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UNDER THE PATRONAGE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

CINCINNATI
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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 22" 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 13th or which plagues our movement. Moreover, since my 1st grade son came home from his Yeshiva (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-man, 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.

AMERICAN JEWISH
ARCHIVES

"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

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Vol. 18, No. 7 *File*

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-Israeli '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 hidden 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 Inc., 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

ABRAHAM W. CANAN, Jewish Agency's U.S. Bureau representative, said there were more Jews like you, there wouldn't be any such thing as antisemitism.

With those words, an undisciplined spectator, presuming a Jew himself, leaped up to congratulate L. L. Celler, R. New York, after Celler's testimony before a panel of the Democratic Platform Committee yesterday.

Sussman, representing the



Celler

American Council for Judaism, had accused the late 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 5 1/2 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 in 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 sovereign

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. Mayer, 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'

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 Goldwater was "half Jewish" and half Protestant, anyone opposing the GOP ticket must be a real bigot.

Goldwater is a lifelong Episcopalian.

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 does not regard the 'Jewish people' concept as a concept of international law."

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

"It is not legal, it is emotional and spiritual," he asserted.

Even so, said Sussman, "the official acts of the State of Israel seek to gain public acceptance of a second nationality status for Jews" outside Israel. He criticized what he called "the operational extension of the Zionist-Israeli sovereignty to the United States."

"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.'"

...of the integrity of that election of faith should not be questioned.

JUDAISM COUNCIL CRITICIZES MILLER

THE NEW YORK TIMES, SATURDAY, AUGUST 11, 1964

...elected by persons of different nationalities and races.

...elected by persons of different nationalities and races.

SAYS TIME MAGAZINE: "The Council is right." Says Dr. S. Margoshes, leading Zionist idea-man: "The American Council for Judaism, for a change, has said something that is right." The Associated Press and United Press International reported The Council had protested Rep. William Miller's description of Sen. Barry Goldwater as "half-Jewish." The Council's statement, featured in scores of newspapers, appears below. Rep. Miller replied that he "was in no way attempting to attach a racial connotation to Senator Goldwater's Jewish heritage." He was seeking to "refute any charges, prejudice, or identification with the forces of bigotry on our part," He added, "I fully appreciate the totally religious nature of Judaism."

No Jewish Race, Council Claims

Judaism Group Corrects William Miller For Goldwater Quip

By United Press 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."

In a letter to Miller, the council 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. There is no 'Jewish' race. . . . Judaism is a universal religion . . . elected by persons of different nationalities and races."

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

Goldwater is a lifelong Episcopalian.

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. Nabum 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.

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Maurice Jacobs
1010 Arch Street
Philadelphia 7, Pa.

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Cordially,

Joe
Joseph Klein
EDITOR

enc.

*M/Joey
as is
order 100
send my
personal
check for \$16*

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CCT #372

(c)

DAY SCHOOLS: NOT WHETHER BUT HOW?

by Jay Kaufman

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, ^{The charges are} namely, 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.

10th Jan - 10 set - 14 pages, back

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 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 yeshivath or Bea-Yaakovth 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 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 would ^{who} 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 boker b'shaas

087 175

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' ח'נ'ל'ח} talmud day 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} 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

persuasive?
Please check!
indeed
solid
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."

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

Journal



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,

Joseph Klein
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

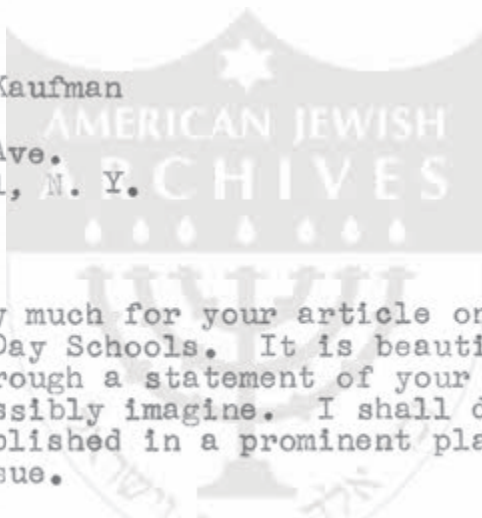


June 26, 1964

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

[Handwritten signature]

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,

[Handwritten signature: Joe]
Rabbi Joseph Klein

JK:es

June 23, 1964

Rabbi Joseph Klein
Temple Emanuel
280 May Street
Worcester, Massachusetts

Dear Joe: AMERICAN JEWISH

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.

