabbis a grave injustice.

I inquired and learned that neither Rabbi Kaufman nor Rabbi Schindler received a copy of your memorandum. Perhaps we should know to whom you and Professor Greenberger sent it so that someone might have an opportunity to point out that any charge of religious fanaticism against these rabbis is unjust and unfortunate. UAHC debates often become exceedingly passionate and sometimes we find it difficult to keep them within the bounds of intense but contained debate. But we do make every effort to do so and I would hope that we can do so in this instance as well.

Since in your letter you said you had received most encouraging statements of unequivocal agreement from rabbis such as Rabbi Solomon Freehof, I am taking the liberty of sending a copy of this letter to Rabbi Freehof whom I know and love. I would cordially invite comments to you and to me from Rabbi Freehof, not on the merits of Reform Jewish Day Schools, about which I have already expressed my personal views, but on the serious question which I have raised in this letter regarding the charges of fanaticism--charges to which I simply cannot believe Rabbi Freehof would subscribe.

With kindest regards, I am

Sincerely,



Irvin Fane

IF:mmh

cc: Rabbi Solomon B. Freehof

bcc: Rabbi Maurice N. Eisendrath
Rabbi Jay Kaufman
Rabbi Alexander M. Schindler

April 13, 1964

Dr. Bernard Lander
Yeshiva University
186th St. & Amsterdam Ave.
New York, New York

Dear Bernie:

The article to which I referred is in the Spring, 1961 Daedalus. In it, Joshua Fishman considers the effect of the day-schools in "Childhood Indoctrination for Minority Group Membership" and finds that the day-school can not point to any signs of "successful biculturalistic retentionism." There are no significant differences, he contends, between adults who have had and those who have not had day school educations. He cites the few studies available to prove his point or, more accurately, deduces this point from the review of the studies.

You seem to feel the opposite is true. If your view is based only on personal observation, then it is high time some studies be undertaken or, if already concluded, then uncovered, which will substantiate your conclusion. I need such data and would be grateful if you could guide me to it.

With warmest regards, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm

MEMORANDUM

Date March 31, 1964From Rabbi Jay KaufmanTo Mr. Irvin FaneCopy for information of bcc: Rabbis Eisendrath- Schindler - Herman

Subject _____

I have just read the statement of Edmond Cahn and Howard Greenberg. I had not read it when I spoke to you on the telephone nor had they done me or Rabbi Schindler the courtesy of sharing it with us, though they have assumedly sent it to many people. I find it to be extremely exaggerated in tone, almost hysterical, and based on assumptions which are extreme. I know that you do not agree that there should be Reform day-schools. Possibly, as the discussion goes on you may change your mind and possibly not. It is a subject with emotional overtones and one wherein decisions will not be made on "the cold facts alone."

I find it difficult to draft suggestions for a reply to this statement because Rabbi Schindler and I are the targets of some rather wild contentions. I will try but am reacting from my own coln of vantage.

Dear Drs. Cahn & Greenberg:

I have not responded to your memorandum on the Reform Jewish Day Schools before this because I wanted an opportunity to ponder the subject for I was eager to give it more than the usual swift treatment one must accord the sizable flow of mail in these days of heavy correspondence.

I find myself wishing your statement had been more moderate for to my mind it would have been more in keeping with the realities of the situation.

I am not personally in favor of Reform Jewish Day Schools. It may well be that as the discussion progresses and, as is inevitably the case when basic propositions are debated in UANC circles, I may learn more and change my mind. I may not. I am inclined at the moment to think not, but I have seen my views changed by the unfolded facts so I will not hold such a possibility as beyond reason.

But after having said that, I wish to indicate that I do not accept the following contentions which you advance:

1/ I do not believe the private school, be it religious or secular, pushes the pupils who attend "into a religious and cultural ghetto." There are innumerable other contacts in the child's life and in adult life. I do not see the children who attend private schools or Catholic parochial schools so completely ghettoized as to make them less American during their childhood or in their adult life.

MEMORANDUM

Date March 31, 1964

From Rabbi Jay Kaufman

To Mr. Irvin Fane

Copy for information of _____

Subject PAGE #2-

2/ I cannot see that a few or many Reform Jewish Day-Schools "would inflict harm on existing public school systems." One cannot assume that because a parent sends his child to a Jewish day school he will side with those who seek to withhold funds from or do injury to the public schools. From my understanding, the majority of parents of children in the day schools are free of any such action or attitude. There are many other Americans, however, who do send their children to the public schools and yet who are guilty of such actions and attitudes. I do not believe that it is fair to assume that parents sending their children to Jewish schools will automatically become antagonists of the public school system.

3/ I believe the same is true of the wall of separation between church and state. Jews will stand firm for the maintenance of that wall. There is too much at stake for us both as Americans and as Jews to permit it to crumble. While a few Jews have advocated federal aid to parochial schools, and some of these are interested in day schools, the overwhelming number of Jews, and included among them, almost without exception, those who send their children to Jewish day schools, will stand firmly for the classic position of separation.

4/ In your last paragraph you mention that "the Jewish people have been dragged into conflict and eventual disaster by the passionate action of a few fanatics." I do not know to what episodes in Jewish history you refer, though I have searched my memory for instances.

I do not know if you are inferring that Rabbis Kaufman and Schindler are such fanatics or are potentially capable of "relentlessly enrolling our whole people in their acts of violence." I would suspect that you do not but it would seem so from your paper. If you have been sending your paper to others, I do not know if I am one of few or of many, you may be unwittingly and unwillingly doing these two rabbis a grave injustice.

I inquired and learned that they had not received a copy of your statement. If you are circulating it, it would seem to me that you owe them the courtesy, since your letter to Rabbi Kaufman was answered promptly and courteously, as was Dr. Greenberg's letter to Rabbi Eisendrath, for I received a copy of it. Perhaps we should know to whom you sent your article so that someone might have an opportunity to point out that any charge of religious fanaticism against these rabbis is unjust and unfortunate. UAHC debates often become exceedingly passionate and sometimes we find it difficult to keep them within the bounds of intense but contained debate. But we do make every effort to do so and I would hope that we can in this instance as well.
With kindest greetings.

Memorandum Re Proposal of Rabbi Jay Kaufman and
Alexander Schindler Favoring Establishment of
Reform Jewish "Day Schools"

At the 1963 UAHC National Convention, Rabbis Kaufman and Schindler advocated the establishment of Reform Jewish day schools. Though making no present budgetary request for the purpose, they advanced the proposal in their official capacities and discussed it as pertinent business of UAHC.

A letter of protest addressed to Rabbi Eisenbraun was referred for answer to Rabbi Kaufman and Schindler. Their reply (a copy of which is appended) shows that they intend to press the proposal.

This memorandum submits that leaders of Reform Judaism should resist the proposal with all possible vigor.

1. The proposal would abandon the basic democratic aspirations of Reform Judaism. We trust it will be agreed that Reform Judaism has always contemplated the full participation of Reform Jews in American life and society. Without prejudice to our own religious and cultural heritage, we have always aspired to share freely in every aspect of the social life of the American people from infancy until death. In leaving the Old World, Jews desired and expected to depart from all physical and social fetters. The trip across the Atlantic was for many of them a supreme act of desegregation. Certainly that was how our Reform ancestors saw it.

Although, of course, this hope has not been fulfilled with perfect completeness, one place where it did become real was the public school. In the public school, pluralism shapes its own unity, the diversified unity that we call "America." In private secular schools also, although religious discrimination may sometimes be met, it has abated greatly during the past generation. Jewish pupils throughout the country have a precious opportunity to mingle in public and private schools with students of other faiths.

The establishment of Reform Jewish day schools would immediately reverse the process in two ways: (a) non-Jewish pupils would not attend such schools; and (b) the very existence of such schools would serve as a pretext for barring Jewish pupils from secular private schools. Thus Reform Jewish children would be pushed back into a religious and cultural ghetto — perhaps an elegant ghetto but a ghetto nonetheless.

2. The proposal would inflict harm on existing public school systems. For a variety of reasons, the American public school structure, which has long been an indispensable unifying force in our democracy, is in serious danger. The threatening factors are well known and need not be elaborated here. Suffice it to say that the establishing of Reform Jewish day schools would augment and intensify conditions that are already disturbing. To draw Reform Jewish children away from the public schools would be most destructive.

In his reply, Rabbi Kaufman makes the point, "Last year, just as an instance, Rabbi Schindler's daughter attended a public school in Newton, Massachusetts and all of the children in her class, barring not even one, were Jewish." We assume that Rabbi Kaufman does not mean to imply that Newton, Massachusetts typifies the United States of America. But even in Newton, no one is trying to drive non-Jewish pupils away by declaring that the schools purvey sectarian Judaism. Residential patterns can be counted on to shift and change in course of time; the commitment of a school to a religious sponsorship makes change impossible.

