



THE JACOB RADER MARCUS CENTER OF THE  
**AMERICAN JEWISH ARCHIVES**

**MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.**

Series D: Education and Rabbinic Career, 1930-1993.

Subseries 3: Rabbinic Career, 1943-1993.

---

Box  
8

Folder  
4

Hebrew Union College-Jewish Institute of Religion. Merger plan.  
Louis I. Newman. 1951-1954.

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

---

LOUIS I. NEWMAN  
NEW YORK

October 3, 1952  
271 Central Park West

Rabbi Herbert A. Friedman  
Temple Emanu-El B'nai Jeshurun  
2419 East Kenwood Boulevard  
Milwaukee 11, Wisconsin

My dear Rabbi Friedman:

Have you been au courant with the developments in the struggle to prevent the weakening of the Jewish Institute of Religion? There have been many such developments behind the scenes, and if you are interested, I shall be glad to inform you of them when you are in New York.

Chiefly do you know that there is to be a meeting of a Committee on November 18th at Cincinnati to deal with the subject: to study and consider how the integration of the merger should be carried out in the future. I am aware, also, of the personnel of this Committee, including some representatives of the Jewish Institute of Religion.

If you are interested, kindly let me know.  
With greetings for the New Year, believe me to be

Sincerely,

LIN:jms

*Louis Newman*

September 22, 1953

*Copied*

Rabbi Joseph L. Fink  
President of the C.C.A. R.  
Temple Beth Zion  
599 Delaware Avenue  
Buffalo, 2, New York

My dear Rabbi Fink:

The catalogue of the H.U.C.-J.I.R. came to my desk through the mail yesterday, and I note on pages 19-20 that the "Unification Plan" is announced as a "fait accompli", except for the foot-note saying that men who entered before 1952 may complete their work in New York. This is exactly as I wrote you in July. There is no indication that I can find with respect to "consultation" by the Committee to be appointed by the President of the College-Institute and yourself. Nothing is included, even as a special insert, to this effect, implementing the statement of the President of the College-Institute at Estes Park.

May I inquire what your comment, as President of the C.C.A.R. is upon this?

With greetings for the New Year to your family and yourself, I am

Sincerely yours,

*Louis Newman*



LOUIS I. NEWMAN

NEW YORK

271 Central Park West

November 29th, 1954

Rabbi Herbert A. Friedman  
Temple Emanu-El B'ne Jeshurun  
2419 E. Kenwood Blvd.  
Milwaukee 11, Wis.

My dear Herbert Friedman:

As you know the C.C.A.R. will hold its sessions Monday through Thursday, June 19th through 22nd at Asbury Park, New Jersey. I have just talked with Rabbi Regner, Secretary of the C.C.A.R. to find out whether there will be any report on the effect of the "Unification Plan" to date. He says it can be placed on the Agenda only by the Committee arranging for the Conference, or by a resolution before the Resolutions Committee, which might come through with favorable or unfavorable decision, and perhaps opportunity for discussion. I am prepared to undertake steps to organize friends of the New York School to undertake an "interrogation" of the College-Institute authorities regarding the consequences of the "Unification Plan" to date--namely, the effect upon the New York congregations, the preparation of men for the Chaplaincy, etc., and the filling of the vacuum created by Orthodox and Conservative men.

I would appreciate hearing from you whether you would go along in an effort to secure responses to the "interrogation", as to the number of men turned away from the New York School because they would not promise to go to Cincinnati after two years; as to the situation of the men from New York who have gone to Cincinnati; as to the change in the viewpoint of Reform Judaism represented by the rigid attitude reflected in Responsa from Cincinnati and the silencing of the viewpoint of the New York School, and other germane matters.

I hope you will be willing to go along with us in preparation for the airing of the entire situation in correct parliamentary fashion. It will mean organization work in which I am prepared to share. Can you consult with colleagues of the H.U.C. as well as the J.I.R. group regarding the plan to present a substantial and vigorous effort, in accordance with the procedures we successfully followed before the New York Federation of Reform Synagogues?

Trusting you will give me your reaction to this proposal, I am

Sincerely,

*Louis Newman*



*Copy*

271 Central Park West  
November 30, 1954

Rabbi Barnett R. Brickner  
President of the Central Conference of  
American Rabbis  
Euclid Avenue Temple  
8206 Euclid Avenue  
Cleveland 3, Ohio

My dear Barnett Brickner:

I am writing to inquire whether there will be an opportunity to place questions on the floor of the C.C.A.R. Convention at Asbury Park in June regarding the present status and effects of the implementation of the "Unification Plan" in the H.U.C.-J.I.R. Will there be any report to the members of the Conference, concerning which questions may be asked and comment made, following its delivery; or is it necessary to bring in a resolution which cannot be discussed, except before the Resolutions Committee? Or, if there is a majority report, would there be an opportunity for a minority report, with discussion on the floor? Or is this a matter only for the Alumni, which has a different technical role from that of the Conference?

In other words, I would appreciate hearing from you concerning the matter, so that those of us who are prepared to raise these questions may have an opportunity to do so, in conformity with parliamentary procedure....

I hear many fine things about Balfour and his leadership in Washington from a number of Rodeph Sholom young people and friends there.

With cordial regards and trusting that you are in the best of health, I am, awaiting your reply,

Sincerely,

*L. Newman*



*Copy*

December 5, 1954  
271 Central Park West

Rabbi Barnett R. Brickner  
8206 Euclid Avenue  
Cleveland 3, Ohio

My dear Barnett Brickner:

Since writing to you on November 29th, a luncheon took place (not at my suggestion) with a leading representative of the Union of American Hebrew Congregations. In the conversation regarding a number of matters, the proposal of a possible interrogation regarding the effects of the H.U.C.-J.I.R. "Unification Plan" upon the training of Reform Rabbis and upon the congregations now existing and in prospect, was mentioned. This leader said that if ever any change in the "Unification Plan" is to come about, <sup>and the</sup> steps must be taken to achieve it by H.U.C. graduates, and that J.I.R. graduates or now-known advocates should not be in the picture.

I do not agree with this approach, and informed the leader of the U.A.H.C. that H.U.C. men would interest themselves in the restoration of Semikah to the New York School only "Az Meshiach wird kummen".

Nevertheless since this attitude is being taken, I am stepping out of the suggestion for the Asbury Park Convention of the C.C.A.R., completely, and will inform the J.I.R. men of what has been said. I wrote Rabbi Solomon B. Freehof, D.D. a letter several months ago before the New Hampshire sessions of the C.C.A.R., on the basis of a report that he favored changes in the "Unification Plan", and inquiring whether he would interest himself in achieving them. Naturally I received no acknowledgment of my letter to him, nor any reply whatsoever.

Under such circumstances, it is not necessary for you to answer my inquiry of the 29th, and I am also notifying Rabbi Regner. I am giving the Invocation at the New York Dinner on Tuesday evening because it is in honor of Walter W. Weismann of the Board of Congregation Rodeph Sholom. After that, we intend to follow the advice of the leader of the U.A.H.C.

Sincerely,

*[L. Newman]*



Central Conference  
of American Rabbis

8206 Euclid Avenue  
Cleveland 3, Ohio

December 6, 1954

Rabbi Louis I. Newman  
271 Central Park W.  
New York, New York

Dear Louis:

I am very happy to hear from you, no matter on what subject, and I hasten to acknowledge yours of November 30th.

Actually the matter that you seek to discuss belongs more properly with the Alumni Association, because they have representation on the H.U.C.-J.I.R. Board of Governors. From the standpoint of protocol, the CCAR has no official relationship with it. When this discussion came up at Estes Park it was, in a sense, tangential to the theme that I scheduled for the Conference, and a symposium which I set up for a discussion on the state of Reform Judaism. Whatever needs to be done should be done through the Alumni who have this very direct representation with the College Board where finally any action that is to be taken must be taken. To use the Conference platform and sessions as a sounding board, I do not deem too wise nor effective.

Thank you for the nice things you say about Balfour. My wife and I shep nachas from such comments.

With kindest regards from house to house, and hoping that one day soon our paths may cross, I remain

Cordially yours,

O R B

271 Central Park West  
December 8th, 1954

Rabbi Barnett R. Brickner  
President Central Conference of  
American Rabbis  
8206 Euclid Avenue  
Cleveland, Ohio

My dear Barnett Brickner:

I have your letter and note what you say about the relationship of the Alumni Association to the "interrogation" on the effect of the "Unification Plan" on the congregations of the Greater New York Area.

I stand by my second letter to you, and I intend to do nothing further in the matter. There have been significant developments regarding the effect of the "Unification Plan" of which you will doubtless hear later, if you do not know of them already.

Last evening the Dinner of the Combined Campaign proved to be thoroughly successful and enjoyable. I had hoped that you would be present and looked for you. Nor did I see on the seating list the name of Rabbi Regner. President Glueck spoke to me about assisting the project of a Center in Israel by donation of Israel Bonds, and I replied that I would take the matter under advisement.

I repeat what I wrote in my second letter: of course I believe that any effort to rehabilitate the New York School through the restoration of the right to give Semikah should be undertaken by men of the Conference and the Union regardless of the School from which they graduated. If a number of N.U.C. Alumni would either take the lead or participate in a genuinely cooperative effort, progress could be made.

The current of occurrences in New York Reform circles moves and changes so swiftly that it is somewhat difficult to catch it in course at any one moment. But whatever pleasant things have taken place in the last several days, the matter is now beyond my ken of concern. Others must take it up, since it means so much to the future of Reform Jewish activities in the Atlantic seaboard area and throughout the country.

With cordial regards and thanking you for the friendly spirit of your letter, I am

Sincerely,

L. W.



LOUIS I. NEWMAN

NEW YORK

271 Central Park West

November 24th, 1954

Rabbi Herbert A. Friedman  
Temple Emanu-El B'ne Jeshurun  
2419 E. Kenwood Blvd.  
Milwaukee 11, Wisconsin

My dear Herbert Friedman:

I have your letter and understand from Joe Eisner (whom I hope you may meet when you are in New York) that the list has been submitted with the Dean's name included, and that the Nominating Committee will present it. Joe has not yet received your letter; perhaps, since I gave you the wrong number on 5th Avenue, you may wish to send him another copy to 521 Fifth Ave. (though Joe says letters otherwise addressed usually come to him). I hope you will send this copy.

I am glad the outcome has been satisfactory, but, of course, Glueck has to pay only a small price to seem to allay the anxieties of the Institute men and the Dean's friends. The matter is really superficial in consequence, however pleased we are that the Dean remains. The major interest we have remains untouched, however, namely, a restoration of the right of Semikah to the New York School with all that this implies. Again I say that if you can furnish among the Alumni of the J.I.R. and co-workers who have graduated from H.U.C. the leadership necessary to restore to the New York School the status and powers taken away by Glueck, we will be glad to follow you.

With cordial regards, I am

Sincerely,

Louis I. Newman

LOUIS I. NEWMAN  
NEW YORK  
271 Central Park West  
November 19th, 1954

Rabbi Herbert Friedman  
Temple Emanu-El B'ne Jeshurun  
2419 E. Kenwood Blvd.  
Milwaukee 11, Wis.

My dear Herbert Friedman:

Mr. Eisner called me today to say that Bluestein had given the information that he had talked with Dean Slonimsky, and that since the latter wishes to remain on the Board, Glueck had agreed to allow this. Moreover, Bluestein remarked that Glueck had said that the President of the Union had instigated the J.I.R. men to speak up for the Dean. I read to Mr. Eisner my letter to you, in which no mention is made of Rabbi Eisendrath. I also told him that the phone call had come from you, and that my letter to you was in response to this call. I do not recall how the information regarding the plan to drop the Dean came to you, but I said to Mr. Eisner that it is entirely understandable that pupils of the Dean should wish him to remain on the Board.

You may be interested to know that Mr. Eisner (whose address by the way is 521 Fifth Avenue, not the address I mentioned in my previous letter) as a result of being at his home the other evening socially, has asked me to take luncheon with Maurice on the 2nd of December. It will be just a social occasion as before November, 1953, but doubtless there will be a consideration of cabbages and kings.

Sincerely,

*Louis I. Newman*



LOUIS I. NEWMAN  
NEW YORK  
271 Central Park West  
November 10, 1954

Rabbi Herbert Friedman  
Temple Emanu-El B'ne Jeshurun  
2419 E. Kenwood Blvd.  
Milwaukee 11, Wis.

My dear Herbert Friedman:

As I mentioned to you when you telephoned me on Tuesday, I am not sure whether an effective show of strength can be made over the issue of the retention of Dr. Slonimsky as a member of the Union Board. I understand that he has not been at a considerable number of meetings, doubtless because he does not wish to enter into controversy with Nelson Glueck; perhaps because he is on a pension from the H.U.C.-J.I.R., and does not care to become the victim of any pressure if he expresses his opinions contrary to the present regime. Moreover, I do not know whether to be a member of the Board he must be designated by a congregation, or what other technical stipulations might be adduced against his retention.

I understand from Joseph Eisner, Acting Chairman of the Nominating Committee, that the final choice has not been made. Glueck has indicated his wish to supplant Dr. Slonimsky with a man of his own choosing, and there has not been any evidence that those to whom this superimposition is unsatisfactory are willing to carry forward the effort to retain Dr. Slonimsky to its logical conclusion of a struggle and show of authority.

If you wish to write to Joseph Eisner (551 Fifth Avenue, New York) expressing your opinion, and if you can mobilize others to do so, among them the Alumni of Doctor Wise, such messages may have an effect. I will be surprised, however, if you are able to secure the active cooperation of the J.I.R. Alumni. Some time ago Rabbi Klein was to arrange a Dinner in honor of Doctor Slonimsky, but we heard nothing further about it. In the near future I understand Doctor Slonimsky will celebrate his 70th birthday. If leadership is furnished by his students, a worthy tribute to him could be prepared.

As for my own role in the entire matter, permit me to say as the copy of my letter to Philip Bernstein demonstrates, I am of the opinion that any show of strength should be on the consequences of the so-called "Unification Plan". The day may come when it will be possible to point out the blunders of the plan and its hurtful results, in such a way that Glueck will find it advisable to re-



LOUIS I. NEWMAN  
NEW YORK

Herbert Friedman

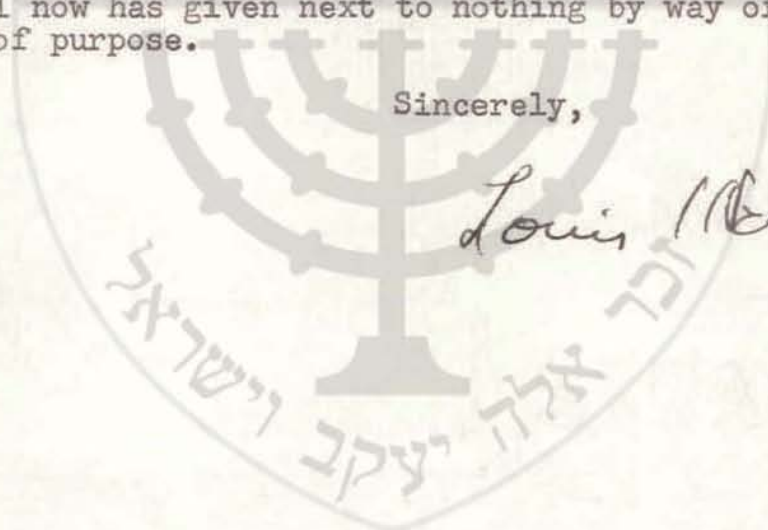
P. 2

trace his steps and restore the right to grant of Semikah at the New York School. Moreover, as to a resolution of the unhealthy situation which makes the Union leadership captive to the H.U.C.-J.I.R. leadership, I am not sure that the matter of Doctor Slonimsky's membership on the Board is sufficient to serve as a test. The best way is for the Union so to build up its personnel in terms of leadership ability in New York and also in terms of monetary strength that there will no longer be taxation without representation. The objective of any steps taken should be the restoration of the New York School as a full Rabbinical School with the power, as before in Doctor Wise's day, and until now, to grant Semikah. Nothing less will be satisfactory.