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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 ^{ing} desire to dissemble 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 UAHF 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 UAHF 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 UAHF 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 approach
also
In the 1961 Biennial resolution dealing with Federal Aid to private religious schools, ~~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 ^{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 bokl 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. 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 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?

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 ^{but} important 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} 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, "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
Schweller
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

AMERICAN JEWISH
ARCHIVES

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 UAHC 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.

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-2-

hmm
~~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 ^{BC} 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*

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-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, ^{validity} ~~relevance~~.

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

Handwritten: All done with good results.

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,

Handwritten signature: Joe
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, 1964

From Rabbi Jay Kaufman

To Mr. Irvin Fane

Copy 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 embroiling 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. UAWC 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 Rabbis 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 Eisendrath was referred for answer to Rabbis 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 ghettos. 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 priceless 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". The signature is written over a faint, large watermark of a shield containing the text "AMERICAN JEWISH ARCHIVES".

In the meantime I want to thank you very much for your letter.

COPY

December 26, 1963

Mr. L. H. Grunebaum
11 Brayton Road
Scarsdale, New York

Dear Mr. Grunebaum:

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. Grunbaum
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 judgements, I will be happy to provide it for you.

You may wish to share this with Mr. Mannheim 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 UANC 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/eja
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 Frechhof 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,



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

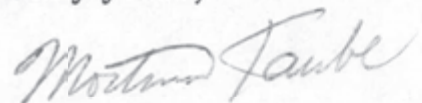
Dear Rabbi Kaufman:

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/ejm
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

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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~~ ^{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 denominational ~~and~~ 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.

Insert 6
 (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 further dialog with him.

ARCHIVES

*M. I. changes to
will have to
made in Taube
letter - and
on 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 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 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 faint, circular watermark of the U.A.H.C. seal.

Rabbi Sylvan D. Schwartzman

MEMORANDUM

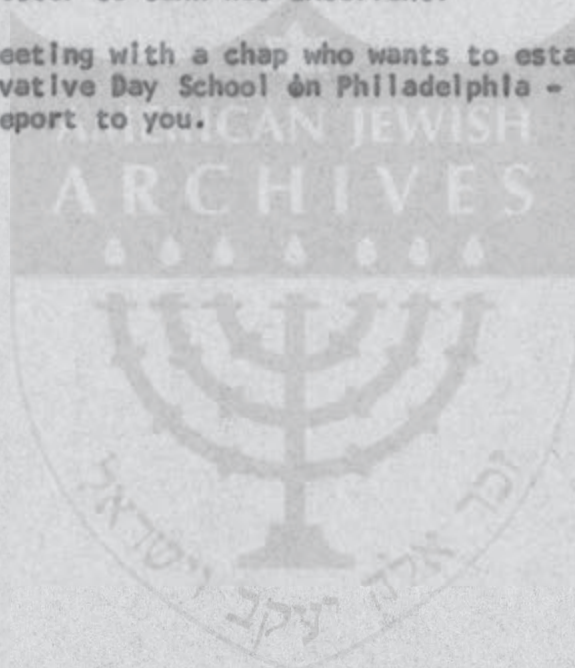
Date December 18, 1963From Rabbi Jay KaufmanTo Rabbi Alexander M. Schindler

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 on 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

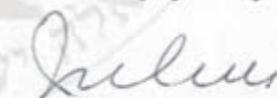
Dear Jay:

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

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RABBI BALFOUR BRICKNER

From the Desk of:

Jay -

Thank you for letting
me read this - it is a
beautiful response

AMERICAN JEWISH
ARCHIVES

B
15/1/03

*Gay thought you
might be interested
See*

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,



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-156'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 Doerfields, 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 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. Certainly we would welcome your reaction and your counsel.

With kindest greetings, I am

Cordially yours,

Rabbi Jay Kaufman

JK/ejm

ce nhe

RECEIVED JAN 10 1964
OPTION 2K11
SECRET
SILVERHOLE BOND

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

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New York, New York

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MNE/ejm

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

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. 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.

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