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Eisendrath, Maurice N. 1949-1952.

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Rabbi Maurice N. Eisendrath, *PRESIDENT*

838 FIFTH AVENUE • NEW YORK 21, N.Y. • Regent 7-8200

April 8, 1952

Mr. Herbert Friedman  
2419 E. Kenwood Boulevard  
Milwaukee 11, Wisconsin

Dear Herb

Thank you very much for your letter and for drawing to my attention the practical problems involved in fixing a date for the Laymen's Institute in Israel which we have been discussing. I thoroughly agree with you that the change in our dates for the Biennial has seriously complicated the venture, which, prior to this change, appeared quite simple.

I also agree with you that such an undertaking as this must be planned well in advance and consequently hope that we might be able to arrive at some constructive solution by correspondence so that I might be able to submit something quite definite to my Executive Board for consideration at its meeting on June 20th.

I have recently had some very lengthy conversations with Mr. Livne of the Knesset in Israel, and he too is very anxious that we should implement something along the lines that we have discussed. Your suggestion that we might identify this undertaking with the Three Thousandth Anniversary of the founding of the City of Jerusalem may be the answer, particularly since anything undertaken by the UAHC ought definitely not be linked with any political event (such as my original idea of having it synchronized with the Fifth Anniversary of the establishment of the State) but, rather, with something that is essentially religious. Surely the founding of the City of Jerusalem would admirably answer that latter purpose; so maybe we'd better work on that.

In accordance with your suggestion I will check with the Consul here as to whether any dates have been fixed for this Anniversary.

I am surprised that nothing has yet been done regarding the matter we discussed in your home. As you well can understand, I do not want to push this particular proposition although I do believe that it is only just that it should be brought about. Maybe it would be well if you

Mr. Herbert Friedman - 2

April 8, 1952

or Ben would give either Mickey or Sam Hollender a ring. Please let me know.

With fondest from house to house I am as ever

Most cordially

AMERICAN JEWISH  
ARCHIVES

*Maurice*

mne/n

Maurice N. Eisendrath

P.S. Whatever did happen to you on that day you were supposed to get to New York? I assumed that you were snowed in in Milwaukee and never did arrive.

m.n.e.



Rabbi Maurice N. Eisendrath, *PRESIDENT*

838 FIFTH AVENUE · NEW YORK 21, N.Y. · Regent 7-8200

September 9, 1952

Rabbi Herbert A. Friedman  
2419 E. Kenwood Blvd.  
Milwaukee 11, Wisc.

Dear Herbert:

I have just recently returned from Canada to an accumulation of work so overwhelming that I am beginning to feel that I should have returned before I even went away.

By this time you have probably heard of what took place at the NCRAC plenary session in Atlantic City. I do not suppose you have such prejudiced local pride that you would take umbrage at my saying that once again Milwaukee, Wis. did not exactly distinguish itself. It was one of three lone communities that fought against the majority, representing forty-one communities large and small, as well as four national agencies. This is an overwhelming expression of Jewish public opinion, and I know of course on which side you likewise will be. There are two things that I think you and other rabbis can do at this juncture the first is to win as many of your influential laymen, particularly those who may be prominent in B'nai Brith or the American Jewish Committee, to see the rightness of the majority viewpoint and to endeavor to have them over-throw from within the short-sighted viewpoint and position of their leaders.

Second, is to interpret the Union's role, in this whole picture, as seeking constructively to build an orderly Jewish community and likewise to have religious spokesmanship as the province of the religious institutions.

I know you understand all this, but it is imperative that our rabbis really go into action and win advocates for our position.

I would be pleased to hear from you with regard to the above and to ascertain whether you can be concretely helpful in another looming battle.

With fondest New Year's greetings to you and yours, I am as ever,

Most faithfully,

*Maurice*

Maurice N. Eisendrath

*P.S. Can we get Ben to go to  
part in the A. J. Committee  
at its meeting in Oct.?*

*ME:EW*

*P. S. S. Just received your memo to Barry, &  
will reach after I've read it carefully*

*Copy*

September 13, 1952

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

My dear Maurice:

I understand from Herb that you are somewhat disturbed because Milwaukee voted "no" at the recent meeting of the NCRAC at Atlantic City.