I trust that you will furnish the necessary leadership on all counts--you and the Alumni with whom you are in touch. My letter to Bernstein tells the story of the Institute fiasco. I wish you well in your efforts on behalf of Doctor Slonimsky's retention on the Board. Just make sure, however, that you do not expect anything from anyone who until now has given next to nothing by way of cooperation or tenacity of purpose.

Sincerely,

*Louis Newman*





  
October 29, 1954  
271 Central Park West

Rabbi Philip S. Bernstein  
Temple Berith Kodesh  
117 Gibbs Street  
Rochester, New York

My dear Phil Bernstein:

As I mentioned to you in response to your telephone call, I am prepared to do what I can on behalf of funds for the project of the Stephen S. Wise Archives. I anticipate receiving your letter with details regarding it.

Again let me say to you that which I mentioned on the telephone. You, Morton Berman and others are not averse to communicating with me with reference to projects that require the raising of money. You wrote me regarding one such project a few months ago and now the Archives project prompts you to be in touch with me again.

I am very well aware of your effort before the Board of the U.A.H.C. on behalf of the preservation of the Jewish Institute of Religion; I know, too, of the speeches of Ed Klein, Jack Rudin and others for the same objective. But when the situation came to a climax and thereafter, the J.I.R. men--virtually all of them--were nowhere to be seen. Glueck succeeded in his strategy, namely, to divide, intimidate and separate the J.I.R. advocates; to cajole them by holding out the prospect of honorary degrees; to pick them off one by one, and above all else, to isolate the advocates of the J.I.R., close at hand in New York City, who were prepared to carry forward the endeavor to the end. No interest was shown by the J.I.R. Alumni regarding the November 5th, 1953 meeting at the Hotel Plaza in New York, when a strong Committee of the New York Federation of Reform Synagogues met with a strong Committee appointed by the present College-Institute administration. No attempt was made thereafter to bring about a meeting of the J.I.R. advocates to analyze the developments, to integrate forces, and to decide upon a program for the future. Instead Ed Klein went to the Testimonial Dinner for Glueck as if he were the latter's buddy, and so, too, did other J.I.R. graduates. Everyone sought cover for himself, as if in relief that the institution which Doctor Wise founded, no longer needed their defense, being beyond restoration as a full Rabbinical School in New York giving Semikha. As a member of the first class of the J.I.R. graduates, no one knows better than yourself that the J.I.R. was established so that men would not be compelled to go to Cincinnati to become Reform Rabbis. Glueck has callously nullified this essential purpose. I realize that Glueck is in the driver's seat at the moment, but there is still a possibility that through the influence of events in New York and elsewhere, and by the sheer logic of the forces involved, the so-called "Unification Plan" may yet be modified.



I am of the opinion that in the meantime the adversaries of the "Unification Plan" should maintain at least a semblance of solidarity. They should be vigilant to the best of their ability on behalf of the New York School, and within the structure of the Union and the College-Institute lay plans for the day when the power of Semikah is restored to the New York School. We should be kept au courant as to the realistic situation--how many men have been refused admission at the New York School this year because of an unwillingness to promise they will be transplanted to Cincinnati after two years; how the men who this year were compelled to go to Cincinnati are faring, etc., etc. As soon as possible leadership should be provided to bring about such a meeting of advocates of the New York School, so that the whole situation may be canvassed. I am completely occupied with my Temple and other activities; moreover you men are not disposed to give any genuine heed to leadership from 7 West 83rd Street, and therefore for the present I am not lifting my finger in the matter. When you, graduates of the J.I.R., are ready to take a few chances, privately and publicly, I shall not be found absent.

Despite my strong feelings on the subject of the lack of unity among the leading J.I.R. graduates, I am ready, as I have said, to do what I can towards the Archives project. The rehabilitation of the New York School would be an equally significant tribute to Doctor Wise's memory--as I am sure you understand. As one of the foremost graduates of the J.I.R. I have always felt that you might well take the front post in the leadership of the forces in its behalf, and I know that there are many who would follow you, if discreet and forthright steps were taken, both now and later.

Sincerely,

*(L. Newman)*





## FAILURE OF A MISSION

*A Statement by Rabbi Louis I. Newman*

(This Statement was prepared last November, but its publication was postponed until the closing issue of our "Chronicle", so that it might not in any way interfere with the success of the Joint Campaign of the U.A.H.C.-H.U.C.-J.I.R., in Congregation Rodeph Sholom, of which Mr. Felix Greenhut is the Rodeph Sholom Committee Chairman, and Mr. Walter W. Weismann, the national Co-Chairman. The 1954 Campaign in our Temple has exceeded the high mark reached last year, and there has been an increase also in the results of the campaign throughout the country. Inasmuch as the situation relating to the future of the New York School (Jewish Institute of Religion) is "unfinished business", the following Statement is now made available. L. I. N.)

On Thursday Evening, November 5th, 1953, Mr. Joseph Eisner, a Trustee of Congregation Rodeph Sholom, and Associate National Treasurer of the Union of American Hebrew Congregations; Mr. Jacob S. Manheimer, former President of our synagogue; and Rabbi Newman were members of a committee appointed by Mr. Sydney W. Roos, President of the Greater New York Federation of Reform Synagogues, including also Mr. Richard Stern, Chairman of the Committee on New Congregations of the Greater New York Federation; Mr. Ira Frank, President of the Free Synagogue, and Rabbi Edward E. Klein, successor to Rabbi Stephen S. Wise as Rabbi of the Free Synagogue. This Committee met with Dr. Nelson Glueck, President of the Hebrew Union College-Jewish Institute of Religion; Mr. Herbert Bloch, President of its Board of Governors; Mr. Frank Weil; Mr. Robert Goldman of Cincinnati; Judge Joseph M. Levine, Chairman of the Administrative Committee of the New York School of the H. U. C. - J. I. R., and Rabbi Maurice Eisendrath, President of the Union of American Hebrew Congregations. The Committee of the Greater New York Federation of Reform Synagogues sought to persuade President Glueck and the representatives of the College-Institute Board to maintain at full strength the Jewish Institute of Religion in New York City, in keeping with the words of the late Rabbi Stephen S. Wise, its founder in 1922, when he inducted President Glueck in 1948: "The College and the Institute become one, though the two schools in Cincinnati and New York, are, of course, to be maintained as heretofore." President Glueck and his Committee, however, refused to alter the "Unification Plan" which makes it necessary for a student for the Reform Rabbinate to take his 3rd, 4th and 5th year of training only in Cincinnati, with

Ordination (Semikah) no longer in New York, but only in Cincinnati. The Greater New York Federation Committee pointed out that under the leadership of Mr. Walter W. Weismann, Chairman of the Joint Campaign of the U.A.H.C. and the H.U.C.-J.I.R. in 1953, an increase of 20% in the collections had been achieved, and, with a 10% increase in the nation-wide campaign, it had been possible for the Union and the College-Institute to reduce their indebtedness by a considerable amount. The Greater New York Committee sought to point out the need for student Rabbis to furnish leadership for the new and steadily expanding congregations on the Atlantic seaboard area. Mr. Herbert Bloch, Chairman of the College-Institute Board said that student Rabbis would be flown by plane from Cincinnati to the Greater New York area for week-end posts. The Greater New York Committee offered substantial assistance in meeting the budget of both the New York and the Cincinnati Schools, promising that any additional sum needed to maintain the New York School at full strength would be furnished, with the opportunity for study and ordination in New York for those students who wish to remain in this great laboratory of Jewish life, where the Union of American Hebrew Congregations now has its national headquarters. The efforts of the Greater New York Committee proved fruitless, however, and henceforth no student for the Reform Rabbinate can take a full course of study with ordination in New York as heretofore. It is greatly feared that this diminishment of the New York School will gravely affect the progress of Reform Judaism in this area and prove to the direct advantage of non-Reform Jewish religious and educational institutions in Greater New York and throughout the country.

(Louis I. Newman)

19 May 54

How 54  
Louis Newman  
MA-20



## LARGE ATTENDANCE AT CONGREGATIONAL MEETING

### MR. HENRY HYMAN ELECTED AS NEW TRUSTEE

An unusually large gathering of Congregants was present at the Annual Membership meeting and supper on Monday evening, May 17th. Mr. Samuel Falk, the President, gave a detailed report of his first year's administration and voiced the hope that the Temple would participate even more actively in Jewish affairs locally and nationally. He mentioned the various causes to which our Temple has given active cooperation and complimented those men and women who have given leadership to so many worth while endeavors in the community. A copy of Mr. Falk's report is available in the Temple office. Progress reports were also presented by Mr. Joseph Eisner, the Treasurer; Mr. Abraham W. Ast, the Chairman of the Finance Committee; Mr. Leo Keiser, Chairman of Union Field Cemetery; Mr. Harold Fields, Chairman of the Education Committee; and Mr. George L. Cohen, Chairman of the Foundation Fund.

Mr. Henry Hyman, the newly elected Trustee, was introduced to the membership. Mr. Hyman is President of the U. S. Electric Company and a leader in his field. He has been active for many years on the Board of Trustees of Union Temple in Brooklyn.

At this meeting Mr. Jacob S. Manheimer, former President of Rodeph Sholom, was elected an honorary Trustee to serve for life.

## OUR BAR MITZVAH

We are pleased to congratulate Mr. and Mrs. Julius Kroll on the occasion of the Bar Mitzvah ceremony of their son Stephen Lawrence which takes place this Saturday morning. We also felicitate our new Son of the Commandment. May the inspiration of this day fill him with the desire to be of service to his people, his country and his religion. We trust that Stephen will continue in our Religious School to be confirmed with his fellow students in 1955.

## FOUNDATION FUND GIFTS

Mr. and Mrs. Robert Blank have made a generous gift to our Temple Foundation Fund in honor of Mother's Day. Mr. Paul Hahn has also made a generous donation to the Foundation Fund. We are indeed grateful to these devoted members for their many benefactions to Congregation Rodeph Sholom throughout the years. Mr. George L. Cohen, Chairman of the Foundation Fund committee, wishes again to emphasize the importance of remembering our Foundation Fund on all occasions in the life of our Congregants. We have already received numerous gifts to the Fund from Temple families and friends on occasion of marriage, Bar Mitzvah celebrations and for special holidays. Memorial gifts are suggested as a fitting tribute to departed members of the family and friends. We invite you to do whatever you can to upbuild this vital Fund so that our Temple program for religious enlightenment, social welfare and the public good can be maintained and advanced.

## CLOSING EXERCISES RELIGIOUS SCHOOL

Sunday, May 23rd, beginning at 10:30, a special program of closing exercises will be held in the Marcus Loew Auditorium for all pupils of our Religious School and their parents. A special feature of the morning will be the awarding of provisional certificates to members of the Aaron Wise Post-Graduate Society who have completed a one year High School course of study. By popular request, a return engagement of Gila and Dov, the renowned young dancers who will present a program of Israeli and Folk Dances. Parents, relatives, and young friends of our pupils are cordially invited to be present for the morning's program.

## REMEMBER — IT'S DEDUCTIBLE

A Temple like ours depends for its support and for the proper conduct of its many activities upon the continuing generosity of its members and friends.

The Rabbi, the Trustees, the several organizations therefore come to you to ask for your co-operation and financial help in maintaining our budget.

Religion is so imperative a part of our democratic way of life that contributions to the Temple are always tax deductible. In a manner of speaking, our government underwrites your support of your faith.

Whatever the appeal we make then we trust that, taking fullest advantage of the tax deductible provision, you will respond with utmost generosity.

Support your Temple!



Sept. 30, 1953.  
271 C.P.W.

*Copy*

My dear Morton:-

We had a good meeting this morning, called on very short notice, but with an attendance of 14 men. A number of the stronger men could not come, but sent messages, including Jack Rudin, who phoned me yesterday. There are three meetings of interest ahead--one on Monday, October 5th, of the Executive Board of the C.C.A.R. at which Fink will preside. It is to be held at the J.I.R. building. Bamberger said that at the meeting of the Executive Board of the C.C.A.R., doubtless the members of the Committee would be designated; moreover, at the meeting of the Board of the College-Institute, he said, the statement of Glueck would be ratified and the members of the Committee of the Board appointed. This seems to me a delaying tactic, of which we should be very careful. Bamberger and another important H.U.C. man came to the meeting today at Ed Klein's invitation and took an important part in the discussion. We discussed also the attitude to be taken by the men of the pro-Institute group at the Oct. 7th meeting, and Ed Klein can tell you of this. It was felt that no resignation should come yet until every resource has been exhausted, an opinion which perhaps, though I am not sure, is good. Judah Cahn, I am told, is to make a statement, according to Ed Klein at Cincinnati. As for the Oct. 24-25 meeting, every effort will be made to make a strong showing of the New York and allied groups in favor of the permanent tabling of the plan, or the indefinite postponement. Revision without a reorganization of the administration of the J.I.R. will not be acceptable, at least, to me and those who agree with my viewpoint. It was also suggested that following these meetings, early in November, a conference be called of the Rabbis of the C.C.A.R. in this area and elsewhere on the entire subject--perhaps an invitation to all the members of the C.C.A.R., if it is deemed advisable, but surely of those on the ~~Atlantic~~ Atlantic Seaboard, the Middle West and other regions within easy reach of N.Y. to over the entire matter, and to carry the fight forward.

Fink said he had not yet seen Glueck, but would see him next Monday. I shall be at the Convocation of the J.I.R. merely to listen, and also to have the boys at the J.I.R. know, just by being there to hear Glueck, that my group and I are still on the job and intend to continue to be. I also told Glueck that I would not entertain an invitation to serve on the C.C.A.R. Committee--and I know one would not have come my way under any circumstances in view of Glueck's attitude, etc.--because I must retain "freedom of action". I also told him that we had strength, but not our full strength at Estes Park, and that it would be a grave error on Glueck's part, and on the part of everyone else, to dismiss the potentialities of the situation. I also told him, as I told Eisendrath by message last March when the plan was announced, that this was a fight to the finish, and that we would stick by until the right outcome is attained. By the way, Eisendrath is to meet me by invitation of Joe Eisner at the Harmonie Club for luncheon next Tuesday. Men are being made ready from the New York group to speak for the New York viewpoint at the Oct. 25th meeting, but Hollender will make every effort, let me warn you, to keep the discussion from the Agenda ~~as~~ as he has done before. He will try to rule it out as beyond the province of the U.A.H.C., which has no relationship, as he says, to the College-Institute.

I must be frank and say to you that exploratory inquiries are being made on the q.t. to ~~fill~~ fill the vacuum created in the training and ordination of men in New York if Glueck, Weil and others remain intransigent. But let us take things step by step. Hag Sameiachy

*Ben, W*



C O P Y

NEW YORK UNIVERSITY  
SCHOOL OF LAW  
Washington Square, New York, N.Y.

(marked confidential)

Faculty of Law

July 8, 1953

Rabbi Louis I. Newman  
7 West 83rd Street  
New York, N.Y.

Dear Rabbi Newman:

Please accept my sincere and hearty congratulations on the fine presentation of your case against the "Unification Plan". I should have acknowledged this pamphlet earlier if I had not been felled by an annoying attack of virus pneumonia from which I am now beginning to recover.

On the facts presented by you and Rabbi Klein there is something so shysterish about the way the report was presented and voted on that anyone would be bound to doubt its validity and the integrity of its backers. If we think of the backers as educators then we are bound to conclude that they have a repulsively monopolistic conception of the educational process. (Your point "12" could be elaborated considerably; there is nothing worse for an educational institution than an absence of competitors in its field.) If on the other hand we think of these individuals as men pretending to spiritual and ethical leadership, then we have to ask ourselves whether institutional religious education is worth anything at all if its most prominent exponents are willing to sink to tactics like these. In any event, it is clear that only people with very bad causes and very bad consciences find it necessary to "railroad things through."

With every good wish, I remain

Cordially yours,

EDMOND CAHN



C O P Y

CENTRAL CONFERENCE OF  
AMERICAN RABBIS

OFFICE OF THE PRESIDENT  
599 Delaware Avenue  
Buffalo 2, N. Y.

July 8, 1953

Dr. Louis I. Newman  
271 Central Park West  
New York 24, N.Y.

Dear Dr. Newman:

I received your letter and I want to assure you that I read it with careful attention.