Public school systems depend largely on the willingness of local taxpayers to support them. In every community we know, Reform Jews have led the fight for better public schools regardless of the fact that some of their own children might be attending private secular schools. But if Reform Jews felt a religious bond to the private schools, we cannot say that their attitude would remain so enlightened.

3. The proposal would immediately lead to undermining the separation between church and state. Obviously, it is delusive to say that the proposal can be kept within modest limits, as Rabbi Kaufman and Schindler have claimed. If the first Reform Jewish school should prove successful, we would soon have a national network of such schools.

It is a clear general truth that the religious sects that have a large number of parochial schools in this country tend to oppose the wall of separation between church and state and the sects that have few or no parochial schools tend to support it. The correlation is obvious. The Roman Catholic Church has the largest system of parochial schools and its position on the subject is well known. The Lutheran Church has the second largest number of such schools, and, despite centuries of opposing anything and everything that Catholics might favor, a large organization of Lutheran Churches recently

declared its desire for intimate "cooperation" between churches and the federal government. Economic interest has banished all other factors and become dominant.

A comparable shift has been under way among prominent Orthodox and Conservative Jews. During recent years the change has assumed drastic proportions. In some instances, the entrenched interest is self-evident, in others indirect or oblique. For example, among educators engaged in preparing prospective teachers for the Jewish day schools, there are a few who already seem willing to disparage the wall of separation.

At present the wall of separation has as its main Jewish defenders the American Jewish Committee, the American Jewish Congress, and the national institutions of Reform Judaism. Any action that created a contrary power-interest and dollar-interest would undermine these defenses. Obviously Rabbis Kaufman and Schindler are not advancing their proposal with such a purpose. But the proposal's effect is unmistakable. Within a very few years, the Reform support for the wall of separation would become as uncertain as that of other sects who have already sacrificed principle to "practicality."

4. American Jews need the constitutional wall of separation not less but more than ever before. Though there are excellent justifications for the constitutional separation of church and state that ought to enlist all Americans, it is evident that Jews need it most. In the first place, Jews are the only American minority who do not have an important foreign power to speak for their rights. (In point of fact, the sole country in which Jews constitute a majority is largely dependent on the Jews of America.) Even the Negroes have the backing of the new states of Africa, Asia, etc. American Jews have no equivalent.

In the second place, the complex diversity of relations between American Jews and the State of Israel invites misunderstandings and inevitable tensions. Without the wall of separation between church and state, incidents like the Suez campaign of 1956 could gravely embarrass the position of American Jews.

In the third place, our millennial history shows that, again and again, the reasonable and uncommitted mass of the Jewish people have been dragged into conflict and eventual disaster by the passionate action of a few fanatics. Jews have been especially vulnerable in this respect. They owe

many a catastrophe to the fanatics who relentlessly embroiled the whole people in their acts of violence.

Nor is this risk a matter of the past that we can afford to forget. Not many years ago, just when the civilized world was horrified by Hitler's burning Jewish books, a fanatical group of Orthodox rabbis ceremoniously banned and burned Professor Mordecai Kaplan's new prayerbook. Only a few weeks ago, some fanatical young Jews from Williamsburg painted swastikas on the Israeli Consulate in New York. Religious fanaticism is one of our chronic problems; we shall always need the wall of separation to prevent it from bringing us to destruction.

For these reasons, it is essential to repudiate this dangerous and regressive proposal,

Respectfully yours,

Edmond Cahn
Howard L. Greenberger

L. H. GRUNEBAUM
11 BRAYTON ROAD
SCARSDALE, N. Y.



December 28, 1963

Dear Rabbi Kaufman:

This is to let you know that I received your detailed letter of the 26th. I have sent a copy to Manheim Shapiro. If our Board of Trustees desires any additional information, I will get in touch with you.

Wishing you a good 1964 I remain,

Sincerely yours,

A handwritten signature in dark ink, appearing to read "L. H. Grunebaum".

In the meantime I want to thank you very much for your letter.

COPY

December 26, 1963

Mr. L. H. Grunbaum
11 Brayton Road
Scarsdale, New York

Dear Mr. Grunbaum:

In reply to your telephone inquiry concerning the statement in the N.Y. Times on day schools within the Reform Movement, the following observations will, I believe, be helpful in reviewing the current status of the subject.

1/ The UAMC is not contemplating the establishment of day schools of any type either within its own framework, as it does teacher training schools, or within any UAMC affiliated congregation.

Rabbi Schindler's statement which was quoted accurately in the Times article makes that clear.

2/ A discussion on day-schools with a Reform orientation occurred at a conference of the New England Council of the UAMC. There the form of education discussed would be more aptly designated as "preparatory schools." One of the delegates pointed out that forty percent of the high school age students in his congregation attend such private prep schools but most of them are sectarian religious schools which teach Christianity as part of the curriculum. The discussion considered the possibility of having a "prep school" with a Jewish orientation rather than Christian for New England youth and a Reform orientation rather than Conservative or Orthodox as the elementary day schools have.

The rabbis of New England reported having been approached by members of their congregations disturbed that their children attending New England "prep schools" had been exposed to an intense Christian experience. The rabbis visited with a committee of the headmasters of these schools and were told "our catalog notes that we are a Christian sponsored school. Surely the parents of Jewish children are aware of this and they have no right to expect us to meet their specific religious needs. As a matter of fact, we recognize their presence in our midst as a unique opportunity to bring the message of Christianity to our Jewish brothers."

3/ The present status of the day school resolution submitted to the 47th Biennial of the UANC by Congregation B'nai Israel of Bridgeport, Connecticut, which incidentally was a resolution requesting that the UANC not involve itself in the creation of day schools, is to have the subject studied by the Commission on Jewish Religious Education and when ready to report back to the Biennial. Any such report will be shared with congregations prior to the next Biennial.

There is much confusion as to what constitutes a day school. Is a "prep school" a day school? Many congregations have nursery schools and some have included the kindergarten grade as well. In areas where there is overcrowding, if the congregation added the first grade alone to the nursery school and kindergarten, would that be a day school? If a congregation on its own initiative and utilizing its own resources established a "prep school" or first grade addition to its nursery school, should the UANC Department of Education be enjoined from providing counsel, if requested? These are some of the matters to be explored and others will arise when the Commission's study comes upon other as yet unrecognized problem areas.

4/ Another consideration to be explored is that of the day schools presently educating Jewish children. A few of them are sponsored officially by the Conservative Movement. There are some under the auspices of the extreme Orthodox wing which are removed from the central stream of organized Jewish life.

The overwhelming majority of the day schools in the United States are not under the auspices of any organized group but are completely private institutions supported by the parents of the children who attend. While they are Orthodox in orientation - modern American Orthodox - they receive no subsidies from any organized religious body. The children who attend are estimated to be approximately fifty percent Orthodox in their home traditions and fifty percent of them come from non-Orthodox homes, even non-religious homes, whose parents wish to have the children receive an intensive Jewish education, more intensive than is available at any congregational school or Talmud Torah. These day schools provide the child with the complete public school curriculum and use the public school text books. The child learns exactly the same material that his peer in public school does but, in addition, by remaining in school for additional hours receives a background in Jewish history, Bible, Mishnah and Talmud, Hebrew and Jewish ritual.

The question before the organized Jewish community now is whether these schools should receive Jewish community support. The community Talmud Torah which is an after-school, five day a week institution, does receive grants from the local welfare fund. Shall the day school?

Those who respond negatively to the question contend that the great American institution of the public school is undermined by a multiplicity of private schools, that barriers between ethnic and religious groups are removed when children are in the same classes and participate in the same learning processes in the public school. Any private school that stresses and creates visible differences, whether it be the Catholic parochial school, the Lutheran or other Protestant denominational school, or any type of Jewish oriented day school, segregates children, creates a social and psychological ghetto and should be opposed.

Mr. L. H. Grunebaum
December 26, 1963
Page -3-

Those who believe the day school should receive support from the Jewish community (there is no question here about government support, this is almost universally rejected in the Jewish community because of violation of the principle of separation of church and state) contend that the day school is intended for a very small percentage of the Jewish community and will not make a perceptible difference in the proportion of Jewish children attending the public school. If the Jewish community is to produce rabbis for all three branches, professional educators, informed teachers and lay leaders, it must have the day school process. With the tragic extermination of the Eastern European reservoir of Jewish knowledge, there is no place for the Jewish community to acquire its scholars and educators except to produce its own. Neither the congregational school nor the Talmud Torah can create informed American Jews able to handle our sacred texts in the original, able to form a bridge with the Jewish communities of Israel and the rest of the Diaspora.

5/ Rabbi Schindler and I were interviewed by the reporter of the New York Times. We answered his questions in accord with our own views. He recorded them faithfully. As a skilled reporter, he provided his readers with background information. This data and the headlines to the article offered views that were his.

If there is further information which would help you and your fellow congregants in gaining a background of information upon which to make any required judgments, I will be happy to provide it for you.