This vote should not at all disturb you when you know the surrounding facts, which briefly stated are as follows:

The Milwaukee Jewish Welfare Fund is the overall agency of Milwaukee and is, in my opinion, the only agency representative of the overall thinking of the community.

The Milwaukee Jewish Council is a constituent agency of the Milwaukee Jewish Welfare Fund, but, of course, maintains complete autonomy in its work.

On June 11, 1952, the Milwaukee Jewish Council, by a vote of 18 to 4, passed the following resolution:

"To support only such action as will be conducive to the continued voluntary cooperation among the various agencies in the NCRAC".

The Milwaukee Jewish Welfare Fund at its meeting of April 18, 1952, had before it a communication from Mr. Julian Freeman, President of the Council of Jewish Federations and Welfare Funds, asking its opinion with respect to methods of budgeting the community relations agencies, division of labor among them, and the strengthening of the National Community Relations Advisory Committee. The communication was laid over for consideration at the next meeting of the Board in order to enable members to receive pertinent information. At the same time the President appointed a committee which included persons associated with the national agencies to bring in a report for the next Board meeting.

The Board met again on June 17, 1952. It had previously received a full summary of background information. It heard a report from the ad hoc committee. After full discussion, the Board took action on the three questions posed in Mr. Freeman's communication. At the time this action was taken the Board had before it the resolution passed by the Milwaukee Jewish Council on June 11, 1952, hereinabove quoted.

The only matter pertinent here was the action taken by the Board of the Milwaukee Jewish Welfare Fund on the following question:

"What is the wish of your Board regarding the need for division of labor among the national agencies, to avoid having agencies carry duplicating activities?"

The following action was taken:

"We endorse the recommendations of May 4, 1952, of the Evaluative Studies Committee of the NCRAC on Joint Program Planning and Division of Labor, and the NCRAC Large City Budgeting Committee recommendations of May 5, 1952, on financing of community relations fields, with the hope that through negotiation and conciliation unanimous agreement on these issues may be achieved among the national and local agencies".

The above motion was carried by a vote of 26 for, 7 against.

Action was also taken upon the following question:

"What is the attitude of your Board with regard to 'strengthening the NCRAC as the instrument of all the national and local agencies for overall planning of Jewish community relations, with the powers and authority required to formulate policies and programs, to work out divisions of labor, and to act on its majority decisions?"

Upon this question the following action was taken by resolution:

"Moved that this Board go on record as favoring the strengthening of the NCRAC as stated in point number 3 of Mr. Freeman's letter."

The vote on this motion was 25 for, 8 against.

September 13, 1952

This letter is hurriedly written and rather sketchy, but I wanted you to know the action that was taken by our Welfare Fund. I shall, of course, be glad to give you further details and discuss this matter with you. Personally, I do not think that the recorded vote represents the overall thinking of our community.

With kindest personal regards.

Sincerely yours,

AMERICAN JEWISH  
ARCHIVE

*B. F. Sachse*

BFS/mas

CC - Rabbi Herbert A. Friedman

# UNION OF AMERICAN

## HEBREW CONGREGATIONS / RABBI MAURICE N. EISENDRATH, PRESIDENT

THIRTY-FOUR WEST SIXTH STREET • CINCINNATI 2, OHIO

May 11, 1949

Rabbi Herbert Friedman  
Temple Emanuel  
1595 Pearl Street  
Denver 5, Colorado

Dear Herbert:

I have just returned to Cincinnati and I want to take this first opportunity to tell you how greatly I enjoyed my visit to Denver.

First of all, I want to thank you for your kindness in taking me down to Colorado Springs. It was a delightful drive which I thought so well repaid not only for the opportunity of visiting with the congregation, but even more particularly for the opportunity of talking over with you so many matters of mutual concern. I hope that I may have been able to be of assistance to you with regard to some of the difficulties that have recently arisen. You know that I am with you and, whenever you think I can be of help, do not hesitate to call upon me.