Let me assure you again that I believe that Dr. Glueck was most sincere in his promise to the Conference that he would consult with the committee to be appointed in consultation with me before the next meeting of the Board of Governors of the H.U.C.-J.I.R.

I wanted to designate the members of the committee before leaving Estes Park, but unfortunately Dr. Glueck had to leave early in order to meet his engagements in London, England and Israel. He promised, however, that he would communicate with me immediately upon his return to this country and I agreed that I would go to Cincinnati to consult with him as to the personnel of the committee. I intend to propose the names of the men who are ardently on the J.I.R. side of the issue as well as men who represent the other side.

I believe that the issuing of the Catalogue was an oversight on the part of Dr. Glueck and was determined upon probably before the Estes Park convention. I think it might well be postponed until after our consultation.

With kindest personal greetings, I am

Sincerely yours,

JOSEPH L. FINK

C O P Y

CENTRAL CONFERENCE  
OF AMERICAN RABBIS

OFFICE OF PRESIDENT  
599 Delaware Avenue  
Buffalo 2, N. Y.

July 8, 1953

Rabbi Morton M. Berman  
The Temple Isaiah Israel  
1100 Hyde Park Boulevard  
Chicago 15, Illinois

Dear Mickey:

I appreciated hearing from you and I want you to know how much I enjoyed seeing you, your wife, and child at Estes Park. I am only sorry we did not have more time for more frequent and lengthy talks together.

I had a talk with Nelson Glueck about the men to be appointed on the committee to consult with the Board of Governors and with me, but he was in a rush to get to England and felt that the matter could wait until his return. I shall most certainly recommend to him the names you suggested in addition to yours, but I am compelled to wait until his return for a final decision. I know he planned to go to London and to Israel and I am afraid that if I wrote him in Israel he probably would be unable to answer my letter until his return to this country. Reluctant as I am to postpone the matter, I can see no alternative but to wait until Nelson Glueck's return to America.

I talked with Dr. Newman over the telephone and have since received a letter from him with reference to the same matter. I believe that Nelson was completely honest in his intentions and promises and I am sure that he will abide by the letter and spirit of the agreement we made. I cannot contemplate any other possible opinion.

With best wishes to you and to your family, I am,

Sincerely yours,

(signed Joe)

Joseph L. Fink

JLF:as



C O P Y

(hand written) My dear Morton: Have you any comment on this? LIN.

July 3, 1953

Rabbi Joseph L. Fink, President  
The Central Conference of American Rabbis  
Temple Beth Zion  
599 Delaware Avenue  
Buffalo 2, New York

My dear Colleague:

I regret indeed that I must trouble you again in these vacation days. I telephoned you on Wednesday because of the inquiry by the President of Congregation Rodeph Sholom, Mr. Samuel Falk, regarding the remark made to him by Mr. Frank Weil, Chairman of the Committee on the "Unification Plan" of the H.U.C.-J.I.R. Board of Governors. The story which Mr. Weil had received was apparently quite different from what the statement made by President Glueck on Wednesday evening, June 24th, indicated. The text of the Statement given by President Glueck, in order to avoid a resolution on the floor of the Conference, was according to the text I received on Thursday, June 25th, as follows:

"I am happy that the problem has aroused so much interest and discussion. There are various points of view which have been sincerely held and expressed. Appreciating this, I shall, as soon as possible, in consultation with Dr. Fink, invite a group of our colleagues to meet with myself and members of the Board of Governors at a mutually agreeable time and place. Since a year will elapse before the merger program can be consummated there will be ample time for further discussion. I am sure that whatever suggestions or criticisms may be made will receive careful and serious consideration by the Board, it being clearly understood that the Board is an autonomous body which will make the final decision."

Despite this Statement which, I take it, is in the records of the sessions of the C.C.A.R. at Estes Park, Mr. Weil, if Mr. Falk understood him correctly, declared that the Catalogue of the H.U.C.-J.I.R. would contain the announcement of the plan as the established policy of the Board of Governors. I do not believe any cognizance will be taken of the country-wide protest against the plan, of the resolutions asking for deferment in New York, Chicago, New England and elsewhere, or of the Statement by President Glueck at Estes Park. In other words, the protests will be ignored and treated as if they were meaningless and without any possible effect. Were the members of the C.C.A.R. at Estes Park told about the forthcoming publication of the catalogue?

The words of President Glueck's Statement are clear, even though we may not agree with all of them. Consultation by President Glueck and the Board of Governors with a Committee of Rabbis to be appointed in consultation with you as President of the C.C.A.R. is unmistakably indicated. It will have a seriously damaging effect upon public opinion if after this Statement the President and the Board of Governors go forward with the "Unification Plan" without such consultation.

This, of course, is independent of the factors in the situation which we in New York represent, leading to steps which will protect the right of the New York School to train men in their 3rd, 4th and 5th years and to ordain them in New York. My brochure gives this viewpoint, and I must be frank in saying to you that those of us who intend to espouse the cause of the New York School as a full Rabbinical Training School are many in number and strong in resources.

I am not, however, writing to you of this. I am writing to draw your attention in writing to the forthcoming publication of the "Unification Plan" in the H.U.C.-J.I.R.



C O P Y

Rabbi Joseph L. Fink - 2 -

Catalogue as if it were unchangably in effect. I was pleased to learn from you that you would take up the matter with Cincinnati to discover the facts regarding the Catalogue and its relationship to President Glueck's Statement at Estes Park.

Looking forward to a reply from you with reference to this, I am, with greetings to your wife, your family and yourself,

Sincerely,

P.S. I note in "The National Jewish Post" of July 3rd the report of the Estes Park discussions, in which the words occur: "The Glueck supporters pointed out, however, that the group was not an official committee of the C.C.A.R. and had no powers of any kind". The "group" is the "group of Reform Rabbis" to be appointed by Glueck in consultation with yourself as President. Is it true, therefore, under all the circumstances that this group is "not an official committee"? I would appreciate hearing from you as President of the C.C.A.R. on this and allied points.





July 2, 1953

Dr. Louis I. Newman  
271 Central Park West  
New York, New York

Dear Louis:

I know that you are anxious to learn what progress was made at the Central Conference in the matter of securing a juster and a more adequate plan for the merger of the two schools. After a full day of negotiation with the colleagues who represented Dr. Glueck, we arrived at a statement which Dr. Glueck included in his address. In part it reads as follows: "I shall, as soon as possible, in consultation with Dr. Fink invite a group of our colleagues to meet with myself and members of the Board of Governors at mutually agreeable time and place. Since a year will elapse before the merger program can be consummated there will be ample time for further discussion. I am sure that whatever suggestions or criticisms may be made will receive careful and serious consideration by the Board, it being clearly understood that the Board is an autonomous body which will make the final decision."

This statement by Dr. Glueck was offered by him in consideration of the withdrawal of the Friedman resolution which in effect carried the sense of Dr. Glueck's statement, and a second resolution offered by Rabbi Foyer which would have given Conference endorsement to the plan already adopted.

It is very clear to all of us who shared in the full day of negotiation, Rabbis Bernstein, Friedman, Rudin and myself, for a modified plan, and Rabbis Foyer, Olan and Lieberman and Rothschild, that Dr. Glueck's statement meant that nothing would be done until September 1954 to implement the adopted merger plan. We accepted Dr. Glueck's statement in the spirit in which it was made. In my remarks which followed his address, I expressed our appreciation for his statement in the hope that after he and representatives of the Board of Governors met with our colleagues of the Conference, changes in the plan would follow that would lead to the securing of a strong school in New York as well as in Cincinnati.

I am of the firm conviction that Dr. Glueck has every intention of carrying out the intent of the statement which he made. I would be profoundly shocked if this were not the case. It would be most unfortunate if after this reasonable way of achieving a solution to the problem, anyone attempted in his absence to upset them. I am sure that Dr. Fink will corroborate my own impression of the results achieved at the Conference.

With warmest greetings,

Sincerely yours,

Morton M. Berman

MMB:ee



C  
O  
P  
Y

July 2, 1953

Dr. Joseph L. Fink  
Temple Beth Zion  
599 Delaware Avenue  
Buffalo 2, New York

Dear Joe:

I am enclosing a copy of a letter which I have just sent to Dr. Louis I. Newman after a call from him in which he wanted clarification of the statement made by Dr. Glueck at the Conference. He was prompted to make the call because it was reported to him that steps were being taken that would suggest a disavowal of the intent of the statement to defer all action on the merger plan until our colleagues in the Conference could meet with Dr. Glueck. I assume that by now Dr. Newman has reached you and made clear his fears in the matter. I have tried to reassure him that Nelson's desire to cooperate was a bona fide one, as you may notice from my letter.

However, I can't help but feel that the group should have been named before he left for Europe and Israel. This would have given the group some time to consider alternative plans, because I fear what will happen if the group does not have this chance to consider alternative plans before the Board meeting on October 7. It will be easy for the Board of Governors to say in view of the fact that there is no alternative plan, we must take what we have.

It strikes me that it would be wise to write to Nelson abroad and give him a list of names from which he could draw those with whom he would want to meet. Representing the viewpoint of a stronger school in New York, you will recall that we suggested Bernstein, Friedman, Goodman, Felix Levy, Bamberger and Pilchik. I assume that you will want to add an equal number of the supporters of the present plan. I believe that you ought to head up the delegation. In any case all these people should have notice of their designation long before Nelson's return which I understand will be on September 17.

I would hate to think that after all our effort to provide a peaceful way of solving this problem, it would all come to naught as a result of lack of opportunity on the part of the group to be chosen to meet in advance of the Board of Governors meeting. When I say in advance, I do not mean on a day or two before the Board of Governors meeting.

Frankly I think it was a great achievement for the Conference to be given the opportunity to have a choice in this matter. It was something for which I had fought long before the Conference, and I feel we ought to make the most of this opportunity.

Again let me say that I thought we had a very significant Conference. In many ways it was historic, and it appears to me significantly historic in the recognition of the Conference's influence as an important factor in dealing with the problems of our movement, including those problems which merger presents.

With warmest greetings from house to house,

Sincerely yours,

Morton M. Berman

MMB:ee



C  
O  
P  
Y

July 10, 1953

Dr. Joseph Fink  
599 Delaware Avenue  
Buffalo 2, New York

Dear Joe:

I can well understand how difficult it is to get anything accomplished until Nelson's return to America. I too believe that Nelson was honest in his intentions and it would be just unfortunate if in his absence Frank Weil or anybody else gave anyone reason to believe that Nelson's intentions were not to be carried out.

I note that you include my name as a member of the committee to meet with Nelson and the Board of Governors. I do not believe that I ought to be on that committee in view of the fact that I am on the Board of Governors, and therefore have a chance to deal with the matter when it comes before them again. I am grateful to you for thinking of including me, but I do not feel that I ought to be on this particular committee. This would apply to any of the men who serve on the Board of Governors.

I do hope that you are having a pleasant vacation.

With best wishes,

Sincerely yours,

Morton M. Berman

MMB:ee



July 7, 1953  
271 Central Park West

My dear Morton Berman:-

I have your letter and its contents agree with everything I have heard regarding the background of Glueck's Statement at Estes Park. You say you would be "shocked" if he did not live up to it--minimal that it is. I believe you will have cause, however, to be "shocked". My President, Sam Falk, and my Honorary President, Joe Pulvermacher, are meeting with Frank Weil tomorrow, and I have information that Weil considers the protests a "storm in a teapot" unworthy of serious attention.

While this struggle is going on, the New York School is suffering. Did I write you that Rabbi Feinerman who has taught Codes for twelve years as a volunteer will be let out this year. I do not know him, but it seems to me symptomatic of Glueck's methods. Since Cincinnati hasn't a course in Codes--one hour a week here, and the boys would have liked more--New York can't have such a course, and the Faculty is diminished yet more. It is still uncertain whether Bernard Heller will return, and Glueck has gone off to Israel, leaving many things hanging, apparently until the end of September, unless they are handled by mail. Though we are only fifteen blocks away from the J.I.R. it has proved impossible to crack the situation, and to bring influence to bear to keep the School at strength. Glueck, Weil and Levine have an Iron Curtain around it, and do what they please. Weil was not at the now historic meeting of the Federation of Reform Synagogues on May 25th, but Levine and Glueck were, and they should have known just what it meant and portended. But they act as if they were oligarchs with responsibility to no one. While Glueck professes to have at least ten new students for the first year, despite the announcement he will make in the new printed catalogue of the Unification Plan, the School which has been pushed down terribly since the days of Tschernowitz, Halkin, Slonimsky and others, is disintegrating still further. This is just what Glueck wants in his war of nerves with the faculty, the students, and his critics in the community.

It seems to me that the matter should come up at the next meeting of the Executive Council of the Union, of which I believe you are a member. So, too, is Max Feder, and so, too, is Walter Weismann of my Board, who is Chairman of the Joint Campaign for the Union and the College Institute, which raised \$240,000.00 this year in New York, an increase of \$46,000.00 over last year. (I believe I told you that Rodeph Sholom alone contributed close to \$28,000.00). Are you in touch with Dr. Hollender at all? Is he aware of what is going on, or does he try to wash his hands of it, and say that the College Institute Board is "autonomous"? Eisendrath is in England for the sessions of the World Union of Progressive Judaism, and I may not have an opportunity to see him, since I am going away to New England for a week--until July 18th, returning for 9 days, and then flying with Lucile to Oregon to see my son, Jonny, and his wife. Eisendrath's position in the whole struggle is not clear, but I understand every effort will be made to demonstrate to him that the plan must be deferred, and a strong, full School maintained here, or the movement faces a genuine schism.

It seems to me also that preparations should be made for the next meeting of the Board of Governors of the College-Institute at Cincinnati on October 7th. I understand Judah Cahn will ask for a reconsideration of the Plan. Are you in touch with him, and do you know of developments leading up to action at the Governors meeting. I believe Jimmy Heller will be back then with information he has helpful to our cause, as to Doctor Wise's intentions. (I don't think, however, he will have any relationship to anything that develops in Cincinnati). Ed Klein is on his vacation, and writes he will do something in September, but this is the summer. Copies of my brochure will be sent to all the members of the Board of the College-Institute, etc., as well as the Executive Council, together with a copy of Glueck's Statement, but it is going to be difficult, in view of the closed corporation methods of the Board under Weil, to reverse the vote of 34 to 8. I believe every effort, however, should be made to this end.



Letter from Louis Newman to Morton Berman--Page Two

In the meantime, we are looking into the matter of legal action by way of injunction--which we deplore taking. We don't know who the complainants could be; moreover, many germane papers have been taken to Cincinnati by Glueck. The question of the use of 40 W. 68th Street and other properties under the Merger Agreement is involved. Shad and Justine Polier, Mitchell Salem Fisher (with Guggenheimer, Untermeyer and Marshall) are interested in securing pertinent information on this phase of the entire matter. We hope and pray it will never come to pass.

As for the possibility of founding a new school, to protect the right of Semikah for men trained in New York, this is being given serious consideration. We believe that there should be a four or five year course for men who prefer to study in New York, or to complete their training in New York, if they should choose of their own free will to study a year or two in Cincinnati. We are looking into the matter of financial resources for such a school, if necessary; volunteer and paid teachers, and other factors--which are of no small consequence and implication. We could then have a Governing Board sympathetic to the idea of a strong New York School, serving American Reform Judaism, with special reference to the constantly increasing suburban congregations in Greater New York and the Atlantic Seaboard. Instead we have a Board that is determined so to weaken the New York School that it is worse of a shell of itself than at present. If there should be a change of heart in Glueck and Weil, we shall ask for representation on the Administrative Committee of members of the local New York Community, including the Federation of Reform Synagogues. And some of us do not intend to be by-passed permanently, I assure you.