You may wish to share this with Mr. Manheim Shapiro of the American Jewish Committee staff for he seemed, according to our conversation on the telephone, to be under the impression, and indicated as much to you and some of your fellow Board members, that the UJHC was now establishing day schools. I am certain he would want to have an accurate view of the situation. The headlines on the article could have been misleading.

With kindest greetings, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm
encl.

cc: Rabbi Lawrence W. Schwartz
Rabbi Richard Sternberger

bcc: Rabbis Eisendrath, Schindler,
Brickner & Herman
Mr. Vorspan

February 27, 1964

Mr. Samuel Kaufman
Oliver Building
Pittsburgh, Pennsylvania

Dear Mr. Kaufman:

I am grateful for your carefully considered letter on the subject of day schools for the Reform Movement. Your thoughts are cogent and will strike a responsive chord among many. It is well that you write and help in the exploration of the subject for it is one winning increased attention and must have a full and thoughtful airing. The Commission on Religious Education will be studying the subject during the next two year period and will probably report its findings to the next Biennial. Therefore statements such as yours are helpful to all who are concerned with the issue.

I have, as you requested, turned over the copy of your letter to Rabbi Kaufman. He informs me that he has been invited to explore the issue in one of the forthcoming editions of the CCAR Journal. This will be of interest to you for it will provide you with a more extensive exploration of the thinking of one who is avid in his pursuit of a more intensive education for the youth of our Reform Movement and who believes that the day school is one such channel that should be explored. I am certain that Rabbi Freshof will be happy to share the article with you when it is published in the spring.

I want to share one thought of my own with you lest some misunderstanding gain currency and cast a less than clear light on the discussion. I have heard statements which intimate, though none such appears in your letter, that the UAMC might proceed or that Rabbi Kaufman or Rabbi Schindler might press forward in the direction of supporting Reform day schools. Such is not the case.

We are engaged in a typical UAMC exploration of a critical issue. In the give and take of such an exploration, with the welfare of the Reform Movement as the basic consideration, there are varying points of view. On most issues we find ourselves, as Reform Jews, in agreement. On some vital issues we disagree and a stimulating and highly illuminating national debate usually follows. In such instances, congregational leaders as well as officers and Board members and the staff of the UAMC offer frequently divergent points of view and we welcome them.

Mr. Samuel Kaufman
February 27, 1964
Page -2-

While we cherish unity, we know better in so broad and diverse a Movement as ours than to expect unanimity.

Eventually the great issues come before the Biennial and after intense debate, a decision is reached by the vast assemblage of delegates. Once a policy is thus established, we of the UAHC administration are bound by that policy and adhere to it.

Over the years every one of us deeply involved in the national affairs of our Reform Movement have won and lost in these great debates. The phrase that has become current in reference to our varied advocacies is "no one wins them all."

You and Dr. Cahn and Mr. Greenberg and many others are now writing and thinking and stating your point of view even as Rabbi Kaufman and Rabbi Schindler and many others will their point of view. Once the issue is joined all of us will proceed in accordance with the Biennial's decision. It is for this reason that the UAHC Biennial is so serious and respected a forum and attracts so large a number of our key and concerned congregational leaders.

Perhaps this statement is gratuitous but I am eager to set at ease the fears of some not aware of the UAHC's traditional approach to and resolution of differences of opinion within our ranks on policies and procedures deeply affecting the course of our UAHC.

I am grateful to you for writing to me as you have. Please continue to do so when you feel deeply on an issue for your counsel is respected and much appreciated.

With kindest greetings, I am

Sincerely yours,

Maurice H. Eisendrath

MNE/ejm

cc: Dr. Edmond Cahn
Mr. Howard Greenberg
Dr. Solomon B. Freehof

bcc: Mr. Irvin Fane
Rabbi Alexander M. Schindler
Rabbi Erwin L. Herman (with suggestion to share with Reg. & Sr. Staff)

LAW OFFICE
OF
KAUFMAN & KAUFMAN
OLIVER BUILDING
PITTSBURGH, PA.

SAMUEL KAUFMAN
GERALD KAUFMAN
SHOLOM D. COMAY

February 12, 1964

Dr. Maurice N. Eisendrath
Union of American Hebrew Congregations
Cincinnati, Ohio

Dear Dr. Eisendrath:

My former associate, Howard L. Greenberger, now of the Law School Faculty of New York University, has sent me a copy of a letter received by Dr. Edmond Cahn from Rabbi Jay Kaufman amplifying his and Rabbi Alexander Schindler's views in favor of private Reform Jewish All Day Schools.

I note that Rabbis Kaufman and Schindler "do not envisage a chain of parochial schools established by the UAHC, or even its sponsorship of a single such school". They rather hope that private individuals would sponsor private schools, with a Jewish religious program which is Reform rather than Orthodox in its approach.

I also note your own remarks on Excellence Through Learning, and Dr. Glueck's call for an Educated Elite as reported in American Judaism, as well as the report that Rabbi Schindler, as Director of the Commission on Jewish Education, analyzed the educational needs of the post-confirmand at the NATE conference in December.

While the views of Rabbis Kaufman and Schindler may not necessarily reflect any approved policy of UAHC, their respective positions of leadership may well involve UAHC in support of their movement favoring "private schools which will offer a fully integrated program of general and Reform Jewish religious instruction."

Rabbi Kaufman writes that he and Rabbi Schindler "envisage a (privately sponsored) Jewish Preparatory School not for the many but for the few, for those who desire an intensive Jewish education and on whose leadership the Jewish community of the future will have to rely." He also writes that they "feel that the knowledgeable leadership required by the American Jewish community can only be prepared if sufficient time is allocated to secondary Jewish education". Are the Rabbis thus also implying that sufficient time can only be allocated to secondary Jewish

Dr. Maurice N. Eisendrath

February 12, 1964

education in private prep schools with a religious program? If they are, I respectfully disagree. Although it may be more difficult and involve greater discipline on the part of the parents as well as the children, in my opinion attendance at a non-religious public or private all day school does not necessarily preclude sufficient time for a strong program of religious instruction at a part time religious school, for "the few".

Are we to assume by their passing reference to Christian sponsored private schools which produced "not a few of America's leaders", in juxtaposition with their assertion that the vast majority of private schools "offer a strong program of religious instruction", that Rabbis Schindler and Kaufman believe that graduates of prep schools with a religious program--whether Catholic or Jewish and whether Reform or Orthodox--have leadership qualities superior to graduates of prep schools without religious programs? If so, I consider their view at least debatable.

Rabbis Kaufman and Schindler also feel that parents who desire their children to possess a fuller Jewish education than offered in a part time school should have an opportunity to do so, noting that "even now a surprising number of Reform Jews send their children to Orthodox day schools".

While I recognize that there is a great need for knowledgeable leadership in the American Jewish community and I believe that all of us share the responsibility for developing this leadership, I also believe it would be shortsighted for UAHC to encourage the establishment of Jewish all day schools.

Reform Judaism had best survive and thrive without parochial schools, for self-evident reasons best understood by Reform Jews. In my opinion, other ways must be found to develop leadership, both lay and professional.

For example, if instead of favoring the establishment of Jewish all day schools, Rabbis Kaufman and Schindler were to encourage the Reform Congregations to offer "the few" a more intensive Jewish education on a part time basis six or seven days a week, the needs of "the few" and their parents might well be met. I say this without any knowledge of what efforts have been made along these lines in the past. Regardless, it would seem worth trying. There would probably continue to be a residual number who prefer the Orthodox day schools for their children, but my own impression is that they should not be the concern of the Reform Congregations. Many of them can be expected to graduate to Reform, as in the past.

Dr. Maurice N. Eisendrath

February 12, 1964

At the same time, the part time program could reasonably be expected, in my opinion, to have a wider appeal, attracting interested children of given aptitude whose parents would be opposed to an all day school

Will you please hand the enclosed copy of this letter to Rabbi Kaufman. I am also sending a copy to Dr. Freehof whom I am asking for guidance in this matter.

With best wishes,

Sincerely,

A handwritten signature in cursive script, appearing to read "James Kaufman".

SK:BP
Enc.

DOCUMENTATION
INCORPORATED

4833 RUGBY AVENUE
BETHESDA 14, MARYLAND
301 • 656-9500

Mortimer Taube
Chairman of the Board

December 30, 1963

Rabbi Jay Kaufman
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, New York


Dear Rabbi Kaufman:

I regret that your letter of December 18 reinforces rather than allays the fears which prompted my telegram of November 17.

I am sure that I did not misunderstand the statement in the Times. As a matter of fact, I thought it expressed the same position you outlined in your letter. If you had read my telegram carefully, you would have noted that I, too, made a distinction between parochial schools sponsored by the Union, and secular day schools supported directly by individual Jews. Although I am not in favor of parochial schools supported by the Union, I would regard such schools as wholly within the American tradition and similar to other private schools sponsored by American religious groups. On the other hand, I would regard secular day schools as thoroughly un-American and part of the movement towards self-ghettoization. It is just because rabbis like yourself seem to have so little faith in the power of the religion you are supposed to preach that you feel it must be shored up with separatism in education and other activities.