And now I want to express my deep appreciation for your exceedingly generous, sincere and warmhearted introduction at the anniversary celebration. On every hand I was made aware of the fine influence which you have throughout your community, and it was a source of great satisfaction to me to observe the splendid progress which the congregation is making under your leadership and how truly cherished you are by all.

Again, may I say that it was a great pleasure to be with you recently. Let's hope that our paths may cross soon again.

With warmest personal greetings, I am,

Most cordially yours,

*Maurice*

MNE:SG

July 15, 1949

Rabbi Maurice N. Eisendrath,  
Union of American Hebrew Congregations,  
3 East 65th Street,  
New York 21, New York.

Dear Maurice:

I have your letter of July 1st in which you ask about the current status of affairs in the community regarding the American Council group. I am sorry if I alarmed you with the comments I asked Arthur Lelyveld to pass on. I simply was utilizing the opportunity of a personal messenger. He happened to be in Denver a few days before the CCAR Convention and I knew he would be seeing you. I merely tried to save the writing of a letter.

Actually there is nothing very much different about the situation now, than has prevailed up to this point. Most of the talk about organizing a new temple seems to remain in the amorphous area of discussion and some desultory efforts at raising funds-- or more properly, attempting to ascertain whether any funds could be raised for the construction of a new temple. It seems to be true that some conversations were held with Reichert, but I have heard nothing further as to the progress of these negotiations, if they even reached the stage implicit in that word. No, I don't think there is anything imminent. I merely think there is a very good possibility that such a move may some day come to pass. If it should, I will offer my services to the dissident group, as far as technical advice is concerned in meeting the initial problems in organizing a new temple. As I hear more, I will keep you posted.

As far as your exchange of correspondence with Mr. Melvin Schlesinger, chairman of the Joint Defense Appeal, is concerned it is exactly the type of thing I commented upon during the time of your visit here in May. Schlesinger is a very aggressive

July 15, 1949

anti-Zionist, and he seized upon that point in your argument which would enable him to claim you as an ally in this prejudice. He extracts from your context the notion that not enough money is being given from welfare funds to the religious institutions of America. You have never said that less money should be sent overseas, but he allows himself the privilege of drawing that deduction from your remarks.

However, his primary concern about retaining funds for domestic use is not identical with yours, for he is fighting not so much in favor of the religious organizations but of the defense organizations. He is exactly that category of Jew whose primary concern in Jewish life is with the negative problems of anti-defamation. And so, while at first blush he would appear to have found an ally in you, vis-a-vis the question of obtaining more funds for domestic use, suddenly he discovers you are no ally at all, because you criticize his precious defense work, and he realizes that you are asking for this extra money for religious organizations instead. This motivates him to write to you as he did, hoping that he can persuade you to come completely to his point of view.

I am delighted that you answered him as frankly as you did, and that you told him that the duplication in defense work was inexcusable. Through this approach on your part, he will come to have a healthy respect for the temper of your steel.

I would be most interested in copies of any further exchange of correspondence with him. Hoping you are finding time to get some well deserved rest, and with best regards to Rosa, I am

As ever,

Rabbi Herbert A. Friedman

HAF:EW

UNION OF AMERICAN

HEBREW CONGREGATIONS / RABBI MAURICE N. EISENDRATH, PRESIDENT

New York Office: 3 EAST 65TH STREET, NEW YORK 21, N. Y.

July 1st  
1949

Rabbi Herbert Friedman  
3001 Forest  
Denver, Colorado

Dear Herb:

Thanks so very much for taking such prompt care of the inquiry which I recently addressed to you. It was very much appreciated by the party for whom I requested this information.

May I hasten to congratulate both of you upon the birth of your son and to express our heartfelt prayers that he will always bring ever deepening and increasing joy to you both.

I was greatly disturbed to learn through Arthur Lelyveld about the further difficulties in your community regarding the American Council group. Has their separation become a fait accompli or is this still in the rumor stage? I am really anxious to hear from you.

Incidentally, I just received a letter from your Tri-State Chairman of the Joint Defense Appeal. I am enclosing a copy of his letter and my reply thereto. Please let me have your reaction and any suggestions that you might have.

Again with heartiest felicitations to both of you from Rosa and myself, I am, as ever

Yours most cordially,

*Maurice*  
Maurice N. Eisendrath

enc.