The proposal of a new School is predicated upon the belief that we are going to get precisely nowhere in dealing with Weil, Glueck and the present Board of Governors. Trying to put salt on the tail of those now in destructive control, trying to prevent their stratagems and evasions, trying to keep them from destroying the New York School privately, if not publicly--is a time-consuming and vexing business. Forming a new school would be a back-breaking obligation, but there is great strength and firm resolution among the congregations here. I do not believe we could carry all of them with us, but we can secure enough strength to make the school possible. It could have its sessions at Rodeph Shalom or the Free Synagogue; we could persuade congregations, Rodeph Shalom included, the Free Synagogue and others manned by our J.I.R. graduates, to direct some of the money voluntarily raised for the Union outside of membership dues percentage, to the project of a new School--and the nearly \$60,000.00 we would need to maintain it on a modest basis, until the Union and the Board of Governors come to right judgment on the whole matter. I should like to believe, also, Morton, that in Congregations like yours and others throughout the country, similar assistance would be forthcoming.

To accomplish anything at all--first, to persuade the Board of Governors by the Executive Council of the Union and the action of Congregations, that they must abandon or defer the Glueck Plan--or if this fail, to undertake the establishment of a temporary new School in New York, with possession of the J.I.R. building if possible, or if not, with headquarters at the F.S. or Rodeph Shalom--means that we must stand united in our endeavors. It has not been easy to achieve the strength we have attained since April, and I am of the opinion that now we are down to grass roots, and must determine on a specific program, we will find it still more difficult to mobilize a strong array of co-workers.

I should like to impress upon you, Morton, the callous and contemptuous attitude of the adversary. If you have susceptibility to being "shocked", prepare yourself to be "shocked" now. Glueck and Weil will not yield an inch, to the best of my prognostication. Perhaps Eisendrath, now that he has his life tenure, will be on our side; perhaps not. The Staff of the Union is on our side, and they will try to enlist him on behalf of a strong and full school in New York with the right to grant Semikah. But I do not see how the New York School can ever rise to its full stature with Glueck and



C O P Y

Letter from Dr. Louis I. Newman to Rabbi Morton M. Berman--Page 3

Weil in the saddle; if they are let alone, they will destroy it; if they are pressed to keep it strong, they will do so grudgingly, and the results will be unfavorable as to faculty, student recruitment and personnel, administration, special projects and the like. There is no Dean at the School; the faculty is still incomplete; Glueck has terrorized the teaching staff, so that they find resisting his depredations a most painful business, if they try at all; Glueck has written a harsh letter to the students in reply to theirs asking to remain in New York, and the atmosphere and technical situation remain deplorable.

I am sending a copy of this letter to Phil Bernstein so that he will know the realities as we see them fifteen blocks away from the Institute, and in touch, as far as possible, with developments daily.

Trusting you may wish to write me in comment upon this letter, I am

Sincerely,  
(signed) Louis I. Newman





Copy for Rabbi Herbert Friedman

271 Central Park W.  
June 17, 1953

Rabbi Joel Zion  
Temple Emanuel  
1595 Pearl Street  
Denver, Colo.

My dear Rabbi Zion:

I sent you 35 copies of the brochure "The Case Against the 'Unification Plan'" so that they will be available for the Conference. I have sent out a copy to every member of the C.C.A.R., but I do not know whether the copies have been received. Rabbi Aaron Ilson will be on hand; so, too, Rabbi Berman of Chicago, Herbert Friedman, Alvan Rubin and others. I believe that Rabbi Bernard Bamberger who flies on Sunday evening, and arrives Monday, will help in the viewpoint of saying that the least the C.C.A.R. can do, in view of the New York groups' resolutions, is to show them this consideration, namely, to defer implementation until ample consultation is held with interested laymen and Rabbis. I can be reached by telephone, reverse charges, and Rabbi Ilson will have a message from me to be used in case of necessity. He may also bring more copies. If you want more when these arrive, please wire me collect for them.

The reason I cannot plan to come is that Mrs. Newman and I are to fly to Portland, Oregon, from New York very soon after, to visit our son, Jonny, and his wife, who have settled there. I am sorry indeed I cannot make the two trips, but we are counting on you and other leaders and friends who will be on hand.

A word from you would be appreciated, if you have time, in the midst of your many responsibilities in the matter of preparations for the Conference.

Sincerely,

L. C.



# THE CASE AGAINST THE "UNIFICATION PLAN"

## Regarding The Hebrew Union College-Jewish Institute Of Religion

1. Remarks of Rabbi Edward E. Klein, May 25, 1953
2. "A Mistaken, Unworkable and Injurious Plan"  
by Rabbi Louis I. Newman
3. "A Crisis in Reform Judaism" by Rabbi Abram V. Goodman
4. Appendices containing Resolutions by Congregations; by the New York Association of Reform Rabbis, the New York Federation of Reform Synagogues, and others.

---

*Issued by*  
LOUIS I. NEWMAN  
RABBI OF CONGREGATION RODEPH SHOLOM  
7 West 83rd Street  
New York City



## A FOREWORD

*The opinions expressed in these pages are individual opinions, except insofar as they are reflected in the resolutions of groups as specifically indicated. The course of events will determine in how far opinions which are still individual become the expression of the judgment and policy of groups mentioned in these pages, or of other groups which may arise.*

June 15, 1953

Louis I. Newman

## TABLE OF CONTENTS

1. A Foreword.
2. Remarks of Rabbi Edward E. Klein before the Assembly of Delegates of the New York Federation of Reform Synagogues — May 25th, 1953.
3. "A Mistaken, Unworkable and Injurious Plan;" An Analysis of the "Unification Plan" for the Hebrew Union College — Jewish Institute of Religion.  
*By Rabbi Louis I. Newman.*
  1. "Two Schools . . . To be Maintained as Heretofore".
  2. The "Unification Plan" as Promulgated.
  3. A "Mechanical" Plan of Rabbinical "Mechanics"
  4. The "Fear of Duplication".
  5. The "Economy" Argument.
  6. New Funds Are Available.
  7. The College Loses Nothing; the Institute Nearly Everything.
  8. The 3rd, 4th and 5th Years.
  9. Forbidding Ordination in New York.
  10. Two "Co-Ordinate Schools" Within the Union.
  11. The Sixth Year and Its Effect.
  12. "Rivalry" Between Two Co-Ordinate Schools.
  13. Faculties for Two Co-Ordinate Schools.
  14. A Decision in Haste and Without Consultation.
  15. Neither the Central Conference Nor the Union Consulted.
  16. The C.C.A.R. Not Consulted.
  17. Making the New York School a "Guinea-Pig".
  18. The U.A.H.C. National Headquarters in New York; Why Not a Rabbinical School?
  19. An "Alternative Plan and an Objective Survey?"
4. "A Crisis in Reform Judaism" by Rabbi Abram V. Goodman.
5. Appendices.
  1. Resolution by the Stephen S. Wise Free Synagogue Opposing the "Unification Plan".
  2. Resolution by Temple Isaiah Israel of Chicago, Ill., Opposing the "Unification Plan".
  3. Resolution of Congregation Rodeph Shalom, New York City, Opposing the "Unification Plan".
  4. Resolution of the Flushing Free Synagogue Opposing the "Unification Plan".
  5. Resolutions of the Association of Reform Rabbis and the Federation of Reform Synagogues, New York, Asking Deferment of Implementation of the "Unification Plan" until ample opportunity for consultation.



# Remarks Of Rabbi Edward E. Klein Before The Assembly Of Delegates Of The N.Y. Federation Of Reform Synagogues -

MAY 25, 1953

By Rabbi Edward E. Klein,

Stephen S. Wise Free Synagogue, New York City

In regard to the unification plan of the HUC-JIR, permit me first to point out what we do not oppose before I point out what we do oppose. We are definitely not opposed to the principle of the merger. We believe in one united School, one faculty, one President, with two great centers, one in Cincinnati and one in New York. We do not question the motivations of anyone in authority. All of us are brothers seeking the same goal, the advancement of our movement and the welfare of our people. These, however, are our objections to the plan:

1. A Committee to "study and consider how the integration of the merger should be carried out in the future" was appointed by the Board of Governors on May 14, 1952, and met on November 18, 1952, January 13 and March 25, 1953. At its second meeting the appointment of a subcommittee was authorized. To this committee, the Chairman of the Board of Governors, the three Vice-Chairmen of the Board, the President of the College-Institute and the President of the Union were appointed. Nothing was heard of the subcommittee until the last meeting of the full Committee at the Harmonie Club on March 25, when it presented a 27-page report for action. Efforts to table the report until all members of the Committee had adequate time to digest its contents were to no avail. It was passed with only four dissenting.

The plan was then presented to the Board of Governors the next morning, and again efforts to table it until all members of the Board, the Alumni and the laity had an opportunity to analyze it were defeated. The plan was passed with only eight dissenting. It appears to us that a plan which so vitally affects the future of our movement should not have been presented in such haste, nor should action have been taken in haste, without giving the Rabbis and the laymen and the faculties an opportunity to express themselves.

## 2. Violation of the Intent of the Merger

The report of the subcommittee stated that its "report and recommendations were intended to effectuate the original merger-agreement." We feel that it violates the intent of the merger.

The merger agreement reads, "This united institution shall continue to maintain schools in Cincinnati and New York." A school in New York means mature Rabbinical study in New York, with a faculty, a student body, and adequate facilities. *It does not mean a preparatory department plus a nine-month internship.*

At the induction of Dr. Glueck as President of our united schools in 1948, Dr. Wise said, "When the question was asked at the time of the founding of the Institute — Why yet another Seminary in addition to those extant, we replied that the German-speaking Jewish population of Germany and Austria, less than one million, was served by four seminaries, those of Berlin, Breslau and Vienna, plus the Rabbinical school of Budapest. The Jewish population of our country in 1922 was larger than three and one-half million, and was served by three seminaries. Today, in 1948, amid a Jewish population of five million, there are, counting broadly, five major schools: The Hebrew Union College, the Jewish Theological Seminary, the Yeshiva of New York, the Hebrew Theological College of Chicago, and the Jewish Institute of Religion. This number is now to be reduced, for the College and Institute become one, though the two schools in Cincinnati and New York are of course to be maintained as heretofore. Cincinnati, through the College and the Union of American Hebrew Congregations, remains the classic stronghold of Jewish Liberalism; and the Institute School part of what is now become the College-Institute unity, ministers to more than one quarter of the ten million Jews of earth, who dwell within a radius of ten to fifteen miles from this site." It is clear that Dr. Wise did not have in mind a "prep" school, and internee arrangement ministering "to more than a quarter of the ten million Jews of earth."

The Jewish Institute of Religion was founded to train Rabbis in the great center of Jewish living, to give them contact with the great national organizations and institutions located in New York, to permit them to share in the vast laboratory of Jewish life. Those who negotiated the merger gave assurance that this would continue to be the case. Such training is



not less important, but more important now that the Union's headquarters have been moved to New York. Yet the new plan will provide training in New York for *only eight months*, and that *after* ordination when men are impatient to begin their active ministry. Certainly the few students who will elect to spend their two preparatory years in New York will have neither the time nor the maturity to avail themselves of New York's Jewish resources.

### 3. Violation of the Principle of Integration

The subcommittee offered as its major argument the avoidance of duplication. "It was felt furthermore", the report reads, "that it would be unconscionable to continue for the indefinite future the complete duplication involved in building up and maintaining two schools of equal, first-rate standing devoted to the same goals and ministering to the same group." Yet the plan does envision duplication of faculties and student bodies during the first two years. In list No. 3 of its report parallel and duplicate courses of study are outlined in detail for the first two years. Only during the final internship year are all students required to study in New York City. This is not only a violation of the principle of integration but discriminatory against the New York School.

### 4. Impracticability of the Plan

The first two years of study in New York will attract few if any students. An entering student weighing the merits of studying in New York or Cincinnati will find only three full-time professors at the New York school, and nineteen full-time professors in Cincinnati. He is faced, moreover, if he should study in New York, with the necessity of being uprooted at the end of two years, to go to Cincinnati, again to be uprooted at the end of three years to return to New York. His decision will probably be to enter the Cincinnati school, or, if study in New York is vital to him, he will enter the Jewish Theological Seminary.

The last year or internship year is certainly no fitting climax to five years of Rabbinical study. The plan provides that at the end of five years students be *ordained* in Cincinnati but that the *Rabbinical diploma be withheld* until after a sixth year in New York. Not only is the distinction between *ordination* and graduation extremely ambiguous, but the curriculum outlined by the subcommittee for the sixth year (Music, Philosophy of Contemporary Jewish Movements, Supervised Field Work, Sermonic Resources, Human Relations, American Jewish Community, Synagogue Practica) provides little incentive for a nine-month junket to New York City. At a time when there is desperate need for Rabbis, the inclination after ordination will be to find

posts at the end of five years without license or diploma.

### 5. The Economic Argument

The subcommittee argues that its plan is the only one possible in view of the economic burdens of the College-Institute. A great institution does not sacrifice its objectives or cut its program because of limited resources. It strives to find new resources, if its objectives and program are important enough. The New York Jewish community is only beginning to rally to the needs of our Combined Campaign. The resources of New York Jewry have not yet adequately been tapped by our great institutions, under Mr. Weismann's able direction. A closer relationship between the New York School and the community would help. Friends of the New York School have not been rallied to its assistance. Its faculty and their contributions have not been adequately publicized. Annual dinners and lectures open to the public have not been exploited for our purposes. A strong New York School would evoke generous support from New York Jewry and devoted assistance from the alumni of both schools who serve in the area.

### 6. Threat to the Development of New Congregations

The program for creating new congregations in metropolitan New York and in contiguous areas on the eastern seaboard is bound to suffer and may be brought to a halt altogether if the plan is carried out.

During the past six years, the number of congregations in New York has been more than doubled. The Union of American Hebrew Congregations was able to help establish these congregations and to develop them because it could draw upon the New York School for student rabbis. In a number of instances, these student rabbis were able to remain with the congregation following their ordination. Thus, new positions were created for rabbis and impressive numbers were added to the Reform movement. At the present time, there are more than twenty congregations requiring the services of student rabbis. Any plan which will diminish the number of Rabbinical students in the New York School of the HUC-JIR is certain to retard the progress of the creation of new congregations.

The present plan is certain to result in a situation that by 1955 there will be no students available for new or vacated part-time pulpits in new congregations. Under this present plan, the first group of Rabbis available will be in the Fall of 1957, and then only at eight-months' or nine-months' practice period. The new congregations' program cannot wait until 1957 for Rabbinical leadership or survive the interval by the use of makeshift devices. We



cannot reasonably expect that there will be twenty or more congregations available for men who will come for a practice year of nine months in 1957. It must also be pointed out that it is not likely that ordained Rabbis will want to serve new congregations, most of which will be in the beginning period of their development and able to afford only very limited remuneration for rabbinical service. An ordained Rabbi, after having spent five post-graduate years in study, will feel, and properly so, that he is entitled to something better than the kind of part-time salaries that these new congregations can presently afford. It is completely impossible to provide any number of positions that would be able to offer full-time salaries for rabbis or rabbinical students serving new congregations and it must be apparent that congregations able to provide such full-time salaries will expect full-time services and will not be willing to avail themselves of the services of rabbis-in-training for a limited period.

In the light of these facts that are clear and borne out by the experience of the past six years, the plan presently offered is unworkable and must be rejected if Liberal Judaism in metropolitan New York is to go forward and win the

presently large numbers of the unsynagogued to the Liberal Synagogue.

What is needed in New York is a program that will enlist more men, and men of the highest possible caliber, for the spiritual leadership of our Liberal congregations — more men who will be trained in close proximity to and with intimate knowledge of this largest Jewish community in the world, containing more than one-half of the Jews in the United States. What is needed is a program that will attract more of the splendid young men who are to be found in the colleges and universities of the New York community and who are here because they find it necessary to secure their advanced education near to home. There is a great reservoir of spiritual leadership to be found in the New York community that only a strong and complete rabbinical school can possibly win to our movement.

### Conclusion

I therefore beg of this body to urge the Board of Governors to reconsider, to draft a new plan with the consultation of faculty, alumni and laymen — in the interests of our people, our movement, and in the service of Almighty God.