Let us face the hard fact of our disagreement with mutual respect for opposing positions. I urge you not to attempt again the mollification which is so apparent in your first paragraph.

Faithfully yours,



MT:pt

CC: Rabbi Maurice N. Eisendrath
Rabbi Eugene J. Lipman

December 18, 1963

Mr. Mortimer Taube
6820 Meadow Lane
Chevy Chase 15, Maryland

Dear Mr. Taube:

Rabbi Eisendrath was kind enough to share with me and with Rabbi Schindler your telegram of November 17th, in which you take strong objection to our statement on Day Schools as reported in the New York Times. Needless to say, we are unhappy that we have incurred your displeasure. But we attribute your reaction at least in part to a casual reading of the Times article, to an emphasis and concentration on the journalist's interpolation rather than to our own statements; and we are hopeful that a knowledge of our real views, far from incurring your displeasure, may actually gain your approbation.

Let me say at once that we do not envisage a chain of parochial schools established by the UAHC, or even its sponsorship of a single such school. We favor the establishment of private schools sponsored by individuals and not an organization which will offer a fully integrated program of general and Reform Jewish religious instruction. Rabbi Schindler's statement, quoted fully in the New York Times, is quite specific on that point: "Rabbi Schindler stated that the movement was not contemplating the sponsorship of a Day Schools System, adding that 'no budgetary request will be made.' However, he expressed the hope that a number of private individuals would sponsor such an All Day School and give it a Jewish religious program which is Reform rather than Orthodox in its approach.

We favor the establishment of such a school because we feel that parents who desire their children to possess a fuller Jewish education than that offered in a part-time school should have an opportunity to do so (even now a surprising number of Reform Jews send their children to Orthodox Day Schools), and because we feel that the knowledgeable leadership required by the American Jewish community can only be prepared if sufficient time is allocated to secondary Jewish education.

Mr. Mortimer Taube
December 18, 1963
Page -2-

So many of our finest private schools such as Groton, Exeter, St. Marks, Deerfield, and that entire group of private schools sponsored by the Society of Friends, schools which marginally noted produced not a few of America's leaders in science, industry, and art, and even some of our Presidents, are sponsored by vital American religions. The vast majority of American private schools are denomination sponsored and offer a strong program of religious instruction supplementing the regular curriculum. At a recent meeting of Headmasters of New England private schools, a delegation of Reform rabbis was told "our catalog notes that we are a Christian-sponsored school. Surely the parents of Jewish children are aware of this and they have no right to expect us to meet their specific religious needs. As a matter of fact, we recognize their presence in our midst as a unique opportunity to bring the message of Christianity to our Jewish brothers."

Granted the desirability that in some part of his schooling the Jewish child ought to be brought into contact with children of different races or religions. That is why we view our Day Schools as encompassing the college preparatory years, only hopeful that in the primary years and in college such broader exposition would be afforded. With all that, we are not entirely certain that the American public school system does actually afford such opportunity for integration, especially in the primary and secondary schools. Public schools are neighborhood affairs and neighborhoods are not generally heterogenous in make-up. Last year, just as an instance, Rabbi Schindler's daughter attended a public school in Newton, Massachusetts and all of the children in her class, barring not even one, were Jewish.

Again, let me say that our faith in the American public school system remains undiminished. We envisage a Jewish Preparatory School not for the many but for the few, for those who desire an intensive Jewish education and for whose leadership the Jewish community of the future will have to rely.

I hope these lines give you a fuller understanding of our position.

With kindest greetings, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejn
cc: Rabbi Maurice N. Eisendrath

December 17, 1963

Mr. Mortimer Taube
6820 Meadow Lane
Chevy Chase 15, Maryland

Dear Mr. Taube:

I am replying to your telegram sent during the UAHC Biennial Assembly expressing your strong sense of disagreement with the statement that appeared in the New York Times concerning Jewish day schools. I hope you will excuse the delay in this response but we have been working steadily on the great sea of mail that piled up during the Biennial, mail that concerned so many facets of the Biennial program and the news stories that emanated from it.

I thought it wisest that Rabbi Kaufman and Rabbi Schindler, whose names are mentioned in the story, write to you, giving the fuller background to their expressions. As they will explain, their remarks came as a reply to questions posed by the New York Times reporter in an interview and were not made on the Biennial floor. The subject of day schools did come to the floor but with the concurrence of all the delegates was sent to the Commission on Jewish Education for detailed study and a subsequent report.

You will be hearing from one of the two abovementioned rabbis in a day or two.

With kindest greetings, I am

Cordially yours,

Maurice N. Eisendrath

MNE/ejm

CLASS OF SERVICE

This is a fast message unless its deferred character is indicated by the proper symbol.

WESTERN UNION
TELEGRAM

W. P. MARSHALL, PRESIDENT

SYMBOLS

DL=Day Letter

NL=Night Letter

LT=International
Letter Telegram

SF-1207 (4-60)

The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt is LOCAL TIME at point of destination

LLA49 2 1103P CST NOV 17 63 CTA807 PA368

P WA368 NL PD TDW CHEVY CHASE MD 17

1963 NOV 17 PM 11:20

RABBI MAURICE EISENDRATH

CONVENTION OF UAHC HILTON HOTEL CHGO

THE STATEMENTS BY RABBIS KAUFMAN AND SCHINLER ON JEWISH DAY SCHOOLS AS REPORTED IN THE NEW YORK TIMES TODAY REPRESENTS THE NADIR OF REFORM JUDAISM AS A VITAL RELIGION IN AMERICA,. PAROCHIAL RELIGIOUS SCHOOLS MAY HAVE SOME JUSTIFICATION HOWEVER SLIGHT BUT FOR RABBIS TO ADVOCATE SECULAR DAY SCHOOLS DEMONSTRATES THEIR BANKRUPTCY AS RELIGIOUS LEADERS WILL IT BE NECESSARY TO CREATE A NEW CORPORATE VOICE OUTSIDE OF THE UAHC TO FIGHT SECULARIST TENDENCIES IN REFORM JUDAISM AND TO PROVIDE A RALLYING GROUND FOR RELIGIOUS JEWS WHO FIND BOTH SECULARISM AND RITUALISTIC ORTHODOXY SPIRITUALLY OTIOSE? I BEG YOU TO TAKE A STAND ON THIS QUESTION

MORTIMER TAUBE CHEVY CHASE MD. 15

Sinai

6820 Meadow Lane

December 17, 1963

Mr. Mortimer Taube
6820 Meadow Lane
Chevy Chase 15, Maryland

Dear Mr. Taube:

I am replying to your telegram sent during the UAHC Biennial Assembly expressing your strong sense of disagreement with the statement that appeared in the New York Times concerning Jewish day schools. I hope you will excuse the delay in this response but we have been working steadily on the great sea of mail that piled up during the Biennial, mail that concerned so many facets of the Biennial program and the news stories that emanated from it.

I thought it wisest that Rabbi Kaufman and Rabbi Schindler, whose names are mentioned in the story, write to you, giving the fuller background to their expressions. As they will explain, their remarks came as a reply to questions posed by the New York Times reporter in an interview and were not made on the Biennial floor. The subject of day schools did come to the floor but with the concurrence of all the delegates was sent to the Commission on Jewish Education for detailed study and a subsequent report.

You will be hearing from one of the two abovementioned rabbis in a day or two.

With kindest greetings, I am

Cordially yours,

Maurice N. Eisendrath

MNE/ejm

December 17, 1963

Mr. Mortimer Taube
6820 Meadow Lane
Chevy Chase 15, Maryland

Dear Mr. Taube:

I am replying to your telegram sent during the UAHC Biennial Assembly expressing your strong sense of disagreement with the statement that appeared in the New York Times concerning Jewish day schools. I hope you will excuse the delay in this response but we have been working steadily on the great sea of mail that piled up during the Biennial, mail that concerned so many facets of the Biennial program and the news stories that emanated from it.

I thought it wisest that Rabbi Kaufman and Rabbi Schindler, whose names are mentioned in the story, write to you, giving the fuller background to their expressions. As they will explain, their remarks came as a reply to questions posed by the New York Times reporter in an interview and were not made on the Biennial floor. The subject of day schools did come to the floor but with the concurrence of all the delegates was sent to the Commission on Jewish Education for detailed study and a subsequent report.

You will be hearing from one of the two abovementioned rabbis in a day or two.

With kindest greetings, I am

Cordially yours,

Maurice N. Eisendrath

MNE/ejm

Dr. Edmond Cahn
New York University
School of Law
Washington Square
New York, N. Y.

Dear Dr. Cahn,

Dr. Eisendrath was kind enough to share with me and with Rabbi Schindler your letter of November 18, in which you take strong objection to our statement on Day Schools as reported in the New York Times. Needless to say, we are exceedingly unhappy to have incurred the displeasure of someone we hold in high esteem. But we attribute your reaction at least in part to a casual reading of the Times article, to an emphasis and concentration on the journal's interpolation rather than to our own statements; and we are hopeful that a knowledge of our real views, far from incurring your displeasure, may actually gain your approbation.