TRI-STATE AREA

JOINT DEFENSE APPEAL

220 Empire Building  
Denver 2

June 27, 1949

Rabbi Maurice Eisendrath  
President of the Union of American  
Hebrew Congregations  
34 West Sixth Street  
Cincinnati 2, Ohio

My dear Rabbi:

Your article entitled "Spiritual Starvation Rations - How Long" which appeared in the April-May 1949 issue of "Liberal Judaism" contains much with which I am in complete accord. Too long have high pressured campaigns diverted too large a proportion of our Welfare funds for overseas needs.

On the other hand, I must disagree sharply with you in your criticism of the funds allocated to Defense Agencies. It is my considered opinion that the American Jewish Committee and the Anti-Defamation League stands as the strongest bulwark in America against Anti-Semitism, and have contributed, and continue to contribute immeasurably to the support, the standing and the security of the American Jewish Community.

Your charge of duplication is neither sound nor logical. These two Defense Agencies present, so to speak, a "double barreled" defense, ever on the alert to deliver simultaneous blasts, if necessary, directed toward Anti-Semites, wherever they may be.

I am sure that you would argue that there should be but one Temple or Synagogue in a Community. By the same token, the two Defense Agencies have proved to be infinitely more effective than one.

It would seem to me far more appropriate if you, as the leader of the Union, would appear in the role of a strong supporter and defender of the Defense Agencies, and not be cast in the role of a critic. Both Agencies, I am sure, have been of great help and assistance in maintaining support for the Union, throughout the years. They have, I believe, the right to expect a reciprocal support from you.

Yours very truly,

Melvin H. Schlesinger  
Chairman  
Tri-State Region

July 7th  
1949

Mr. Melvin H. Schlesinger, Chairman  
Tri-State Region  
Joint Defense Appeal  
220 Empire Building  
Denver 2, Colorado

Dear Mr. Schlesinger:

I have read with the deepest interest and appreciation your candid comment on my recent article in "Liberal Judaism", but I still insist that what I wrote is well founded, and that there is every reason to call attention to a lack of coordination in the defense field.

I have been near enough to these activities, not only since I have returned to the United States six years ago, but throughout the more than a decade and a half that I spent in Canada in charge of this activity there. I happened to have served as the National Chairman of the Public Relations Committee of the Canadian Jewish Congress and the B'nai B'rith. From such actual experience I do know what can be accomplished by genuine coordination. As a matter of fact, it took us a number of years to effect in Canada the kind of coordination that we finally achieved.

As a stumbling block against such a synthesis of activity, there were urged continuously the same kind of arguments that are now being used over here. It was maintained that there were two different approaches; that each was a complement of the other, etc., etc. The fact remains that this was not the case and that it was possible to bring together two such agencies into a completely coordinated program.

Similar progress must be made here in America, and unless some of us are frank enough to face the issue, we will continue to duplicate and compete, rather than to coordinate and complement. Were you to sit in on the sessions of the NCRAC, you would soon discover that there certainly is at least room for a thoroughgoing exploration of this problem. As a matter of fact, the NCRAC itself is the result of far-reaching pressure by the communities for coordination.

Even the NCRAC was resisted and would not have been attained had it not been for community-wide insistence that erstwhile duplication of defense work must not be countenanced. Hardly everyone is yet satisfied that the NCRAC has achieved adequate coordination. Therefore I cannot plead

July 7th, 1949

guilty of any offense if I call attention to the need of further avoidance of duplication, particularly in the light of what is, in my judgment, the equally constructive and effective "defense" work which is done by the synagogues and their national institutions, but which latter organizations are so immeasurably starved in contrast to the large sums that are expended elsewhere.

It might be of further interest to you to read the attached address which I delivered at the recent Plenary Session of the NCORAC at Atlantic City, which was a far more extensive -- and critical -- elaboration of the few words contained on this subject in my "Liberal Judaism" comments. I might point out that following this frank critique, which I brought to the attention of the NCORAC, there was not alone no such adverse criticism as you have manifested, but on the contrary, my remarks were most favorably commented upon during a several hour discussion that followed and in the corridors during the subsequent days of these sessions.