## A Mistaken, Unworkable And Injurious Plan

### An Analysis of the "Unification Plan" for the Hebrew Union College-Jewish Institute of Religion

By Rabbi Louis I. Newman  
Congregation Rodeph Sholom, New York City

#### 1. "Two Schools . . . To Be Maintained as Heretofore"

The late Rabbi Stephen S. Wise, founder of the Jewish Institute of Religion in New York City in 1922, in an address delivered at the Hebrew Union College-Jewish Institute of Religion at the installation of Dr. Nelson Glueck, on October 29, 1948 said:

"The College and Institute become one, though the two schools in Cincinnati and New York are, of course, to be maintained, as heretofore. Cincinnati, through the College and the Union of American Hebrew Congregations, remains the classic stronghold of Jewish Liberalism; and the Institute School, part of what is now become the College-Institute unity, ministers to more than one quarter of the ten million Jews of earth who dwell within a radius of ten to fifteen miles from this site." (Italics mine. See *Opinion*, December, 1948, p. 7)

He also remarked:

"It would be dishonest on my part to conceal,

even if I could, the poignancy of this moment. Its real analogy is not to the idea of surrender. I feel at this moment as if I were giving a long-nurtured and precious child in marriage." (Italics mine. *Opinion*, p. 6)

President Glueck in his address on "A New Era for American Judaism" declared (*Opinion*, p. 9)

"We have affirmed in our statement of purpose that 'our united institution will continue to maintain schools in Cincinnati and in New York.'"

Despite this formal and official declaration in 1948, President Glueck, according to notes taken at the meeting of the New York Federation of Reform Synagogues at the House of Living Judaism on May 25th, 1953, stated:

"Since in the mind of those of us charged with the responsibility, merger has never meant two schools, I have no intention of entering into a discussion of that kind of proposal at all."

In the light of this public denial of the com-



pact regarding the two Schools, it is not surprising that President Glueck and those who have collaborated with him on the Board of Governors of the H.U.C. - J.I.R. have promulgated as a *fait accompli* a plan which takes away from the New York School the right and power to ordain Rabbis as well as the opportunity to train them in their third, fourth and fifth years of study, leading to Semikah. Doctor Wise used the phrase that "the two schools in Cincinnati and New York are, of course, to be maintained as heretofore." "As heretofore" means that the right and power to ordain Rabbis in New York shall be preserved under the Charter issued to the Jewish Institute of Religion by the Legislature in accordance with the rules and regulations of the Board of Regents and the Department of Education of the State of New York. Doctor Wise had the precise and unreserved assurance that the great institution for the training of Reform or Liberal Rabbis would be "maintained, as heretofore". Yet this assurance has been violated by a plan which commits mayhem upon the J.I.R., and reduces it to the status of a mere preparatory school. It is not surprising, therefore, that resolutions have been passed by individual congregations throughout the country condemning the "Unification Plan" of March 26, 1953. Moreover, the Association of Reform Rabbis and the Federation of Reform Synagogues in New York City, the Chicago Board of Reform Rabbis and the Chicago Federation of the Union of American Hebrew Congregations have to date adopted resolutions of which the resolution in New York is representative:

"In view of the serious misgivings expressed . . . regarding the specific plan of Unification passed by the Board of Governors of the Hebrew Union College-Jewish Institute of Religion, we urge that the implementation of the plan be deferred until Rabbis and interested laymen may have ample opportunity to study the plan and to suggest modifications."

At the meeting of the Association of Reform Rabbis May 21st, where this resolution was passed by a gathering of over forty members with only one dissenting voice, the "Unification Plan" was defended by the Assistant to the President of H.U.C. - J.I.R. and the Dean of the Hebrew Union School of Sacred Music in New York. Their efforts to prevent the passage of the resolution were unsuccessful. At the meeting of the Federation of Reform Synagogues in New York, May 25th, President Glueck appeared in person in defense of the Plan, but was unable to prevent the passage of the resolution by unanimous vote; nearly 125 persons, representing the lay as well as the Rabbinical leadership of the Reform congregations of Greater New York were present. In Chicago the resolution was passed by 23 to 0, despite the presence of

defenders of the Unification Plan at the meeting of the Board of Reform Rabbis, and the resolution was passed by a very large majority after a thorough airing of the issues by the Chicago Federation of the Union of American Hebrew Congregations, over the arguments of the proponents of the Plan. President Glueck has sent out in mimeographed form the prepared text of his statement at the May 25th meeting of the New York Federation of Reform Synagogues, but his impromptu additional remarks are not included.

## 2. The "Unification Plan" As Promulgated

The "Unification Plan" was announced in the "Hebrew Union College-Jewish Institute of Religion Bulletin" in April, 1953. The measures are:

"1. The rabbinic course is extended from five to six years.

2. Both New York and Cincinnati schools will offer complete first and second years, leading to the degree of Bachelor of Hebrew letters.

3. Third, fourth and fifth years, leading to ordination, will be offered exclusively in Cincinnati.

4. The sixth, or intern, year will be offered exclusively in New York.

5. Students will be ordained in Cincinnati upon satisfactory completion of the fifth year; but no student will be permitted to accept a permanent pulpit until the diploma certifying the title of Rabbi be conferred at the conclusion of the sixth year.

6. The diploma of Rabbi and the Master of Hebrew Letters degree will be conferred in New York at the conclusion of the sixth year."

In his defense of the Plan at the Federation of Reform Synagogues the President declared that the Board of Governors "tried every possible formula", though he refused to discuss two schools. He declared:

"The step which we are now embarked on as approved by the Board of Governors of H. U. C. - J. I. R. which is the only final authority charged with the responsibility of governing it — *this step is in the area of mechanics* . . . That an 'attenuation' of our philosophy of Judaism is involved in our *mechanical* steps is too absurd for any attention . . . Here, with our program changes, however, we are dealing with simple mechanics. We have constructed a blueprint" . . .

"I have always taken counsel with the alumni on matters of policy, such as the merger itself, or the introduction of tuition, or the desirability of making it possible for university students to begin their Rabbinic studies while still in the University; it *simply did not occur to me* that once broad policy was established, detailed consultation was indicated or feasible for *mechanical arrangements*."



### 3. A "Mechanical" Plan of Rabbinical "Mechanics"

Throughout President Glueck's entire Address the emphasis upon "mechanics" is present. Liberal Judaism, being Liberal, takes its stand upon the principle of free choice; in fact the basic "Statement of Purpose" in the Merger of the H.U.C. and the J.I.R. on June 7, 1948 contains the following initial paragraph:

"1. The following statement of purpose is hereby reaffirmed:

"The Hebrew Union College and the Jewish Institute of Religion resolve to unite for the strengthening and advancement of Judaism in America and throughout the world. The right to serve the Jewish people in its entirety (K'lal Yisrael), with freedom for faculty and students alike, is axiomatic."

The "Statement" continues with the pregnant declaration:

"This united institution shall continue to maintain schools in Cincinnati and New York, with Nelson Glueck as President and Stephen S. Wise and Julian Morgenstern as President Emeriti. Upon this union we involve the blessing of God."

Not only does this "Statement of Purpose", which is the cornerstone of the Merger, re-affirm the understanding that two schools were to be maintained, one in Cincinnati and one in New York (Doctor Wise's words of October 29th, 1948 "as heretofore" are important in this connection), but the principle also of "freedom for faculty and students alike" is re-affirmed.

In the pronouncement in the "Hebrew Union College-Jewish Institute of Religion Bulletin" of April, 1953 (which is a summary of a long, mimeographed Merger Report sent out by the "American Jewish Archives" because of the "number of requests" for copies) and in the President's May 25th Address, it becomes clear that the President and the Board of Governors consider their decision a *fait accompli* and beyond the judgment of Rabbis or laymen who make up the constituency of Reform Judaism in the Central Conference of American Rabbis and the Union of American Hebrew Congregations. This point shall receive special consideration later in this Analysis. The President in his Address speaks of the "Mandatory Sixth Year"; "in a few years", he says, "everyone who comes out of Cincinnati will have to come here (New York). He speaks of a "centralized control and evaluation and study program"; he talks of a "tightly controlled centralized direction"; he mentions "three mandatory years" at Cincinnati "for all Rabbinic students and for the existing Ph. D. work, and by Graduating Teaching Fellows in residence for their Ph.D. studies." In short, the dominating theme in

the entire program is one of compulsion; students for the Liberal Rabbinate will have no free choice; the work will be "mandatory" and under a "tightly controlled centralized direction". Surely these phrases are repugnant to Liberal Jews who abhor ecclesiasticism in any form. Rules and regulations for study and internship are, of course, essential, but the arbitrary shifting of men from one Rabbinical School to another on the basis of a discriminatory and rigid Plan cannot be accepted as beneficial to Reform Judaism. Candidates for the Rabbinate should be free to choose the School at which they prefer to study and be ordained. If they wish to spend time both in Cincinnati and New York, it should be on their own volition, and they should not be informed that they must spend, for example, their crucial 3rd, 4th and 5th year "exclusively" in Cincinnati, or their 6th year "exclusively" in New York.

As an indication of the impossibilities of the "Unification Plan" it should be pointed out that the President found it either expedient or necessary following the promulgation of the Plan to give consent to the 2nd year students in the New York School to remain for the balance of their Rabbinical training, if they desired, in New York, with ordination at the New York School. He declared on May 25th that two of the graduates of Hebrew Union College in 1953 had opted to come to New York for their "internship". Such a decision is commendable, inasmuch as it is the result of individual choice. If students in the first year of the New York School likewise refuse to take their 3rd, 4th and 5th year in Cincinnati, on the ground that it is an upset in their personal and family life, will the President and the Board seek to dragoon them into the transfer? Will they be forced out of the School to take their Rabbinical training at the Jewish Theological Seminary, or in private instruction, integrated with the Semitics Departments of New York's great universities? Will they be penalized not only as students, but later as practising Rabbis for their resistance to a compulsory residence in Cincinnati, even though the Hebrew Union College undoubtedly can offer them many advantages? Surely this talk of "exclusively", "mandatory", "will have to", etc. has no place in Reform Jewish life.

Students for the Liberal Rabbinate should not be treated like Robots, and even Capek's "mechanical men" developed "Robot's cramp", namely, an unwillingness to be regarded as mere automata.

### 4. The "Fear of Duplication"

In the "Bulletin" of April, 1953 the announcement was made:

"No logical basis or justification exists for the maintenance of two complete schools, serving the



same purpose, one in New York and one in Cincinnati. It was felt, furthermore, that it would be *unconscionable* to undertake the duplication — *even if necessary funds were available* — when a single school could accomplish the same purpose." (Italics mine.)

In comment upon this assertion, it should be mentioned that even small non-Jewish denominations, maintain more than one theological seminary, some in the Northeast, some in the Far West, some in the South. Surely Reform Jews who are neither numerically nor financially weak could support Rabbinical Schools, if they set their mind to the task, in Cincinnati, in New York, and, in time, on the Pacific Coast. Every Reform Jew is grateful to the Hebrew Union College for the historic service it has rendered the Liberal Jewish cause for nearly 80 years; all of us appreciate enormously the eminent contributions of the College founded by the late Rabbi Isaac M. Wise. Moreover, we admire the zeal with which Rabbis and laymen loyal to the Hebrew Union College are endeavoring to maintain it at the highest possible standard of excellence. It is becoming to the Cincinnati community to take pride in the College and to strive in its behalf.

But, by the same token, the Rabbis and laymen loyal to the Jewish Institute of Religion in New York, take a similar pride in it, and are determined to preserve it at the highest possible standard of excellence. Numbers are by no means an entirely satisfactory criterion, but certainly Los Angeles with a Jewish population of over 200,000 may in time wish a training school for Liberal Rabbis, and surely New York with more than 2,000,000 Jews is entitled to maintain its School, with its notable record of achievement over a period of 30 years to date.

Doctor Wise in his Oct. 29th, 1948 address refers to Cincinnati "through the College and the Union of American Hebrew Congregations" as "the classic stronghold of Jewish Liberalism." Since these words were spoken, the national headquarters of the U.A.H.C., because of the inevitable historic forces at work, have been transferred from Cincinnati to New York. Historic circumstance brought about the establishment of Hebrew Union College in Cincinnati, and until, if ever, the Union of American Hebrew Congregations elects to exchange the handsome Cincinnati campus and facilities for a great new campus with adequate buildings, in, let us say, Westchester County in New York State, the fact of the Hebrew Union College in Cincinnati is and must be accepted as a laudable reality beyond comment. To appreciate the service rendered by the Hebrew Union College need not imply, however, that it is necessary to whittle down the Jewish Institute of Religion in New

York. If there were no New York School for the training of Liberal Rabbis it would be necessary to establish one. Now that the national headquarters of the U.A.H.C. are housed in the House of Living Judaism at 838 Fifth Avenue, New York, — a beautiful edifice made possible by the bountiful gift of the late Dr. A. A. Berg, one of New York's illustrious surgeons — and now that Reform congregations are increasing in number and resources in the Greater New York area under the inspiration and aegis of the Federation of Reform Synagogues, it is all the more necessary to maintain at full strength a New York School. To enable Hebrew Union College to flourish should not mean that the Jewish Institute of Religion should be permitted to "wither on the vine."

It was by no means "unconscionable" for Doctor Wise to have founded the J.I.R. in 1922 and to have maintained it successfully and constructively — though on a modest budget — until the merger in 1948. The J.I.R. has graduated many of American Jewry's leading Rabbinical personalities who have always had fellowship with the graduates of the Hebrew Union College in the Central Conference of American Rabbis. The J.I.R. has augmented the number of Rabbis available for the Chaplaincy, the Hillel Foundations and for congregations, not only in the New York region, but also in the Middle West, the Far West, the South, the Atlantic States, as well as in other countries. The J.I.R. arose in response to a deep-seated need in American Jewry. It could not have survived if it had not met this need. It will continue to survive because it meets an organic situation in expanding American Reform or Liberal Judaism. Nor do we consider it "unconscionable" for other denominations to maintain more than one training school for its clergymen. Only emotional thinking could have produced such a strong word as "unconscionable" with reference to the work of the founder of the New York School.

## 5. The "Economy" Argument

It should be clear from the paragraph quoted above including the sentence "*even if necessary funds were available*" that the "economy" argument cannot be accepted for the diminishment, and if a small minority dared, the liquidation of the New York School. The statement is made that even if the finances were at hand to maintain two full Rabbinical schools, to which candidates might go according to their personal and free choice, the New York School would have no *raison d'être*. Even if friends would place, let us say, a quarter million dollars at the disposal of the Jewish Institute of Religion, it would still be forced to walk the plank, according to the "logical basis" offered in the "Unification Plan."



As a matter of fact, Doctor Wise conducted the J.I.R. on a relatively small budget, for many years below \$100,000 a year, and in 1948-49, at about \$150,000. On the other hand, the Hebrew Union College with its campus and other equipment, required over \$600,000 (in 1948-49, the amount of \$640,000), more than four times the sum required for the J.I.R. In order to discover exactly how much the New York School requires today, it is necessary to scrutinize and interpret the figures publicly available in order to learn how expenses have been apportioned since the Merger. The mere publication of totals is insufficient; their careful study in the light of actual expenditures for the New York School must be undertaken *de novo* and objectively.

As for "duplication" it would be interesting to undertake an impartial survey of the work both in Cincinnati and New York to discover whether projects now included in the Budget for Cincinnati are not duplications of work satisfactorily conducted elsewhere in American Jewry. Moreover, before new projects are undertaken, it would be wise to determine whether they involve expenditures which could be applied more effectively on behalf of Reform Judaism. It would be important also to unfold the accurate situation regarding the right of the leaders of certain projects, however commendable, among the organizations of the U.A.H.C., to raise special monies outside the Joint Campaign of the Union and the College-Institute, whereas the same right is denied the New York School.