Let me say at once that we do not envisage a chain of parochial schools established by the Union, or even its sponsorship of a single such school. We favor the establishment of ~~a~~ private schools sponsored by individuals and not an organization which will offer a fully integrated program of general and Reform Jewish religious instruction. Rabbi Schindler's statement, quoted fully in the New York Times, is quite specific on this point: "Rabbi Schindler stated that the movement was not contemplating the sponsorship of a Day School System, adding that 'no budgetary request will be made.' However, he expressed the hope that a number of private individuals would sponsor such an All Day School and give it a Jewish religious program which is Reform rather than Orthodox in its approach."

We favor the establishment of such a school because we feel that parents who desire their children to possess a fuller Jewish education than that offered in a part-time school should have an opportunity to do so (even now a surprising number of Reform Jews send their children to Orthodox Day Schools), and because we feel that the knowledgeable leadership required by the American Jewish community can only be prepared if sufficient time is allocated to secondary Jewish education.

Is the desire to establish such a school really un-American and the "despair of the basic American promise"? We think not! Surely the American ideal does not insist on the government's monopoly of the right to educate the child. So long as the child's education includes whatever instruction is necessary to inspire a commitment to American ideals and institutions it may be given under private as well as public auspices, whether religious or secular.

Were private schools really to be un-American, we would have to close the Grotons, the Exeters, the St. Marks, the Deerfields, and that entire group of private schools sponsored by the Society of Friends, schools which largely noted produced a preponderance of America's leaders in science, industry, and art, and even some of our Presidents. The vast majority of American private schools are denominational ~~not a few~~ sponsored and offer a strong program of religious instruction supplementing the regular curriculum. At a recent meeting of Headmasters of New England private schools, a delegation of Reform rabbis was told "our catalog notes that we are a Christian-sponsored school. Surely the parents of Jewish children are aware of this and they have no right to expect us to meet their specific religious needs. As a matter of fact, we recognize their presence in our midst as a unique opportunity to bring the message of Christianity to our Jewish brothers."

ought to
 Granted the desirability that in some part of his schooling the Jewish child be brought into contact with children of different races or religions. That is why we view our Day School as encompassing the college preparatory years, only hopeful that in the primary years and in college such broader exposition would be afforded. With all that, we are not entirely certain that the American public school system does actually afford such opportunity for integration, especially in the primary and secondary schools. Public schools are neighborhood affairs and neighborhoods are not generally heterogenous in make up. Last year, just as an instance, Rabbi Schindler's daughter attended a public school in Newton, and all of the children in her class, barring not even one, were Jewish.

Inserts
 (A)
 I hope these lines give you a fuller understanding of our position. Certainly we would welcome your reaction and your counsel.

Cordially,

A - Again, let me say that our faith in the American public school system remains undiminished. We envisage a Jewish Preparatory School not for the many but for the few, for those who desire an intensive Jewish education + on whose leadership the Jewish community of the future will have to rely.

MEMORANDUM

Date December 17, 1963

From Rabbi Alexander M. Schindler

To Rabbi Jay Kaufman

Copy for information of _____

Subject _____

The enclosed draft is in response to Edmond Cahn's letter. I think that Mortimer Taube can be sent substantially the same letter except ^{only} the opening and closing paragraphs. Judging by his telegram alone I would not off-hand consider myself as "holding him in high esteem" nor would I care to enter into ~~a~~ further dialog with him.

*All changes to
will have to
made in Taube
letter - and
in his telegram.*

Circular filed _____

Date Returned _____

Please return to signer of Memorandum when above has been attended to.

January 24, 1964

Mr. Maurice Bernstein
Director of Community Planning
CJFVF
729 Seventh Avenue
New York, New York 10019

Dear Mr. Bernstein:

The statement in The New York Times was the result of an interview and there is no statement or text beyond that which appeared. We may have said other things which did not find their way into print, but I do not recall them at this time.

The day school issue is of many parts. We are undertaking a study and will report back to the Biennial. One of the issues is that of community support, such as is accorded the Talmud Torah. Welfare Funds making allocations to the latter, as you so well know, will usually refuse to help day schools.

Another issue is whether the UAHF should sponsor day schools, or short of that encourage and assist our congregations to do so under their own auspices. The definition of the day school will play a role in the outcome of any determination. If they are prep schools for high school children, such as those attended by a host of our own youngsters, even though they may be church oriented and supported, would they draw less opposition than the elementary school such as characterizes the Orthodox effort. I believe our people will oppose any kind of day school at this time but some of us who believe in the absolute necessity of Reform Jewish "prep schools" will seek to convince them otherwise over the years. Will we succeed? We never thought social action would have its present receptivity. The day school issue will be more difficult and the outcome is not easy to predict.

With kindest greetings, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm

bcc: Rabbi Alexander M. Schindler



COUNCIL OF JEWISH FEDERATIONS AND WELFARE FUNDS, INC.

NATIONAL OFFICE: 729 SEVENTH AVENUE, NEW YORK, NEW YORK 10019

TELEPHONE: AREA CODE 212, PLAZA 7-5450



January 15, 1964

Rabbi Jay Kaufman
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York

Dear Rabbi Kaufman:

The New York Times on November 17, 1963 carried a story to the effect that you had spoken in favor of the All-Day School as a Jewish educational program.

I wonder if it would be possible for us to have a copy of the statement which produced that news item or any reports describing the position of the Union of American Hebrew Congregations on such programs?

We will be very grateful.

Cordially,

MAURICE BERNSTEIN
Director of Community Planning

MB:mc

Hebrew Union College-Jewish Institute of Religion

UNDER THE PATRONAGE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

CINCINNATI
NEW YORK
LOS ANGELES

CLIFTON AVENUE · CINCINNATI 20, OHIO

Department of Jewish Religious Education

RABBI SYLVAN D. SCHWARTZMAN, Ph.D., *Professor*

December 19, 1963



Rabbi Jay Kaufman
U.A.H.C.
838 Fifth Avenue
New York 21, New York

Dear Jay:

Thank you so very much for your prompt helpfulness. I certainly appreciate your securing the information for me, and I am very grateful.

Hope everything is going well with you and the family. All of us here send our warm regards.

Yours,

A handwritten signature in dark ink, appearing to read "Sylvan".

Rabbi Sylvan D. Schwartzman

SDS:jls

(dictated by Rabbi Schwartzman but not signed by him)

December 17, 1963

Rabbi Sylvan D. Schwartzman
HUC-JIR
Clifton Avenue
Cincinnati 20, Ohio

Dear Sylvan:

I have your letter of December 10th noting that you are currently working on an article for the CCAR Journal dealing with the matter of Reform day schools. Be assured I will be delighted to provide any assistance I can in this connection.

Per your request, I enclose a copy of Rabbi Eisendrath's "State of Our Union" address. I have also enclosed a copy of the Day School Resolution submitted by Congregation B'nai Israel of Bridgeport (#XXV) and the Resolution which was passed by the Biennial in Chicago (#XXV a) as it came out of the Biennial Resolutions Committee.

As regards the resolution of the New England Reform Rabbinat on this subject, I don't have a copy but I understand it was passed unanimously by the New England Region of the CCAR. Ken Stein is the secretary of that group and I am sure you will be able to obtain detailed information by writing directly to him.

So far as my memory serves me, there was never any article on day schools in American Judaism. I did, however, check with the editor and was advised that my recollection in this instance is correct.

I hope the material I am able to provide will be of assistance.

With warmest regards, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm
encl.

Hebrew Union College-Jewish Institute of Religion

UNDER THE PATRONAGE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

CINCINNATI
NEW YORK
LOS ANGELES

CLIFTON AVENUE · CINCINNATI 20, OHIO
Department of Jewish Religious Education
RABBI SYLVAN D. SCHWARTZMAN, Ph.D., Professor

December 10, 1963



Rabbi Jay Kaufman
U.A.H.C.
838 Fifth Avenue
New York 21, New York

Dear Jay:

I am presently working on an article for the CCAR Journal dealing with the subject of the Reform all-day school, and I am in need of certain information. I would appreciate it very much if you would kindly have your office obtain for me the following:

- (1) The statement by Dr. Eisendrath to his Board regarding the proposal to make a study of day schools as they might effect Reform Jewish education;
- ✓(2) A copy of the resolution in favor of day schools adopted by the New England Reform rabbinate, together with a list of the names of those who voted in favor, and any who may have abstained or voted in the negative;
- ✓(3) A copy of the resolution on Reform day schools that was introduced at the recent Chicago Biennial and the decision that was rendered;
- ✓(4) A copy of Dr. Eisendrath's "State of the Union" address at the recent Chicago Biennial.

Also, if any material on the Reform day school appeared in American Judaism (I don't happen to recall it), I would also be very grateful to you for a copy.