I hope that this will help explain what I consider the soundness of my position and that you will realize that far from objecting to your frankness toward myself, I would however express the hope that you be equally frank in your appraisal of the actual problem which I sought to bring to further public attention.

With warmest greetings, I am

Yours most cordially,

Maurice N. Eisendrath

REMARKS BY DR. MAURICE N. EISENDRATH

AT PLENARY SESSION OF NCRAC

Atlantic City, New Jersey, Friday, April 29th, 1949

Candor compels the confession that there were times during their scrutiny of the NCCJ when I had little stomach for this undertaking. Too frequently our explorations smacked in my judgment at least, of supererogation, and a failure to heed the injunction: "Physician, heal thyself", or to take seriously the rabbinic admonition to "judge no person" - or organization, we might add, "until thou hast stood in his place". How seldom does anyone amongst us seek to stand in the place of any other organization, and strive sympathetically to understand its problems and its inherent limitations.

Ofttimes I could not but feel that some of us manifested a severity and a lack of sensitivity to the reality that despite the fact that Hitler did put us Jews on the front pages of the world press, nevertheless not everything on earth revolves exclusively around the Jewish community, and not everyone is, or should, in all fairness, be expected to be as completely oriented to all the complexities, conflicts, competitive cross-currents, and conformations of Jewish life as are the professionals among us who eat, sleep, move, live and have our being within the miasma of Jewish organizational existence.

Even some Jews do not know the distinction between all our AJC's - our American Jewish Congress, Committee, Conference. Not even all Jews know exactly to which conference, committee, convention, convocation, congress, council, conclave to turn for specific guidance, and yet there was an impatience displayed by some of my colleagues on our Inter-faith Committee, even at times a hostility and a suspicion of bad faith and actually sinister motivation on the part of the NCCJ because it has sometimes failed to comprehend adequately the structure of American Jewry, which is not even yet actually a community, which is even now in process of slow and painful evolution from a congeries of often conflicting and competing agencies to a coordinated whole.

It would be more in keeping with a humility which is supposed to be one of our Jewish teachings, if we put ourselves in our neighbor's place and essay to comprehend the complexity, the confusion, the jigsaw-puzzle perplexity which our Jewish life must sometimes present to those outside the fold of Jewry.

A striking illustration of this fact came home to me recently when, on visiting a certain home, I was compelled to spend the evening in looking and listening to a television quiz show. A contestant, whose name and appearance obviously placed her outside our Jewish fold, had displayed a wide range of knowledge and had progressed steadily to the final question and was within a single step of the coveted goal of I know not how many thousands of dollars. The MC then put to her a question which all of us in the room thought was a dead giveaway and one that had been contrived to reward the contestant for her previous brilliance. Not a single person in the room where I was but spontaneously announced the answer. Yet the lady on the program had met her Waterloo. The question, so simple to us, was "Name the former partner of President Truman with whom he started a haberdashery story in his home state". The name, Eddie Jacobson, which has become a byword in every

American Jewish home, was completely unknown to a well oriented, intelligent non-Jewess. We are not always as important or as focal as we think. And yet, some of us grow indignant that the NCCJ is not always aware of a central, authoritative body of Jewish opinion which I believe, in all honesty, we must admit is only now beginning to crystallize and, judging by a good part of our Jewish press, is far from presenting a united front.

A bit self-righteous likewise is the frequently repeated criticism that NCCJ activity, both nationally and locally, is squandered on such mundane pursuits as mere fund raising. A bit self-righteous - far more than a bit self-righteous - in my opinion - is this condemnation, coming from a group of fairly well-fed and possibly too pampered beneficiaries of the most colossal band wagon of fund raising machinery that has yet been created in the annals of man.

It comes with ill grace, it appears to me, from those of us who know full well that even though one or another of our specific agencies may not be compelled to do the so-called dirty and distracting work of fund raising because they are enjoying a "free ride" on the emotional appeal of saving lives overseas, nevertheless their entire communities, most of their finest minds, the most energetic spirits are devoted almost exclusively to the task of raising money for Jewish needs.