## 6. New Funds Are Available

New and sufficient funds can be secured in the Greater New York area and among other congregations throughout the country who recognize the need for a New York School as an instrument of service to American Reform Judaism as a whole. The Joint Campaign in the metropolitan area is increasing the amount of its annual collections, and the surface has only been skimmed. Unfortunately many Rabbis and laymen who are prepared to assist the New York School in the creation and maintenance of special projects, have not been granted an opportunity to serve actively on behalf of the J.I.R. since 1948. The Hebrew Union School of Sacred Music has its own Board and the right to raise its own additional funds, but the proposal to mobilize the particular friends of the J.I.R. throughout the country and in New York has been repudiated until now. Scarcely any attempt has been made to build up good will towards the New York School by the personal appearance at public and private functions of leaders and officials of the H.U.C. - J.I.R., though clearly financial aid would have resulted. Moreover, no endeavor has been made to create an

organic and structural affiliation between the Association of Reform Rabbis with over 100 members and the Federation of Reform Synagogues with over 65 congregations on the one hand, and the administration of the New York School on the other. The Administrative Committee of the New York School has not functioned as a comprehensive and effective group, but has been allowed to participate in merely technical matters relating to the housing of the J.I.R. and allied items. In fact so unsatisfactory is the local administration of the New York School, which lacks a Provost, a Dean, a Registrar, and is managed by "remote control" and "absentee leadership" from a distance of more than a thousand miles, that there is grave anxiety that it come under the critical eye of the New York State Commissioner of Education and the Board of Regents. If the standards established by the J.I.R. before the Merger are not preserved, the State educational authorities will feel themselves impelled to step into the picture.

It was not until the meetings of May 21st and May 25th that New York Reform Jewry, through the voice of the Association of Reform Rabbis and the Federation of Reform Synagogues, asked that a substantive relationship between the New York School and the local organizations be established. In both instances the representatives of New York Reform Jewry made it unmistakably clear that great harm has been done by the failure of the H.U.C. - J.I.R. Board of Governors to consult the community most directly affected by the drastic measures of March 26th. New York Reform Jewry, in co-operation with Jewish communities throughout the land, is eager to share in the government and program of the New York School. Any unwillingness on the part of the present H.U.C. - J.I.R. authorities to give a rightful place to those immediately and vitally affected will perpetuate a situation of discontent, resistance and definite revolt. Above all else, the unity of the American Hebrew Congregations must be preserved; it cannot be said that the "Unification Plan" has cemented solidarity within the ranks of Reform Jews.

## 7. The College Loses Nothing: The Institute Nearly Everything

As for the effect of the "Unification Plan", it becomes clear that the Cincinnati School loses nothing whatsoever, whereas the New York School, despite its location in the greatest center of Jewish population and Jewish life, loses nearly everything. H.U.C. has had its students for five years; under the Plan, it would continue to have them at Cincinnati for five years. The College has had the right to train men in their 3rd, 4th and 5th years of study, with Ordina-



same purpose, one in New York and one in Cincinnati. It was felt, furthermore, that it would be *unconscionable* to undertake the duplication — *even if necessary funds were available* — when a single school could accomplish the same purpose." (Italics mine.)

In comment upon this assertion, it should be mentioned that even small non-Jewish denominations, maintain more than one theological seminary, some in the Northeast, some in the Far West, some in the South. Surely Reform Jews who are neither numerically nor financially weak could support Rabbinical Schools, if they set their mind to the task, in Cincinnati, in New York, and, in time, on the Pacific Coast. Every Reform Jew is grateful to the Hebrew Union College for the historic service it has rendered the Liberal Jewish cause for nearly 80 years; all of us appreciate enormously the eminent contributions of the College founded by the late Rabbi Isaac M. Wise. Moreover, we admire the zeal with which Rabbis and laymen loyal to the Hebrew Union College are endeavoring to maintain it at the highest possible standard of excellence. It is becoming to the Cincinnati community to take pride in the College and to strive in its behalf.

But, by the same token, the Rabbis and laymen loyal to the Jewish Institute of Religion in New York, take a similar pride in it, and are determined to preserve it at the highest possible standard of excellence. Numbers are by no means an entirely satisfactory criterion, but certainly Los Angeles with a Jewish population of over 200,000 may in time wish a training school for Liberal Rabbis, and surely New York with more than 2,000,000 Jews is entitled to maintain its School, with its notable record of achievement over a period of 30 years to date.

Doctor Wise in his Oct. 29th, 1948 address refers to Cincinnati "through the College and the Union of American Hebrew Congregations" as "the classic stronghold of Jewish Liberalism." Since these words were spoken, the national headquarters of the U.A.H.C., because of the inevitable historic forces at work, have been transferred from Cincinnati to New York. Historic circumstance brought about the establishment of Hebrew Union College in Cincinnati, and until, if ever, the Union of American Hebrew Congregations elects to exchange the handsome Cincinnati campus and facilities for a great new campus with adequate buildings, in, let us say, Westchester County in New York State, the fact of the Hebrew Union College in Cincinnati is and must be accepted as a laudable reality beyond comment. To appreciate the service rendered by the Hebrew Union College need not imply, however, that it is necessary to whittle down the Jewish Institute of Religion in New

York. If there were no New York School for the training of Liberal Rabbis it would be necessary to establish one. Now that the national headquarters of the U.A.H.C. are housed in the House of Living Judaism at 838 Fifth Avenue, New York, — a beautiful edifice made possible by the bountiful gift of the late Dr. A. A. Berg, one of New York's illustrious surgeons — and now that Reform congregations are increasing in number and resources in the Greater New York area under the inspiration and aegis of the Federation of Reform Synagogues, it is all the more necessary to maintain at full strength a New York School. To enable Hebrew Union College to flourish should not mean that the Jewish Institute of Religion should be permitted to "wither on the vine."

It was by no means "unconscionable" for Doctor Wise to have founded the J.I.R. in 1922 and to have maintained it successfully and constructively — though on a modest budget — until the merger in 1948. The J.I.R. has graduated many of American Jewry's leading Rabbinical personalities who have always had fellowship with the graduates of the Hebrew Union College in the Central Conference of American Rabbis. The J.I.R. has augmented the number of Rabbis available for the Chaplaincy, the Hillel Foundations and for congregations, not only in the New York region, but also in the Middle West, the Far West, the South, the Atlantic States, as well as in other countries. The J.I.R. arose in response to a deep-seated need in American Jewry. It could not have survived if it had not met this need. It will continue to survive because it meets an organic situation in expanding American Reform or Liberal Judaism. Nor do we consider it "unconscionable" for other denominations to maintain more than one training school for its clergymen. Only emotional thinking could have produced such a strong word as "unconscionable" with reference to the work of the founder of the New York School.

## 5. The "Economy" Argument

It should be clear from the paragraph quoted above including the sentence "*even if necessary funds were available*" that the "economy" argument cannot be accepted for the diminishment, and if a small minority dared, the liquidation of the New York School. The statement is made that even if the finances were at hand to maintain two full Rabbinical schools, to which candidates might go according to their personal and free choice, the New York School would have no *raison d'être*. Even if friends would place, let us say, a quarter million dollars at the disposal of the Jewish Institute of Religion, it would still be forced to walk the plank, according to the "logical basis" offered in the "Unification Plan."



As a matter of fact, Doctor Wise conducted the J.I.R. on a relatively small budget, for many years below \$100,000 a year, and in 1948-49, at about \$150,000. On the other hand, the Hebrew Union College with its campus and other equipment, required over \$600,000 (in 1948-49, the amount of \$640,000), more than four times the sum required for the J.I.R. In order to discover exactly how much the New York School requires today, it is necessary to scrutinize and interpret the figures publicly available in order to learn how expenses have been apportioned since the Merger. The mere publication of totals is insufficient; their careful study in the light of actual expenditures for the New York School must be undertaken *de novo* and objectively.

As for "duplication" it would be interesting to undertake an impartial survey of the work both in Cincinnati and New York to discover whether projects now included in the Budget for Cincinnati are not duplications of work satisfactorily conducted elsewhere in American Jewry. Moreover, before new projects are undertaken, it would be wise to determine whether they involve expenditures which could be applied more effectively on behalf of Reform Judaism. It would be important also to unfold the accurate situation regarding the right of the leaders of certain projects, however commendable, among the organizations of the U.A.H.C., to raise special monies outside the Joint Campaign of the Union and the College-Institute, whereas the same right is denied the New York School.

## 6. New Funds Are Available

New and sufficient funds can be secured in the Greater New York area and among other congregations throughout the country who recognize the need for a New York School as an instrument of service to American Reform Judaism as a whole. The Joint Campaign in the metropolitan area is increasing the amount of its annual collections, and the surface has only been skimmed. Unfortunately many Rabbis and laymen who are prepared to assist the New York School in the creation and maintenance of special projects, have not been granted an opportunity to serve actively on behalf of the J.I.R. since 1948. The Hebrew Union School of Sacred Music has its own Board and the right to raise its own additional funds, but the proposal to mobilize the particular friends of the J.I.R. throughout the country and in New York has been repudiated until now. Scarcely any attempt has been made to build up good will towards the New York School by the personal appearance at public and private functions of leaders and officials of the H.U.C. - J.I.R., though clearly financial aid would have resulted. Moreover, no endeavor has been made to create an

organic and structural affiliation between the Association of Reform Rabbis with over 100 members and the Federation of Reform Synagogues with over 65 congregations on the one hand, and the administration of the New York School on the other. The Administrative Committee of the New York School has not functioned as a comprehensive and effective group, but has been allowed to participate in merely technical matters relating to the housing of the J.I.R. and allied items. In fact so unsatisfactory is the local administration of the New York School, which lacks a Provost, a Dean, a Registrar, and is managed by "remote control" and "absentee leadership" from a distance of more than a thousand miles, that there is grave anxiety that it come under the critical eye of the New York State Commissioner of Education and the Board of Regents. If the standards established by the J.I.R. before the Merger are not preserved, the State educational authorities will feel themselves impelled to step into the picture.

It was not until the meetings of May 21st and May 25th that New York Reform Jewry, through the voice of the Association of Reform Rabbis and the Federation of Reform Synagogues, asked that a substantive relationship between the New York School and the local organizations be established. In both instances the representatives of New York Reform Jewry made it unmistakably clear that great harm has been done by the failure of the H.U.C. - J.I.R. Board of Governors to consult the community most directly affected by the drastic measures of March 26th. New York Reform Jewry, in co-operation with Jewish communities throughout the land, is eager to share in the government and program of the New York School. Any unwillingness on the part of the present H.U.C. - J.I.R. authorities to give a rightful place to those immediately and vitally affected will perpetuate a situation of discontent, resistance and definite revolt. Above all else, the unity of the American Hebrew Congregations must be preserved; it cannot be said that the "Unification Plan" has cemented solidarity within the ranks of Reform Jews.

## 7. The College Loses Nothing: The Institute Nearly Everything

As for the effect of the "Unification Plan", it becomes clear that the Cincinnati School loses nothing whatsoever, whereas the New York School, despite its location in the greatest center of Jewish population and Jewish life, loses nearly everything. H.U.C. has had its students for five years; under the Plan, it would continue to have them at Cincinnati for five years. The College has had the right to train men in their 3rd, 4th and 5th years of study, with Ordina-



same purpose, one in New York and one in Cincinnati. It was felt, furthermore, that it would be *unconscionable* to undertake the duplication — *even if necessary funds were available* — when a single school could accomplish the same purpose." (Italics mine.)

In comment upon this assertion, it should be mentioned that even small non-Jewish denominations, maintain more than one theological seminary, some in the Northeast, some in the Far West, some in the South. Surely Reform Jews who are neither numerically nor financially weak could support Rabbinical Schools, if they set their mind to the task, in Cincinnati, in New York, and, in time, on the Pacific Coast. Every Reform Jew is grateful to the Hebrew Union College for the historic service it has rendered the Liberal Jewish cause for nearly 80 years; all of us appreciate enormously the eminent contributions of the College founded by the late Rabbi Isaac M. Wise. Moreover, we admire the zeal with which Rabbis and laymen loyal to the Hebrew Union College are endeavoring to maintain it at the highest possible standard of excellence. It is becoming to the Cincinnati community to take pride in the College and to strive in its behalf.

But, by the same token, the Rabbis and laymen loyal to the Jewish Institute of Religion in New York, take a similar pride in it, and are determined to preserve it at the highest possible standard of excellence. Numbers are by no means an entirely satisfactory criterion, but certainly Los Angeles with a Jewish population of over 200,000 may in time wish a training school for Liberal Rabbis, and surely New York with more than 2,000,000 Jews is entitled to maintain its School, with its notable record of achievement over a period of 30 years to date.

Doctor Wise in his Oct. 29th, 1948 address refers to Cincinnati "through the College and the Union of American Hebrew Congregations" as "the classic stronghold of Jewish Liberalism." Since these words were spoken, the national headquarters of the U.A.H.C., because of the inevitable historic forces at work, have been transferred from Cincinnati to New York. Historic circumstance brought about the establishment of Hebrew Union College in Cincinnati, and until, if ever, the Union of American Hebrew Congregations elects to exchange the handsome Cincinnati campus and facilities for a great new campus with adequate buildings, in, let us say, Westchester County in New York State, the fact of the Hebrew Union College in Cincinnati is and must be accepted as a laudable reality beyond comment. To appreciate the service rendered by the Hebrew Union College need not imply, however, that it is necessary to whittle down the Jewish Institute of Religion in New

York. If there were no New York School for the training of Liberal Rabbis it would be necessary to establish one. Now that the national headquarters of the U.A.H.C. are housed in the House of Living Judaism at 838 Fifth Avenue, New York, — a beautiful edifice made possible by the bountiful gift of the late Dr. A. A. Berg, one of New York's illustrious surgeons — and now that Reform congregations are increasing in number and resources in the Greater New York area under the inspiration and aegis of the Federation of Reform Synagogues, it is all the more necessary to maintain at full strength a New York School. To enable Hebrew Union College to flourish should not mean that the Jewish Institute of Religion should be permitted to "wither on the vine."

It was by no means "unconscionable" for Doctor Wise to have founded the J.I.R. in 1922 and to have maintained it successfully and constructively — though on a modest budget — until the merger in 1948. The J.I.R. has graduated many of American Jewry's leading Rabbinical personalities who have always had fellowship with the graduates of the Hebrew Union College in the Central Conference of American Rabbis. The J.I.R. has augmented the number of Rabbis available for the Chaplaincy, the Hillel Foundations and for congregations, not only in the New York region, but also in the Middle West, the Far West, the South, the Atlantic States, as well as in other countries. The J.I.R. arose in response to a deep-seated need in American Jewry. It could not have survived if it had not met this need. It will continue to survive because it meets an organic situation in expanding American Reform or Liberal Judaism. Nor do we consider it "unconscionable" for other denominations to maintain more than one training school for its clergymen. Only emotional thinking could have produced such a strong word as "unconscionable" with reference to the work of the founder of the New York School.

## 5. The "Economy" Argument

It should be clear from the paragraph quoted above including the sentence "*even if necessary funds were available*" that the "economy" argument cannot be accepted for the diminishment, and if a small minority dared, the liquidation of the New York School. The statement is made that even if the finances were at hand to maintain two full Rabbinical schools, to which candidates might go according to their personal and free choice, the New York School would have no *raison d'être*. Even if friends would place, let us say, a quarter million dollars at the disposal of the Jewish Institute of Religion, it would still be forced to walk the plank, according to the "logical basis" offered in the "Unification Plan."



As a matter of fact, Doctor Wise conducted the J.I.R. on a relatively small budget, for many years below \$100,000 a year, and in 1948-49, at about \$150,000. On the other hand, the Hebrew Union College with its campus and other equipment, required over \$600,000 (in 1948-49, the amount of \$640,000), more than four times the sum required for the J.I.R. In order to discover exactly how much the New York School requires today, it is necessary to scrutinize and interpret the figures publicly available in order to learn how expenses have been apportioned since the Merger. The mere publication of totals is insufficient; their careful study in the light of actual expenditures for the New York School must be undertaken *de novo* and objectively.

As for "duplication" it would be interesting to undertake an impartial survey of the work both in Cincinnati and New York to discover whether projects now included in the Budget for Cincinnati are not duplications of work satisfactorily conducted elsewhere in American Jewry. Moreover, before new projects are undertaken, it would be wise to determine whether they involve expenditures which could be applied more effectively on behalf of Reform Judaism. It would be important also to unfold the accurate situation regarding the right of the leaders of certain projects, however commendable, among the organizations of the U.A.H.C., to raise special monies outside the Joint Campaign of the Union and the College-Institute, whereas the same right is denied the New York School.