I will warmly appreciate your helpfulness. With all good wishes and best regards, I remain

Yours,

A handwritten signature in dark ink, appearing to read "Sylvan", written over a horizontal line.

Rabbi Sylvan D. Schwartzman

MEMORANDUM

Date December 18, 1963From Rabbi Jay KaufmanTo Rabbi Alexander M. Schindler

Copy for information of _____

Subject _____

Your letter to Cahn was excellent.

I am meeting with a chap who wants to establish a Reform-Conservative Day School in Philadelphia - Herzl Fishman, I'll report to you.

December 6, 1963

Mr. Julius Schatz
American Jewish Congress
15 East 84th Street
New York 28, New York

Dear Julie:

The statement in The Times was the result of an interview and there is no statement or text beyond that which appeared. We may have said other things which did not find their way into print, but I do not recall them at this time.

The day-school issue is of many parts. We are undertaking a study and will report back to the Biennial. One of the issues is that of community support, such as is accorded the Talmud Torah. Welfare Funds making allocations to the latter will usually refuse to help day-schools. Another issue is whether the UAHC should sponsor day-schools, or short of that encourage and assist our congregations to do so under their own auspices. The definition of the day-school will play a role in the outcome of any determination. If they are prep schools for high school children, such as those attended by hosts of our own youngsters, even though they may be church oriented and supported, would they draw less opposition than the elementary school such as characterizes the Orthodox effort. I believe our people will oppose any kind of day-school at this time but some of us who believe in their absolute necessity will seek to convince them otherwise over the years. Will we succeed? We never thought social action would have its present receptivity. The day-school issue will be more difficult and the outcome is not easy to predict.

With warmest regards, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm

AMERICAN JEWISH CONGRESS



STEPHEN WISE CONGRESS HOUSE • 15 EAST 84TH STREET • NEW YORK 28, N. Y. • TRAFALGAR 9-4500

November 20, 1963

Dr. Jay Kaufman, Vice President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York

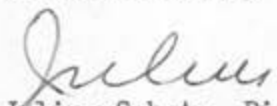
Dear Jay:

Of course I was surprised and interested to read the New York Times report about the changing position of UAHC on the Day School. I am anxious to receive a copy of the full text of your statement and any resource and related material that may be available.

As a matter of fact, I am facing the same dilemma within the American Jewish Congress where there are pressures on both sides.

Thank you. With appreciation and with warmest regards, I am

Cordially yours,


Julius Schatz, Director
Community Services

JS/mj

NATIONAL OFFICERS

JOACHIM PRINZ, President

SHAD POLIER, Chairman Governing Council

JULIAN FREEMAN, Co-Chairman Governing Council

SOLOMON N. PETCHERS, Treasurer

JACOB LEICHTMAN, Co-Treasurer

THEODORE J. KOLISH, Secretary

WILL MASLOW, Executive Director

Vice-Presidents:

FRANK ABRAMS, New York

PAUL G. ANNES, Chicago

WILLIAM S. COHEN, St. Louis

MAX DOFT, New York

MAX A. KOPSTEIN, Chicago

LEON KRONISH, Miami Beach

STANLEY H. LOWELL, New York

HOWARD M. METZENBAUM, Cleveland

I. H. PRINZMETAL, Beverly Hills

THELMA RICHMAN, Philadelphia

IRVING ROSENBLATT, JR., San Francisco

HARRY E. SCHACTER, New York

HOWARD M. SQUADRON, New York

GUS J. SOLOMON, Portland

LILLIAN STEINBERG, New York

SIDNEY STONEMAN, Boston

ADRIAN UNGER, New Jersey

Honorary President

ISRAEL GOLDSTEIN, Jerusalem

Honorary Vice-Presidents:

SIGMUND W. DAVID, Chicago

SIDNEY HOLLANDER, Baltimore

HORACE M. KALLEN, New York

JAMES N. ROSENBERG, New York

ISIDOR TEITELBAUM, New York

RABBI BALFOUR BRICKNER

From the Desk of:

Jay -

Thankx for letting
me read this - it is a
beautiful response

B

15/1/13

*May I thought you
might be interested
Acy*

C O P Y



August 9, 1963

Rabbi Sanford M. Shapero
Congregation B'nai Israel
2710 Park Avenue
Bridgeport, Conn.

Dear Sandy,

I just received the report of the UAHC Interim Advisory Resolutions Committee and first on my pile is the resolution offered by Bridgeport expressing its unalterable opposition to the institution of Day Schools in the Reform Movement. I can't help but react to it and to express my disappointment in it, for several reasons: Imprimis, I believe that had your Congregation been given an opportunity to hear a proponent of the Day School program before passing on this resolution, I doubt very much whether it would have passed - certainly not in the form in which it is offered and secondly, I am opposed, on general principle, to negative resolutions when no positive resolution has been offered or is in the process of being offered. You are using up your ammunition before you see your enemy's form and you serve his cause in the process. (As a veteran of the army, I expect such military inefficiency from an ex-sailor).

Let me react to the various paragraphs of your resolution one by one:

Paragraph #1. - The second verse implies that Reform Judaism stands alone in striving to develop a Jewish commitment which will enable "the American Jew to fulfill his God-given mission among all his fellow citizens." Needless to say, we are not alone in such a quest and to say so is a gratuitous slur on the aspirations and achievements of our Orthodox and Conservative brethren.

Paragraph 2. - The implication that the Day School aims to "divorce the Jew from involvement of the wider community" is unwarranted. Quite the contrary is true. There is not a shred of evidence to show that graduates of private schools are less willing servants of the general community than are graduates of public schools. Private schools emphasizing a religious program seek to achieve integration in a pluralistic society without sacrificing the particularistic strain. Presumably, the American system demands no such sacrifice.

Rabbi Sanford M. Shapero

August 9, 1963

- 2 -

Paragraph #3. - I am all for utilizing the "free time" which your Congregation says is available for the purposes of Jewish education, but now - honestly, Sandy, what free time? Haven't you ever heard of ballet classes and piano lessons and football practice? And are our congregants willing to give the little time that is available? Have you ever tried switching the one day religious school program to a three day religious school program and met the enthusiastic consent of the majority of your congregants? I agree, of course, that our summer time, all available time, in fact, should be used ever-increasingly to serve the purposes of more intensive Jewish education.

Paragraph #4. - This is one whopper of a sentence; it is so all-encompassing, in fact, that it is practically meaningless. The adult Jew living in an integrated community faces many problems - some of them are going to be solved by his attendance in public schools, others, by attendance in a day school; many of his problems will be solved by neither, having their roots, and hence their solutions, in realms other than the formal academic program preparing him for life. Let me throw a few other thoughts in the hopper here: does the public school really prepare for an integrated community in all its aspects? In most larger cities public schools are neighborhood affairs and neighborhoods are generally not heterogeneous in make-up; my own daughter, as an instance, attends a public school two streets down from our home and not one of the children in her class is non-Jewish. Another thought still: an unusually great proportion of Jewish children attend private schools even now. (40% of the students of last year's confirmation class of Temple Israel here in Boston, went to private and not public school), and many of these private schools are denomination sponsored preparatory schools, Christian Day Schools in effect. Were some of these private school students to attend an institution offering a Jewish program, would the public school system really be endangered? would not the cause of religious education be advanced?

Paragraph #5. - No one at this time suggests that the Reform Movement officially sponsor a day school. No budgetary allocations are contemplated. It is my own hope that a number of private individuals will sponsor such a school and give it a Jewish religious program content Reform in its approach. I might note, marginally, that every evidence Al Goldstein and I have been able to gather, points to an economically self-sufficient if not profit-making venture in this realm. Preparatory schools here in New England are bulging at the seams and are not lacking in finances. Not a penny of the Union's budget would have to go to such a project even if a day school's establishment under official Union auspices were contemplated, which it is not.

Rabbi Sanford Shapero

August 9, 1963

- 3 -

Paragraph #6. - Amen to the first sentence: the environment which the adult Jew provides for his children is indeed crucial and adult education is an indispensable aspect of our overall effort in the realm of Jewish rearing. But don't you think we serve to improve this environment when we rear young people who really know something about Judaism? Talk of "juvenilizing our religious outlook!" Our adult Jewish education program is on a juvenile basis precisely because by and large in our congregations we are dealing with adults whose Jewish knowledge is on an elementary school level.

Paragraph #7. - There is a danger that such pressure will be forthcoming but this danger is mitigated by two balancing forces. To begin with, I do not envisage financial difficulty and, secondly, Reform Judaism's Social Action program is so well established, that it will always be able to exercise a restraining influence on tendencies of this sort.

That's about the size of it, Sandy, and having said what I did, I feel better. I guess my writing these lines was a kind of self-therapy. I take comfort in the knowledge that my views are shared by our colleagues here in New England who, as you will remember, voted unanimously to urge the establishment of such schools under Reform guidance.

I still love you.