When a bare fraction of all the tremendous potential that is now poured into the sheer job of fund raising will be directed to functional communal activity, it may be the time and the place to call to task the directors and volunteers in the NCCJ organization for expending too much of their time and effort in this pedestrian pursuit.

Equally gratuitous, it seems to me, are the strictures spoken against the comparatively modest sums raised by the NCCJ, in contrast to the mounting millions expended by our own defense agencies upon our still competing and duplicating programs, despite close to a decade of effort and plodding toward proper coordination. It is not the NCCJ alone that should be questioned or challenged in the light of vast expenditures of public funds, and in the face of such a suggestion as that contained in Gordon Alpert's (past president of the American Psychological Association) report that "four-fifths of the American population bear feelings of hostility toward some group or another and that the tendencies to loot and lynch lie close to the surface in many apparently sane and respected citizens".

All this does not mean that I am prepared to give the NCCJ a clean bill of health. Far from it. And those who have attended our joint meetings have heard me voice criticisms, not so much of its program and purpose, but of its personnel and their failure to be sufficiently au courant with the currents and cross currents of inter-faith problems and relationships. I have scored, more vigorously perhaps than any other, their too literal application of the doctrine of the chosen people, when it comes to choosing from among the Jewish community their own special "chosen people" who are in too many instances chosen solely by themselves and are in no wise representative of American Jewish opinion and policy. I had, in the earlier days, been equally severe in my deprecation of their reliance upon the more superficial techniques of trios and Brotherhood Week extravaganzas, knowing full well, as Goodwin Watson points out in his "Action for Unity", that exhortation is a far too fragile

reed to lean upon. But I have noted with considerable satisfaction that the NCCJ has moved on to more constructive educational emphasis, fairly well in line with Watson's suggestion that "educational programs must be integrally related to the particular community and grow out of its unique traditions, resources and special needs.

I have sometimes felt, as I have listened to the vehement denunciations of the NCCJ for its failure to sponsor nationally - and over the entire map - certain specific courses of social action, that the NCCJ, in its insistence that it will leave such decisions to local option, is nearer than some of us to Watson's admonition that such programs should be "integrally related to the particular local community and grow out of its unique traditions, resources and special needs".

Besides I have never been convinced that everyone must invariably be doing everything in precisely the same manner and that there is not a place for an exclusively educational agency even in so dynamic a day as this. I remember too clearly the stern reminder of another authority in this field who, despite his impatience to see all of the recommendations of the President's Commission on Civil Rights speedily adopted into law, nonetheless sanely observed that "Like all such legislation, it will not be passed unless it has the backing of an educated public opinion".

The NCCJ in my opinion is an instrument which we dare not disdain; a far from perfect instrument, but a flexible one nonetheless, which might increasingly serve the same ends which we in this NCRAC are seeking, ends which are in no wise exhausted in dissipating anti-Semitism, but rather in building a decent life for all our fellow Americans.

There is undoubtedly a place - an important and constructive place - for secularism in modern life. It is questionable whether certain gains in democracy, in science, in health, would have been achieved without secular activity. Consequently, when I use the term "secular" I do not do so as a term of disparagement, but rather of description and differentiation from that which is generically and specifically religious, though there may be a divergence of opinion as to just what we Jews are -- nation, race, religion, civilization, people -- I do not think there can be the slightest questioning of the irrefutable fact that though we may not be in our totality a religion, we certainly have a religion, and that there are specific individuals, organizations, institutions, movements, which represent us, or rather should represent us, religiously. It is an anomaly, of the most fantastic kind that in our so-called Interfaith work we do not grasp this fundamental fact, and that exclusively secular agencies and sometimes avowedly non-religious individuals represent us in allegedly Interfaith endeavors.

This is not only an anomaly, but it is a contradiction in terms, and will in no wise detract from the tensions which we seek to allay. There is ample room for intercultural, intergroup, interracial work in which the Jewish community can be represented by those agencies and persons who are not specifically identified with religious institutions. But the time has come to call a halt to an interfaith program which presents the church on the one hand and leaves the synagogue in the background on the other, or ignores the synagogue altogether. Nor do we alleviate this

ironic state of affairs by appointing a single rabbi (like the department store which seeks to become kosher by hiring one or two "white Jews" in order to prove their goodwill) as a front man to give a religious glamor to an otherwise secular enterprise.