## 6. New Funds Are Available

New and sufficient funds can be secured in the Greater New York area and among other congregations throughout the country who recognize the need for a New York School as an instrument of service to American Reform Judaism as a whole. The Joint Campaign in the metropolitan area is increasing the amount of its annual collections, and the surface has only been skimmed. Unfortunately many Rabbis and laymen who are prepared to assist the New York School in the creation and maintenance of special projects, have not been granted an opportunity to serve actively on behalf of the J.I.R. since 1948. The Hebrew Union School of Sacred Music has its own Board and the right to raise its own additional funds, but the proposal to mobilize the particular friends of the J.I.R. throughout the country and in New York has been repudiated until now. Scarcely any attempt has been made to build up good will towards the New York School by the personal appearance at public and private functions of leaders and officials of the H.U.C. - J.I.R., though clearly financial aid would have resulted. Moreover, no endeavor has been made to create an

organic and structural affiliation between the Association of Reform Rabbis with over 100 members and the Federation of Reform Synagogues with over 65 congregations on the one hand, and the administration of the New York School on the other. The Administrative Committee of the New York School has not functioned as a comprehensive and effective group, but has been allowed to participate in merely technical matters relating to the housing of the J.I.R. and allied items. In fact so unsatisfactory is the local administration of the New York School, which lacks a Provost, a Dean, a Registrar, and is managed by "remote control" and "absentee leadership" from a distance of more than a thousand miles, that there is grave anxiety that it come under the critical eye of the New York State Commissioner of Education and the Board of Regents. If the standards established by the J.I.R. before the Merger are not preserved, the State educational authorities will feel themselves impelled to step into the picture.

It was not until the meetings of May 21st and May 25th that New York Reform Jewry, through the voice of the Association of Reform Rabbis and the Federation of Reform Synagogues, asked that a substantive relationship between the New York School and the local organizations be established. In both instances the representatives of New York Reform Jewry made it unmistakably clear that great harm has been done by the failure of the H.U.C. - J.I.R. Board of Governors to consult the community most directly affected by the drastic measures of March 26th. New York Reform Jewry, in cooperation with Jewish communities throughout the land, is eager to share in the government and program of the New York School. Any unwillingness on the part of the present H.U.C. - J.I.R. authorities to give a rightful place to those immediately and vitally affected will perpetuate a situation of discontent, resistance and definite revolt. Above all else, the unity of the American Hebrew Congregations must be preserved; it cannot be said that the "Unification Plan" has cemented solidarity within the ranks of Reform Jews.

## 7. The College Loses Nothing: The Institute Nearly Everything

As for the effect of the "Unification Plan", it becomes clear that the Cincinnati School loses nothing whatsoever, whereas the New York School, despite its location in the greatest center of Jewish population and Jewish life, loses nearly everything. H.U.C. has had its students for five years; under the Plan, it would continue to have them at Cincinnati for five years. The College has had the right to train men in their 3rd, 4th and 5th years of study, with Ordina-



tion at the end of the 5th year; it retains this right and power under the Plan.

On the contrary, the Institute in New York loses the right to train men in their 3rd, 4th and 5th year, and above everything else, it is deprived of the power to ordain men, namely, to give them Semikah, a glaring indication of the discrimination obvious in the "Unification Plan".

As for the first two years, candidates may opt either Cincinnati or New York. Cincinnati loses nothing thereby, and there is no ground for the belief that the New York School will have a larger enrollment of candidates in these early years. On the contrary, there is a strong probability that men, knowing that they and their families will "mandatorily" be uprooted and transplanted at the end of their 2nd year, will prefer to go at once to Cincinnati, so that the continuity of their studies will not be interrupted. If it be asserted that the teachers of the students "deserve and require to be deeply rooted and thriving in one community cultivating enduring relationships", the same is true of the students for the Rabbinate. Some men who would "not agree to be transported" at the end of their second and their fifth years "to a different city" will either apply at the Jewish Theological Seminary, and thus be lost to the Reform Rabbinate. Or they will seek out private study and Semikah at the hands of outstanding Jewish scholars and Rabbis who believe in the need for a New York School, and who will provide the required facilities, whatever the effort. The resistance of the 2nd year men in the New York School after March, 1953, and their unanimous refusal to be forcibly transferred to Cincinnati under the Plan gives an indication of the attitude which men admitted to New York School will hold, when they have completed their 2nd year, on the assumption the "Unification Plan" cannot be revised. The declaration that a plan is in the making whereby candidates for the Rabbinate will receive credits at the College-Institute for studies in certain New York universities does not mean that the entering classes in New York will necessarily be enlarged. It does mean, however, that men will also receive credits for New York undergraduate work when they are enrolled in Cincinnati. If there should be an increase in New York, it will mean a larger recruitment for students in Cincinnati, since the 3rd, 4th and 5th year with Ordination must be taken "exclusively" in Cincinnati.

It stands to reason that even for students in their first and second years in New York, it would be necessary to maintain an adequate teaching staff. Under the Plan, the Institute becomes virtually a Rabbinical preparatory school, in direct contravention of Doctor Wise's inten-

tions to the very end of his life. To what extent would a preparatory school result in a money saving? If the regulations of the Institute will not permit men to teach in religious schools during their first two years, it will mean inevitably that additional scholarship aid will be required. If the men are to be compulsorily transported to Cincinnati, regardless of their individual attitude, it will be necessary to supply them with subsidies for the housing and living expenses of their families and themselves, thereby increasing the scholarship requirements of the College. In addition, inasmuch as the opportunities for posts in and near by Cincinnati are by no means so abundant as in the New York area, it will be necessary to increase still further the financial support of students at Cincinnati. Thus the over-all budget of the College-Institute will be increased, not lessened.

### 8. The 3rd, 4th and 5th Years

If students are compelled against their personal wishes, to spend their 3rd, 4th and 5th years in Cincinnati, they will be removed from the great center of Jewish population and of Reform Jewish needs where they prefer to study and work, during the very years when they can profit most from the scholarly and practical training available. It is undeniably true that some students shoulder too heavy a burden of congregational responsibility during their academic years. Nevertheless there should be no need among Reform Jews who respect Jewish tradition to indicate the co-equal place of Midrash and Maaseh, of study and action in our way of life. Any ukase forbidding students to undertake congregational responsibilities on the premise that they are thereby guilty of *Bittul Torah* is contrary to enlightened and progressive academic policy today. The program of work and study even in undergraduate colleges is spreading in America, inasmuch as through this twofold approach the total personality of the student is better developed. Antioch, Bennington, Oberlin, Bard and numerous other colleges are evidence of this tendency. It is not difficult in Greater New York to find employment both helpful by way of experience and remunerative as well, in accordance with the study program of the individual. If some men in the New York School have been invited to assume substantial duties in their student years, it is due in great measure, not merely to the talent of the particular students, but also to the fact that there are not enough older men available.

On the basis of a certain Survey the number of applicants to the Reform Rabbinical training schools has apparently been fixed at a designated number — thirty. The Jewish Theological



Seminary suffers from no restriction and in the very year when the Institute accepted under the Merger only 7 students in the entering class, the Seminary accepted 42. A more effective program of recruitment of Rabbinical candidates should be fostered through the medium of the Hillel Foundations, fraternities, Jewish Community Centers, synagogues and other institutions, so that there will be a larger group from which to choose candidates fitted for the Reform Rabbinical calling. A rigid program, based upon regimentation and compulsion, is decidedly unwise in these days when Reform Judaism is widening the scope of its influence. Requests have come from other countries for Reform Rabbis, but since the number is limited today, it has proved impossible to answer such inquiries affirmatively.

The Greater New York region needs mature students for part-time congregational and community service. But under the "Unification Plan" students in their 3rd, 4th and 5th year are taken away, at the very time when, pedagogically speaking, they are ripe for enlarged synagogue service and even leadership. When the students are young and green, they are allowed to remain in New York; when they are maturer, they are forced to leave. As for the sixth year, we shall discuss it in detail in a moment.

The exigencies of Jewish religious life today are such that it may be advisable in the case of men who so desire to forego the pleasing amenities of a prolonged study period which are held forth as an argument in favor of the "mandatory" transfer of students to Cincinnati. Let it be remembered, however, that the graduates of the Jewish Institute of Religion during the past thirty years, studying and working in the busy and demanding environment of Greater New York, have nevertheless manifested their ability to meet high academic requirements and to make their contributions to Jewish learning, both during their student years and later as Rabbis in the field. It is just during the 3rd, 4th and 5th years that students, many of whom are drawn from communities outside of New York, begin to appreciate and gain the maximum benefit from experience in the "Olam" which is New York Jewish life. They should not be snatched away at the very moment they have begun to rise to its opportunities. It is not good pedagogy; it is not good policy.

## 9. Forbidding Ordination in New York

It is the denial of the power to ordain students for the Reform or Liberal Rabbinate in the New York School which displays the intrinsic intention and effect of the "Unification

Plan". For the first time since 1922, it would become impossible for a student for the Reform Rabbinate to receive instruction and Semikah in New York. The hands of the clock are turned back. There is to be retreat rather than advance in Reform Judaism. In the largest and most vigorous Jewish community in the world, students may be ordained for the Conservative or Orthodox Rabbinate; they may study for any branch of the Christian ministry, if they be Christians. But no student for the Reform Rabbinate under the "Unification Plan" could study or be ordained in New York.

It was specifically for this purpose that the late Doctor Wise established the Jewish Institute of Religion in New York City. Years before the late Rabbi Gustave Gottheil and others had founded the Emanuel Theological College, at which the late Leon Harrison, Doctor Wise himself and others received Semikah. In the years immediately following World War I, Doctor Wise invited a number of H.U.C. graduates to serve an internship in the various branches of the Free Synagogue in and near New York City. The author of this "Analysis", instead of going to Cincinnati or the Jewish Theological Seminary, completed his requirements for a Ph.D. in Semitics at Columbia University, at the same time that he was leader of the Bronx Free Synagogue and head of the Religious School of the Free Synagogue itself, and on July 19, 1918, he was given Semikah by Rabbi Wise, by Rabbi Sidney E. Goldstein and the late Rabbi Martin A. Meyer, the two latter being graduates of H.U.C. Chiefly on the basis of this experience, the Jewish Institute of Religion was launched four years later. The particular student, who was, to use Doctor Wise's own term, the only "pre-graduate" of the Jewish Institute of Religion, could have applied for admission to the Jewish Theological Seminary had he wished. But being a convinced Reform Jew, unwilling to make promises of ritual observance he believed he could not and would not wish to fulfil, he chose study and Semikah at the hands of three distinguished Rabbis, as described. However commendable under the special circumstances this may have been, why should it be necessary to revert to the procedure of 1918, in the light of the "Unification Plan" and its concentration of Ordination "exclusively" in Cincinnati?

The Charter granted the J.I.R. in the days of its founder and President makes possible the award of Rabbinic and Honorary degrees? Should this authority be forfeited, apparently to aggrandize one Rabbinic School, however admired and appreciated, at the sacrifice of another? Should we tell prospective students in American colleges and universities that there is only one place in America where they can



be instructed and ordained as Reform Rabbis. Any one attending the Commencement of the J.I.R. in New York City on June 9th must have been impressed, not only by the calibre of the graduates, by the size and interest of the large gathering, and the solemnity of the occasion, but also by the significance of the occasion as a factor in the religious life of a great Jewish community, in need, as are all communities, of ever-enlarging religious guidance. To deprive New York Jewry — in fact, in 1952, an unsuccessful attempt was made to cancel the Institute Commencement — of the opportunity to partake of the inspiration of such occasions, would be a distinct injury to the cause of American Reform Judaism. All power to Cincinnati and its College! All power, by the same token, to New York and its Institute.

It is important to place in the record the fact that the New York Reform Jewish community is in no mood to allow the power to train and ordain Rabbis here to lapse. A way will be found to maintain the precedent of thirty-one years. If official cooperation with the Association of Reform Rabbis and the Federation of Reform Synagogues of New York, in co-operation with other Rabbinical and congregational bodies in the Union throughout the country, is not feasible, the project of provision for training in the 3rd, 4th and 5th years with Ordination will be undertaken by those individuals and groups who are willing to co-operate. The potential power of New York Jewry with its friends throughout the country has not yet been adequately explored. The finances can be raised; a satisfactory faculty, on a part-time, or a full-time basis, can be mustered; students can be recruited, and the facilities furnished.

Doctor Wise sanctioned the principles of the Merger, but never for a moment did he contemplate the withdrawal from the school he founded and fostered, of its inalienable right to give Semikah. In 1940 before Pearl Harbor and the full information regarding the sufferings of European Jewries was known, Doctor Wise wished to give maximum assistance to the victims of persecution. But Doctor Wise did not anticipate that any statement he may have made on this score would be used by the President of the College-Institute, the President of the U.H.A.C., the Board of Governors or any one else to justify the destruction of the Institute's power to train and ordain Rabbinical students. World War II has ended; Israel has been established; funds are available for the support of American Jewish Institutions, the J. I. R. included, and Doctor Wise would have denounced any attempt to use words contemporary with the situation in 1940, for ap-

plication to the situation thirteen years later. Neither would he have spoken in 1948 at the Installation of the President of the H.U.C. - J.I.R., to the effect, that "the two schools in Cincinnati and New York are, of course, to be maintained, as heretofore."

## 10. Two "Co-Ordinate Schools" Within the Union

Doctor Wise never envisaged a plan which would chop up the work of the New York School. Rather did he believe that he had at last accomplished a great objective, adumbrated, when he inaugurated the J.I.R. in 1922. In an "Open Letter to the President of the Union of American Hebrew Congregations from the Committee of the Free Synagogue on the Jewish Institute of Religion", the correspondence is printed with the late Charles Shohl, President of the U.A.H.C., the headquarters of which were then in Cincinnati. On pages 13 - 14, Doctor Wise wrote:

"1. The Jewish Institute of Religion, a school for training for the Jewish ministry, established by the Free Synagogue, is to become an activity of the Union of American Hebrew Congregations, co-ordinate with the Hebrew Union College of Cincinnati . . .

2. The officers of the Institute, including its President, Dr. Wise, shall, upon the acceptance of the plan herein proposed, place themselves at the disposal of the officers of the Union for the purpose of securing funds for the maintenance of the Hebrew Union College and the Jewish Institute of Religion, all funds by them secured to be credited to a joint College and Institute Fund."

In other words, Doctor Wise and his co-workers were prepared to place the New York School under the aegis of the Union, thereby re-affirming their devotion to the Union, and giving to it an institution of learning and a beachhead for activity which it had lacked in the Greater New York area. Unfortunately the proposal by Doctor Wise and his co-workers was rejected, and it was not until 26 years later that a Merger within the Union was achieved. Doctor Wise was definitely of the opinion that his foresight in establishing the J.I.R. as an institution of Reform Judaism in New York would be vindicated as time went on. He lived to see the Union of American Hebrew Congregations vote to transfer its national headquarters from Cincinnati to New York City, and he was firmly of the opinion that the service rendered to the congregations in this area would prove so valuable that no assault, direct or indirect, could permanently cripple or destroy the J.I.R. Moreover, he had confidence in the Union of American Hebrew Congregations because of its democratic character. Even if dangers might attend



the work of the J. I. R., nevertheless the masses of American Reform Jewry would rise up to protect it. The future, he was convinced, was on the side of the New York School, as he indicated in his Address in 1948 at the Installation of the College-Institute President. Doctor Wise would have rejoiced to see the graduates of both H. U. C. and J. I. R. in New York, Chicago and throughout the country rally to the cause of the New York School; moreover he would have been happy to see the congregations in the New York Federation of Reform Synagogues and the Chicago Federation of the U.A.H.C. manifest their determination that nothing should be done to weaken or nullify its service.

The program of "co-ordinate schools" under one headship, receiving funds chiefly from one central source, is widely known and strongly established in American educational life. For example, the University of California, which secures its main support from state funds but also receives gifts from individuals and groups, has two branches, one in Berkeley, and the other in Los Angeles. U. C. at Berkeley, and U.C.L.A. have one President, but each has its own Provost, its own faculty and its own administrative staff. For decades this procedure has been followed with beneficial results for all concerned. The growth of U.C. at Los Angeles has come about because of the huge increase in the population of Los Angeles and its environs. Long ago it became clear that the Southern California community required a great state institution in addition to numerous other colleges in this area. A similar situation exists in other regions of the United States, where one governing body, with individual governing groups within its orbit, manages the affairs of two or more co-ordinate schools. Such an arrangement is not predicated, however, on the intention of keeping one school strong and the other weak, nor does it function by taking away from one school the right to graduate students in accordance with its original charter and its continuing service.