As ever,

Rabbi Alexander M. Schindler

LC

2 REFORM RABBIS BACK DAY SCHOOLS

Leaders Shift Position—See
Enrichment of Religion

By IRVING SPIEGEL

Special to The New York Times

CHICAGO, Nov. 16—Two leaders of American Reform Judaism, in an unusual change of position, expressed today their strong support of the all-day Jewish schools, the greater majority of which are under Orthodox sponsorship.

This view was expressed by Rabbi Jay Kaufman, vice president of the Union of American Hebrew Congregations, the influential representative body of 651 Reform synagogues in the Western Hemisphere, and Rabbi Alexander Schindler, director of the union's Division of Religious Education.

The union, with international headquarters in New York, opened its 47th biennial general assembly at the Conrad Hilton Hotel today. Four thousand delegates from North and Central America have gathered here for the six-day meeting.

Meeting concurrently is the National Federation of Temple Sisterhoods, the women's branch of Reform Judaism, now observing its 50th anniversary.

In interviews, Rabbis Kauf-

man and Schindler said they had observed that the graduates of the Jewish day schools "are moving into ranking positions in the Jewish community and they are enriching Jewish religious life." Many of these day school products, they said, enter the Reform rabbinate.

Long Silent on Schools

While Reform Judaism has never been on record as opposing the Jewish day school movement, its silence on the subject has been interpreted as opposition, or, at best, grudging acquiescence.

At the present time, Reform Judaism conducts religious schools for only one, two or three days a week. These classes are conducted in the afternoon and on weekends.

Reform Judaism differs radically from Orthodoxy in its approach to Jewish observances. Orthodox Jews regard the Torah, comprising the first five books of Moses, as divine revelation, literally the word of God. On the other hand, Reform Jews regard the Torah as written by "God-inspired authors."

Rabbis Kaufman and Schindler voiced the conviction that the program of Jewish religious education, including the all-day Jewish schools, was the "concern of the total Jewish community, meriting its material support."

In this sense, the Reform Jewish leaders echoed senti-

ments expressed by Orthodox Jewish leaders at a convention of the Religious Zionists of America this week at Long Beach, L. I.

Rabbi Schindler said that the Reform movement was not contemplating the sponsorship of a day school system, adding that "no budgetary requests will be made."

However, he expressed the hope that a "number of private individuals would sponsor such an all-day school and give it a Jewish religious program which is Reform rather than Orthodox in its approach."

Rabbi Schindler said he did not view the all-day Jewish schools as a threat to the public school system or a violation of the principle of separation of church and state.

"There is not a shred of evidence," Rabbi Schindler said, "to show that the graduates of the all-day Jewish schools, or Christian schools for that matter, are less willing servants of the general community than are graduates of the public schools."

Recently, the New England Reform rabbinate endorsed the concepts of the all-day Jewish schools. The union's convention resolutions committee is considering it for submission to the delegates.

A recent report showed that more than 54,000 children were attending 275 Jewish day schools, the majority of them under Orthodox auspices, and that 179 schools with 40,000 pupils were in New York.

NEW YORK UNIVERSITY
SCHOOL OF LAW
WASHINGTON SQUARE



26th December 1963

Rabbi Jay Kaufman
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, N. Y.

Dear Rabbi Kaufman:

Your letter of December 17th on behalf of yourself and Rabbi Schindler saddens me. What you propose would not only discard the democratic aspirations at the heart of Reform Judaism but would also imperil the civil rights and liberties of American Jews. Perhaps others will perceive the danger.

Sincerely yours,

A handwritten signature in dark ink, which appears to read "Edmond Cahn". The signature is fluid and cursive.

Edmond Cahn

EC:mds

cc: Dr. Maurice N. Eisendrath

cc to AMJ

December 17, 1963

Dr. Edmond Cahn
New York University
School of Law
Washington Square
New York, New York

Dear Dr. Cahn:

Rabbi Eisendrath was kind enough to share with me and with Rabbi Schindler your letter of November 18th, in which you take strong objection to our statement on Day Schools as reported in the New York Times. Needless to say, we are exceedingly unhappy to have incurred the displeasure of someone we hold in high esteem. But we attribute your reaction at least in part to a casual reading of the Times article, to an emphasis and concentration on the Journal-196's interpolation rather than to our own statements; and we are hopeful that a knowledge of our real views, far from incurring your displeasure, may actually gain your approbation.

Let me say at once that we do not envisage a chain of parochial schools established by the UAHC, or even its sponsorship of a single such school. We favor the establishment of private schools sponsored by individuals and not an organization which will offer a fully integrated program of general and Reform Jewish religious instruction. Rabbi Schindler's statement, quoted fully in the New York Times, is quite specific on that point: "Rabbi Schindler stated that the movement was not contemplating the sponsorship of a Day School System, adding that 'no budgetary request will be made.' However, he expressed the hope that a number of private individuals would sponsor such an All Day School and give it a Jewish religious program which is Reform rather than Orthodox in its approach."

We favor the establishment of such a school because we feel that parents who desire their children to possess a fuller Jewish education than that offered in a part-time school should have an opportunity to do so (even now a surprising number of Reform Jews send their children to Orthodox Day Schools), and because we feel that the knowledgeable leadership required by the American Jewish community can only be prepared if sufficient time is allocated to secondary Jewish education.

Is the desire to establish such a school really un-American and the "despair of the basic American promise"? We think not! Surely the American ideal does not insist on the government's monopoly of the

Dr. Edmond Cahn
December 17, 1963
Page -2-

right to educate the child. So long as the child's education includes whatever instruction is necessary to inspire a commitment to American ideals and institutions it may be given under private as well as public auspices, whether religious or secular.

Were private schools really to be un-American, we would have to close the Grotons, the Exeters, the St. Marks, the Deerfields, and that entire group of private schools sponsored by the Society of Friends, schools which marginally noted produced not a few of America's leaders in science, industry, and art, and even some of our Presidents. The vast majority of American private schools are denomination sponsored and offer a strong program of religious instruction supplementing the regular curriculum. At a recent meeting of Headmasters of New England private schools, a delegation of Reform rabbis was told "our catalog notes that we are a Christian-sponsored school. Surely the parents of Jewish children are aware of this and they have no right to expect us to meet their specific religious needs. As a matter of fact, we recognize their presence in our midst as a unique opportunity to bring the message of Christianity to our Jewish brothers."

Granted the desirability that in some part of his schooling the Jewish child ought to be brought into contact with children of different races or religions. That is why we view our Day Schools as encompassing the college preparatory years, only hopeful that in the primary years and in college such broader exposition would be afforded. With all that, we are not entirely certain that the American public school system does actually afford such opportunity for integration, especially in the primary and secondary schools. Public schools are neighborhood affairs and neighborhoods are not generally heterogeneous in make-up. Last year, just as an instance, Rabbi Schindler's daughter attended a public school in Newton, Massachusetts and all of the children in her class, barring not even one, were Jewish.

Again, let me say that our faith in the American public school system remains undiminished. We envisage a Jewish Preparatory School not for the many but for the few, for those who desire an intensive Jewish education and for whose leadership the Jewish community of the future will have to rely.

I hope these lines give you a fuller understanding of our position. Certainly we would welcome your reaction and your counsel.

With kindest greetings, I am

Cordially yours,

Rabbi Jay Kaufman

JK/ejm

ce m h e

December 17, 1963

Dr. Edmond Cahn
New York University
School of Law
Washington Square
New York, New York

Dear Dr. Cahn:

I am replying to your letter sent during the UJHC Biennial Assembly expressing your strong sense of disagreement with the statement that appeared in the New York Times concerning Jewish day schools. I hope you will excuse the delay in this response but we have been working steadily on the great sea of mail that concerned so many facets of the Biennial program and the news stories that emanated from it.

I thought it wisest that Rabbi Kaufman and Rabbi Schindler, whose names are mentioned in the story, write to you, giving the fuller background to their expressions. As they will explain, their remarks came as a reply to questions posed by the New York Times reporter in an interview and were not made on the Biennial floor. The subject of day schools did come to the floor but with the concurrence of all the delegates was sent to the Commission on Jewish Education for detailed study and a subsequent report.

You will be hearing from one of the two abovementioned rabbis in a day or two.

With kindest greetings, I am

Cordially,

Maurice N. Eisendrath

MNE/ejm

December 17, 1963

Dr. Edmond Cahn
New York University
School of Law
Washington Square
New York, New York

Dear Dr. Cahn:

I am replying to your letter sent during the UJHC Biennial Assembly expressing your strong sense of disagreement with the statement that appeared in the New York Times concerning Jewish day schools. I hope you will excuse the delay in this response but we have been working steadily on the great sea of mail that concerned so many facets of the Biennial program and the news stories that emanated from it.

I thought it wisest that Rabbi Kaufman and Rabbi Schindler, whose names are mentioned in the story, write to you, giving the fuller background to their expressions. As they will explain, their remarks came as a reply to questions posed by the New York Times reporter in an interview and were not made on the Biennial floor. The subject of day schools did come to the floor but with the concurrence of all the delegates was sent to the Commission on Jewish Education for detailed study and a subsequent report.