The opposite number of the church is the synagogue and, in all decency as well as for the sake of expediency in seeking realistically to build an interfaith movement and program, the synagogue and its representatives must be the focal point of American interfaith work. Interfaith implies relationship between faiths and unless the Jews of America, unless we within the NCRAC are prepared to admit that we have no expression of such faith within the Jewish community, unless we are prepared to play into the hands of our adversaries, it is imperative that we strengthen, rather than weaken our religious front.

Interfaith activity presupposes inner faith, and inner faith must precede interfaith, and there is no problem more proper to this NCRAC than the inescapable necessity of fortifying this inner faith and placing its spokesmen and institutions in the forefront of its battle for Jewish dignity and security, a security, a survival, to quote Rabbi Leo Baeck, which can be procured only through revival of that faith which alone entitles us to engage in interfaith undertakings.

It is our Judaism, Dr. Baeck continues, which gives us our courage and our horizon. Through it we know that history has spoken to us and what we have to say. Because of it we do not oppose any economy or any science save in that they forget the human being, save that they forget the commandment concerning man. Through it we fight the Jewish fight, this fight for the world of men, the world of God's children. It is our title deed, our command to speak a NO to much that may happen on earth, for the sake of our great YES of our great demand; to accuse for the sake of justice, of love, and say NO and accuse because it is our faith which makes us the Lord's most loyal opposition on earth, the steadfast and stubborn for God's sake.

Without such a spiritual renaissance, not alone the State of Israel, but here in America, all our emotions and commotions in this body, will come to naught. Without it interfaith relationships become a mockery, a contradiction in terms. With it, and with it alone in our hearts and in the souls of our compatriots, we will bring nearer the day when every man, Jew, Christian, white, black, yellow, brown, will sit 'neath his own vine and fig tree, there being none to make him afraid.

January 27, 1950

Rabbi Maurice Eisendrath  
Union of American Hebrew Congregations  
3 East 65th Street  
New York, New York

Dear Maurice:

I am enclosing a clipping from our local Anglo-Jewish paper, which appeared this week. I want to make a few brief comments about it, and then you can tell me to go to the devil for butting my nose in where it does not belong. But we have always been very honest with each other, and I am sure you would want to know how I feel.

I think that the approach is wrong, Maurice. I don't see how we can raise money for one cause by running down other causes. I know that running down Israel is the farthest thing from your mind. I know how you feel and I know the principles for which you have fought. I know these things, because we talked about them at great length when you were out here last May. I also know these things, because I know the record of your career. But others, less appreciative of what you have done for Israel over the years, tend to seize upon your words and say: "Aha, we told you so. Even Eisendrath is now coming out and indicating that too much money is going overseas." This type of distortion of your words is terribly dangerous, both for the general cause of the UJA and for your reputation personally. Whenever I hear it, I try to make clear to people that you are not deprecating or disparaging or minimizing needs overseas, but that you are merely trying to indicate that additional moneys must be kept flowing into local organizations.

It would seem to me, quite offhand, that instead of riding herd on Morgenthau, you should ride herd on the constituent rabbis of the Reform movement. They are the men who will produce the money for the Combined Campaign in each of their respective cities. If they do not have the strength or the energy or the conviction or the interest to pursue that responsibility, then no amount of hammering away at the UJA will arouse any local rabbi to do his duty.

If you will excuse the personal reference, I will explain what I mean. You know perfectly well how much time and energy I have given to the UJA. I am the first one to confess that in previous years this meant time and energy taken away from, let us say, the needs of the Union. You pointed that out to me last May, quite

January 28, 1950

successfully. While I was in New York this fall, Dor Coons pointed it out to me again. So I simply sat down and worked like the devil to get a group of men in the Temple interested in the Combined Campaign, and we have undertaken what I think will be a successful venture. Next Monday night we are having the first dinner meeting ever to be held in the City of Denver for the auspices of the Combined Campaign. I venture to say that this year we will do much better than we have ever done before. Now, I am admitting guilt in regard to previous years. This year, I simply was showing my responsibility by you and others, and I decided to tackle it. I assure you it has meant no diminution of work for the UJA both locally and nationally. It simply was the addition of another duty. We find, after everything is all over, that we can pile many, many more duties on ourselves than we thought we were capable of bearing, and somehow we emerge unscathed.

I do not want to appear presumptuous in this letter. It is not my place, either through age or experience, to speak critically of one who has rendered such noteworthy service as you have yourself. Please accept my comments as the random thoughts of one who really considers himself your friend.

My best regards to Rosa, and again many thanks for the wonderful dinner at the Harmony Club last November.

With warmth and affection, I am

As ever,

Rabbi Herbert A. Friedman

F/s

UNION OF AMERICAN

HEBREW CONGREGATIONS / RABBI MAURICE N. EISENDRATH, PRESIDENT

~~3 EAST SIXTY-FIFTH STREET,~~ NEW YORK 21, N. Y.  
838 Fifth Avenue

September 10  
1951

Rabbi Herbert Friedman  
Temple Emanuel  
1595 Pearl Street  
Denver, Colo.

PERSONAL AND CONFIDENTIAL

Dear Herb:

Rosa and I both appreciated your thoughtfulness in sending us that delicious candy just before you left for Israel, and I want to assure you that we enjoyed it during a good part of the summer.

We were also most grateful for your sending us the interesting card, which reflected what I since learned was your fully-warranted enthusiasm of your visit to Israel. I have, likewise, learned the Institute was an overwhelming success, and that makes me regret all the more the fact that I was unable to be with you. I do wish it had been possible for us to see you on the way back as there is always so very much to talk about.

I had wanted to show you and discuss with you the attached letter, which reaches a new low in the menacing situation that we discussed at some length last June. I would very much like to have your reaction to these communications.

While you know I am especially anxious to have you here on the Eastern Seaboard some one of these days, nevertheless, in lieu of any present opening or any seeming immediate prospect, I have suggested your name to the Milwaukee congregation. You will be interested to know I am going to be there for the Holy Days, and, if you are really interested, I believe that I might be able to do an effective job in regard to this opening as I am very close to Ben Saltzstein, the President. Please let me know soon just how you feel about this job.

With fondest to both of you from Rosa and myself, I am,  
as ever,

Most cordially yours,

*Maurice*  
Maurice N. Eisendrath

C  
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Y

June 30, 1951

Mr. A.W. Pritsker  
134 N. La Salle St.  
Chicago, Illinois

Dear Abe:

A year ago you gave us \$500 for the Society of Friends of American Judaism. Inasmuch as Ciel was at the Deshler a short time ago and reported business booming, you may want to double your subscription this year. The purpose of this letter is to tell you that \$100 bucks would be most welcome.

In all seriousness, I am tremendously impressed by the wonderful job that Nelson Glueck is doing at the College. Everything he promised is being done and more, and the timing schedule has improved.

In addition, Dr. Glueck, is beginning to persuade the present rabbinate of the United States to his point of view, namely, that Judaism here must slant its efforts to Americanism. This attitude hasn't been unanimously adopted, of course, but there is now general approval that becomes very specific and basic in certain important places.

It has been much too long since we have seen one another. What are your summer plans?

Best to you and Fanny.

Cordially,

Fred Lanarus, Jr.

C  
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Y

June 30, 1951

Mr. Ralph N. Friedman  
223 W. Jackson Blvd.  
Chicago, Illinois

My dear Mr. Friedman:

A year ago you gave us \$250 for the Society of Friends of American Judaism. The purpose of this letter is to ask you if you will renew your gift, or if it is possible to increase it.

I know that you are familiar with the activities of the Society through the periodic reports you receive. The Hebrew Union College is doing an outstanding job. Dr. Nelson Glueck is making good advances with his program that I call Americanization of the curriculum of the College and the Institute. They are graduating anew kind of a Rabbi with more of a pastoral and American outlook. I think the type of Judaism that will generally be taught by these new graduates will be substantially more helpful and constructive, and will make for a much better Jewish community.

I hope I may hear from you favorably.

Cordially yours,

Fred Lazarus, Jr.