You will be hearing from one of the two abovementioned rabbis in a day or two.

With kindest greetings, I am

Cordially,

Maurice N. Eisendrath

MNE/ejm

December 17, 1963

Dr. Edmond Cahn
New York University
School of Law
Washington Square
New York, New York

Dear Dr. Cahn:

I am replying to your letter sent during the UJHC Biennial Assembly expressing your strong sense of disagreement with the statement that appeared in the New York Times concerning Jewish day schools. I hope you will excuse the delay in this response but we have been working steadily on the great sea of mail that concerned so many facets of the Biennial program and the news stories that emanated from it.

I thought it wisest that Rabbi Kaufman and Rabbi Schindler, whose names are mentioned in the story, write to you, giving the fuller background to their expressions. As they will explain, their remarks came as a reply to questions posed by the New York Times reporter in an interview and were not made on the Biennial floor. The subject of day schools did come to the floor but with the concurrence of all the delegates was sent to the Commission on Jewish Education for detailed study and a subsequent report.

You will be hearing from one of the two abovementioned rabbis in a day or two.

With kindest greetings, I am

Cordially,

Maurice N. Eisendrath

MNE/ejm

*JK per
reply to MNE's
act -
Sussman*

NEW YORK UNIVERSITY
SCHOOL OF LAW
WASHINGTON SQUARE

NEW YORK 3, N.Y.

18th November 1963

Dr. Maurice N. Eisendrath
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York

Dear Dr. Eisendrath:

With profound distress we read in the New York Times of yesterday that Rabbis Jay Kaufman and Alexander Schindler have recommended a course that means abandoning the ideals of Reform Judaism and retreating to an educational and cultural ghetto. If these two rabbis have come to despair of the basic American promise, surely the Union must repudiate their leadership and reaffirm its own faith in democracy. Heretofore, we have left medieval methods to Orthodoxy. They are totally irreconcilable with Reform Judaism and would soon destroy it.

The Union owes its members an uncompromising answer.

Sincerely yours,

Edmond Cahn

Edmond Cahn

EC:mds

[Signature]

November 20th, 1963

Professor Edmond Cahn
New York University School of Law
Washington Square
New York 3, New York

Dear Professor Cahn:

This will acknowledge your letter of November 18th to Dr. Eisendrath which arrived while he is presently out of the city.

Be assured your communication will be brought to his attention immediately upon his return to the office.

Very truly yours,

Ann Johansen, Secretary

Dr. Edmond Cahn
New York University
School of Law
Washington Square
New York, N. Y.

Dear Dr. Cahn,

Dr. Eisendrath was kind enough to share with me and with Rabbi Schindler your letter of November 18, in which you take strong objection to our statement on Day Schools as reported in the New York Times. Needless to say, we are exceedingly unhappy to have incurred the displeasure of someone we hold in high esteem. But we attribute your reaction at least in part to a casual reading of the Times article, to an emphasis and concentration on the journal's interpolation rather than to our own statements; and we are hopeful that a knowledge of our real views, far from incurring your displeasure may actually gain your approbation.

Let me say at once that we do not envisage a chain of parochial schools established by the Union, or even its sponsorship of a single such school. We favor the establishment of a private school, sponsored by individuals and not an organization which will offer a fully integrated program of general and Reform Jewish religious instruction. Rabbi Schindler's statement, quoted fully in the New York Times, is quite specific on this point: "Rabbi Schindler stated that the movement was not contemplating the sponsorship of a Day School System, adding that 'no budgetary request will be made.' However, he expressed the hope that a number of private individuals would sponsor such an All Day School and give it a Jewish religious program which is Reform rather than Orthodox in its approach."

We favor the establishment of such a school because we feel that parents who desire their children to possess a fuller Jewish education than that offered in a part-time school should have an opportunity to do so (even now a surprising number of Reform Jews send their children to Orthodox Day Schools), and because we feel that the knowledgeable leadership required by the American Jewish community can only be prepared if sufficient time is allocated to secondary Jewish education.

Is the desire to establish such a school really un-American and the "despair of the basic American promise"? We think not! Surely the American ideal does not insist on the government's monopoly of the right to educate the child. So long as the child's education includes whatever instruction is necessary to inspire a commitment to American ideals and institutions it may be given under private as well as public auspices, whether religious or secular.

Were private schools really to be un-American, we would have to close the Grotons, the Exeters, the St. Markses, the Deerfields, and that entire group of private schools sponsored by the Society of Friends, schools which largely noted produced a preponderance of America's leaders in science, industry, and art, and even some of our Presidents. The vast majority of American private schools are denominationally sponsored and offer a strong program of religious instruction supplementing the regular curriculum. At a recent meeting of Headmasters of New England private schools, a delegation of Reform rabbis was told "our catalog notes that we are a Christian-sponsored school. Surely the parents of Jewish children are aware of this and they have no right to expect us to meet their specific religious needs. As a matter of fact, we recognize their presence in our midst as a unique opportunity to bring the message of Christianity to our Jewish brothers."

Granted the desirability that in some part of his schooling the Jewish child be brought into contact with children of different races or religions. That is why we view our Day School as encompassing the college preparatory years, only hopeful that in the primary years and in college such broader exposition would be afforded. With all that, we are not entirely certain that the American public school system does actually afford such opportunity for integration, especially in the primary and secondary schools. Public schools are neighborhood affairs and neighborhoods are not generally heterogenous in make up. Last year, just as an instance, Rabbi Schindler's daughter attended a public school in Newton, and all of the children in her class, barring not even one, were Jewish.

I hope these lines give you a fuller understanding of our position. Certainly we would welcome your reaction and your counsel.

Cordially,

Dr. Edmond Cahn
New York University
School of Law
Washington Square
New York, N. Y.

Dear Dr. Cahn,

Dr. Eisendrath was kind enough to share with me and with Rabbi Schindler your letter of November 18, in which you take strong objection to our statement on Day Schools as reported in the New York Times. Needless to say, we are exceedingly unhappy to have incurred the displeasure of someone we hold in high esteem. But we attribute your reaction at least in part to a casual reading of the Times article, to an emphasis and concentration on the journal's interpolation rather than to our own statements; and we are hopeful that a knowledge of our real views, far from incurring your displeasure may actually gain your approbation.

Let me say at once that we do not envisage a chain of parochial schools established by the Union, or even its sponsorship of a single such school. We favor the establishment of a private school, sponsored by individuals and not an organization which will offer a fully integrated program of general and Reform Jewish religious instruction. Rabbi Schindler's statement, quoted fully in the New York Times, is quite specific on this point: "Rabbi Schindler stated that the movement was not contemplating the sponsorship of a Day School System, adding that 'no budgetary request will be made.' However, he expressed the hope that a number of private individuals would sponsor such an All Day School and give it a Jewish religious program which is Reform rather than Orthodox in its approach."

We favor the establishment of such a school because we feel that parents who desire their children to possess a fuller Jewish education than that offered in a part-time school should have an opportunity to do so (even now a surprising number of Reform Jews send their children to Orthodox Day Schools), and because we feel that the knowledgeable leadership required by the American Jewish community can only be prepared if sufficient time is allocated to secondary Jewish education.

Is the desire to establish such a school really un-American and the "despair of the basic American promise"? We think not! Surely the American ideal does not insist on the government's monopoly of the right to educate the child. So long as the child's education includes whatever instruction is necessary to inspire a commitment to American ideals and institutions it may be given under private as well as public auspices, whether religious or secular.

Were private schools really to be un-American, we would have to close the Grotons, the Exeters, the St. Marks, the Deerfields, and that entire group of private schools sponsored by the Society of Friends, schools which largely noted produced a preponderance of America's leaders in science, industry, and art, and even some of our Presidents. The vast majority of American private schools are denominationally sponsored and offer a strong program of religious instruction supplementing the regular curriculum. At a recent meeting of Headmasters of New England private schools, a delegation of Reform rabbis was told "our catalog notes that we are a Christian-sponsored school. Surely the parents of Jewish children are aware of this and they have no right to expect us to meet their specific religious needs. As a matter of fact, we recognize their presence in our midst as a unique opportunity to bring the message of Christianity to our Jewish brothers."

Granted the desirability that in some part of his schooling the Jewish child be brought into contact with children of different races or religions. That is why we view our Day School as encompassing the college preparatory years, only hopeful that in the primary years and in college such broader exposition would be afforded. With all that, we are not entirely certain that the American public school system does actually afford such opportunity for integration, especially in the primary and secondary schools. Public schools are neighborhood affairs and neighborhoods are not generally heterogenous in make up. Last year, just as an instance, Rabbi Schindler's daughter attended a public school in Newton, and all of the children in her class, barring not even one, were Jewish.

I hope these lines give you a fuller understanding of our position. Certainly we would welcome your reaction and your counsel.

Cordially,