## 11. The Sixth Year and Its Effect

In considering the Unification Plan" it is essential that the possible effect of the provision for a 6th year of study be understood. President Glueck speaks of "the mandatory final sixth year and interne period for all our students" and continues: "in a few years everyone who comes out of Cincinnati will have to come here" (New York) "under a centralized control and evaluation and study program". No graduate is supposed to receive his certificate licensing him to make use of his ordination in a permanent post until he has completed this 6th year.

There are some persons who seriously ques-

tion the wisdom and necessity of adding this sixth year, particularly for men in the New York School who may enter the J.I.R. older in years than the students at Cincinnati, and who may have given hostages to fortune by marriage and parenthood. After all both the College and the Institute are graduate schools, and men who may enter the Chaplaincy after graduation will not be able to settle down to a permanent post until their early thirties. Moreover, many of the New York students can have their "internship", in one degree or another, during their later years in New York if they are permitted to remain to study and be ordained at the J. I. R.

What guarantee, however, is there that enough men will come to New York after completing the fifth year at Cincinnati? Suppose some of the men are needed in the Chaplaincy Service, in Hillel Foundations, or in congregations away from New York. Suppose an older Rabbi wishes an Assistant from the graduating class and promises that he will give the graduate an excellent "internship" under his guidance. Will the President not find it necessary to yield to the persuasion of such older Rabbis, of congregations in need of ministerial leadership, or of the military authorities? Can the President arbitrarily refuse a congregation the services of an ordained Rabbi, merely to hold fast to a rigid and inflexible rule after a student has received Semikah? After all, medical internes are not all concentrated in Bellevue or Flower or other New York hospitals, but are distributed throughout the country.

At the same time, it would be understandable if a student who has completed a five-year course at Cincinnati, crowned by the traditional Semikah, should add his persuasion for the right to serve an apprenticeship elsewhere than New York, if he receives a "call" from a congregation. The Ordination at Cincinnati has been described by a defender of the "Unification Plan" as a "token Ordination", but such an interpretation of Semikah or Laying on of Hands is repugnant to any adherent of Jewish tradition. If graduates are willing to come to New York, they should be encouraged to come, but if they prefer, for any one or more of a number of reasons, to serve outside of Greater New York, should they be moved about by ecclesiastical fiat as if they were figures on a chessboard? Would ordained Rabbis be willing to move to New York for a one-year "internship", knowing that they will undoubtedly be expected to "move along" elsewhere at the completion of the year? It takes many months before a young man and his family become accustomed to New York life with its infinitely varied stimuli and challenges. Scarcely before



a graduate had become adjusted to the New York scene, he would be asked to betake himself out of it. Of what benefit would such a hurried, hectic experience be? Some graduates may prefer to wait until later in life before grappling with New York problems. They may not be geared to the tempo of metropolitan activity, and hence such an enforced "internship" would be resented. Why should men studying for the Rabbinate be compelled to follow one pattern? Why should men be imposed upon congregations and then withdrawn, as if they were platoons in a football game? Have we reached such a pass in Reform Judaism that we would thus negate the voluntary principle which is so fundamental to our teaching and practices?

On the other hand, if we allow the present procedure to continue, men equipped for New York life and its pressures, will continue of their own free will to remain here, serve their apprenticeship here, and continue their Rabbinate either in the metropolitan area or elsewhere. Congregations have the right to scrutinize and screen men at close range; if they study in New York in their 3rd, 4th and 5th year, they can be seen at first hand. If one man proves unacceptable to a particular congregation, another candidate can be offered. If one begins well, but does not maintain his effectiveness, a change can be made with a minimum of damage to the synagogue or the individual. New York students can find work suitable to their talents, their health, their schedule and their temperament, either in synagogue or community work; ordained Rabbis, however, have higher expectations of type of work, status and emolument. The stamina of men studying and working in New York is built up by their experience and associations here. To be sure, excellence in matters academic and congregational is independent of geography, and congregations in the South, Middle West, Far West and elsewhere offer admirable opportunities for the novitiate Rabbi, which undoubtedly will be held out to members of the graduating class. In other words, a sixth year "internship" is worthwhile, particularly for men who have not worked in New York, if they desire it without compulsion or regimentation. But an "internship" only in New York in the sixth year is asking the impossible, except by *force majeure*.

## 12. "Rivalry" Between Two Co-Ordinate Schools

It is declared that "rivalry" between Hebrew Union College and the Jewish Institute of Religion is undesirable. This is setting up a strawman for the purpose of knocking him down. It is far more unhealthy to make one institution a "favorite child" and to starve and neglect an-

other in a religious family. A *Kinat Soferim*, a wholesome "competition" for the sake of Jewish learning is well-known in Jewish history. There can be no peace in American Reform Judaism if the New York School is carved up beyond recognition. The powerful, zealous and resourceful Reform Jewish community on the Atlantic Seaboard, which is just beginning to develop aright its potentialities of helpfulness to the Union of American Hebrew Congregations and its activities, will deem itself driven to take the situation into its own hands, come what may, and retain by the necessary organization and program the right to train and ordain men in the New York School. If such an eventuality proves necessary, it will occur only because of those whose intransigence have forced it upon the Eastern communities in cooperation with other sympathetic communities in the entire country.

The talk of "rivalry" and competition is irrelevant and worse. The graduates of the H.U.C. and J. I. R. for thirty years have cooperated in the Central Conference of American Rabbis. They are now united in one Alumni Association composed of graduates of both Schools. The maintenance of the New York School "at full and high academic standards", to quote one of the resolutions passed, would in no wise militate against continuing comradeship between the Alumni of both Schools. At present we are all united in raising funds for the "Combined Campaign" of the U.A.H.C. and the College Institute. If, however, a program is pushed forward, in complete disregard of public opinion among Reform Rabbis and laymen throughout the country, it will have the inevitable consequence of dissension and schism, with a concomitant effect upon fund-raising in the "Combined Campaign". It must also be said that no genuine respect for the Alumni of the New York School or of any School can exist among graduates of other schools, if there is not a desire to defend the welfare of one's Alma Mater to the utmost. For the Alumni of the J. I. R. to have allowed it to disintegrate by default would not have increased their moral stature in the eyes of others, or their own sense of self-respect.

## 13. Faculties for Two Co-Ordinate Schools

The proponents of the "Unification Plan" assert that it is preferable to have one School of high academic quality than two schools, adding that there are not enough trained men of academic eminence to provide faculties for both a Cincinnati and a New York School. Such a feeling of despair about Jewish scholars and scholarship does not exist either at the Jewish Theological Seminary, the Yeshiva or the many other Jewish Colleges throughout America. They seem to find no difficulty in securing men of scholarly



excellence. Many competent Jewish scholars are hungry for posts in higher Jewish studies. In addition, many scholarly Rabbis in the Greater New York area have long been ready to give their services towards the training of students for the Reform Rabbinate. The late Doctor Wise experienced no difficulty in discovering both here and abroad teachers of literary and scholarly renown, from the days of the inception of the J.I.R. to the very year of the Merger. Instead of thrusting away from any contact with the J.I.R. men in the New York region who had both academic and material contributions to offer it, a reorganized Administrative Committee, in which the New York Association of Reform Rabbis and the Federation of Reform Synagogues, together with spokesmen of sympathetic groups in other parts of the country, are represented, should set about to draw men close to the New York School who have hitherto been excluded and alienated. Encouragement should be given to gifted graduates of the New York and Cincinnati Schools, exactly as the Seminary and Yeshiva do, to devote themselves to teaching, either on a part-time or a full-time basis. And if funds are required to establish particular chairs or departments, such resources can be secured, if there is a disposition and a will to cultivate a field which has hitherto been neglected.

#### **14. A Decision In Haste and Without Consultation**

All protestations to the contrary notwithstanding, the decision of the Board of Governors of the College-Institute imposing the "Unification Plan" was taken on March 26th, 1953 in haste and without consultation with interested laymen and Rabbis. For a long time observers of the tendencies regarding the New York School have sounded warnings against its gradual attrition. Assurances have been given in letters, in private meetings and in public statements that the Jewish Institute of Religion would be maintained without diminishment. Only a few weeks before the March meeting it was asserted that no specific plan was being contemplated, although it had been rumored that the J. I. R. would be relegated to the status of a preparatory school. Questioners were told in writing and by word of mouth that the matter was being approached without any preconceived notions. Nevertheless, at the Board meeting on March 25th and 26th, the "Unification Plan" was broached, accompanied by a mimeographed Report of over 30 pages, with a demand for immediate action. An urgent request was made for time to study carefully the Report and the Plan and for consultation with interested Rabbis and laymen, but the request was denied and an im-

mediate vote ordered.

When the Plan was announced, the 2nd year students at the New York School refused to give consent to being transferred to Cincinnati. The forces in opposition to the Plan in Reform Judaism rallied, and the country-wide resistance to it began to make itself felt. Congregations acquainted with the situation passed resolutions condemning the Plan (see elsewhere in this pamphlet), and in New York and Chicago resolutions were passed by laymen and Rabbis asking that the implementation of the Plan be deferred until ample opportunity is given to study it and to suggest modifications. Finally in early June in response to requests for the Report, it was sent out by the "American Jewish Archives", and though President Glueck on May 25th in New York declared: "I see no need to defend it", he did so in person, and on June 9th sent out mimeographed copies of his Address.

Why, it must be asked, did not the President and the Board of Governors consult the Union of American Hebrew Congregations and the Central Conference of American Rabbis, not to mention the organizations of the New York, Chicago and other Reform Jewish communities, before promulgating the Plan? He declared on May 25th that the Plan was merely a matter of "inner administration" and of "mechanics". Despite the fact that Rabbis and laymen have been questioning the President of the College-Institute for years regarding his intentions under the Merger, he said:

*"It simply did not occur to me that once broad policy was established, detailed consultation was indicated or feasible for mechanical arrangements."*

Needless to say, it is more than "simple mechanics" to take away from a Rabbinical Institute the right to train men for Ordination in the exercise of a right and power granted it by Charter for more than thirty years by the educational officials for a great state of the American Union. If such major alterations of the program of a Rabbinical School are not to be interpreted as "policy", what, pray, are "simple mechanics"? If it had occurred to the President and Board of Governors to consult with Rabbis and laymen whom they by-passed, the Unification Plan might never have been broached or passed in its present form.

What is there so secret and private about information regarding institutions which are the common interest of hundreds of Rabbis and thousands of laymen? Either we are a democracy in Reform Judaism, or we are the silenced victims of an ecclesiastical despotism. If we are asked to assist in raising funds for the Union and College-Institute, being deeply occupied with their welfare and progress, it is reasonable to



expect that representatives of widely-held viewpoints shall be permitted to have a just share and practical influence in the deliberations regarding decisive policy.

In his defense of the "Unification Plan" on May 25th the President of the College-Institute declared, regarding the right of the Board of Governors to make its own decisions, "It is our task and no one else's". Inevitably one asks: is the Board of Governors of the College-Institute a law unto itself? Is it above public opinion in Reform Jewry? When Rabbi Morton M. Berman, Chairman of the Rabbinical Committee of the Combined Campaign in a report at a meeting of the Association of Reform Rabbis in April criticised the Plan and the manner of its passage, President Glueck was asked whether any discussion at the forthcoming sessions of the Central Conference of American Rabbis in Estes Park, Colorado, at the end of June, would be given any cognizance. He replied in effect that he would report on the College-Institute, but the Plan was a *fait accompli*. Since, then, however, the President has deemed it politic to come in person before the Federation of Reform Synagogues in New York, and to issue his defense of the Plan in mimeographed form. When asked what he would do in view of the resolutions being passed, he replied that he was the "servant" of the Board and would transmit them to it. But when further queried as to his own attitude in the light of developments, he parried the inquiry.

#### **15. Neither the Central Conference Nor the Union Consulted**

Neither the Central Conference of American Rabbis nor the Union of American Hebrew Congregations has been consulted as yet regarding the "Unification Plan", although it has been issued as a definitive program, to be carried out at once. At the April Biennial of the U.A.H.C., not a single reference to the "Unification Plan" was made by the President of the Union, the Chairman of the Board of the Union, the President of the College-Institute or the Chairman of its Board of Governors. The Plan had been passed in March; it could have been discussed in April, but it was not even mentioned. The President of the Union of American Hebrew Congregations, Rabbi Maurice Eisendrath, voted for the Plan on March 26th, despite his knowledge that Doctor Wise expected the two Schools to be maintained "of course as heretofore". Attempts had been made over a long period to dissuade the President of the Union from supporting any plan which would weaken the New York School, but without success. The President of the College-Institute on May 25th twice referred to Rabbi Eisendrath's support of his position, but no such statement appears in the Mim-

eographed version of the Address.

It now is said that Rabbi Eisendrath, who has not yet returned from abroad, voted for the Plan "as an individual" and not as President of the Union of American Hebrew Congregations. The Plan has never been presented to the Union, either at its Executive Council or otherwise, and no judgment has been rendered regarding it by the U.A.H.C. No committee of the Union has been appointed to study and report on the Unification Plan before it is implemented. What, it may be inquired, is the exact relationship of the Union to the College-Institute? At the Commencement Exercises in New York on June 9th, Dr. Samuel S. Hollender, Chairman of the Union Board, "confirmed" the degrees awarded and spoke of the fact that the College-Institute supplies Rabbis for the Congregations and the Congregations of the Union supply resources for the College-Institute. He also spoke of the Union as the "patron organization". A few months ago, an official of the Union declared that it was not expedient to have a "knock-em-down-and-drag-em-out" struggle to define the inter-relationship between the Union and the College-Institute. But if the governing board of a religious educational institution is an oligarchy, the congregations supporting it should remain a democracy so that justice is done. The Union is undeniably the parent body of American Reform Judaism, and the various units, such as the H. U. C. - J. I. R., the Hebrew Union School of Sacred Music, the School of Education, the American Archives, and so forth are integers within its orbit and under its aegis. Since the Executive Council of the U.A.H.C. has not been consulted regarding the "Unification Plan", how can it have validity? Moreover, should not the President of the Union of American Hebrew Congregations, who, though a Rabbi himself is President of an organization of congregations comprising laymen and Rabbis, have taken official counsel with the Executive Board of the Union and even with the Convention of Delegates to the Biennial? How can the President of the Union speak of himself as an "individual" when he is cited in defense of the Plan as President of the U.A.H.C.?

#### **16. The C.C.A.R. Not Consulted**

Neither the C.C.A.R. nor its Alumni have been officially consulted by the President and Board of Governors regarding the "Unification Plan" before its promulgation by fiat. It was sharply demonstrated at the Bretton Woods sessions of the C.C.A.R. in 1949 that the Conference has an organic relation to the College-Institute, inasmuch as the Rabbis refused to sanction a separate campaign for the College-Institute and one for the Union, but voted in favor



of a "Combined Campaign". However regretfully, the College-Institute leadership accepted the decision. If such drastic measures had been envisaged as the denial to the New York School of the right to ordain Rabbis, surely such a major step should have been deferred until full consultation had been had with the Central Conference. It does not sit well with clergymen to be told that they may talk about something which has already been decided, but their talk will avail them nothing, though the issues at stake concern them deeply. At the Estes Park meeting of the Central Conference, the Unification Plan, now that the details are in the open, will undoubtedly be discussed. So many specific matters, however, are involved, that it may be wise to ask that the implementation of the Plan be deferred; that representative committees of Rabbis and laymen be appointed; that the administration of the two schools remain "as heretofore", until ample opportunity is had to consult with interested Rabbis and laymen who may wish to suggest modifications. Neither pressure nor haste should be applied, but all phases of the entire matter should be studied *de novo*, lest the present discontent and restlessness cause grave injury to American Reform Judaism and its institutions.

#### 17. Making the New York School a "Guinea-Pig"

If it be argued that a chance be given the President and the College-Institute Board to "see how the Plan works out", the inevitable answer is: why should the New York School, now over thirty years old, be made the "guinea pig" for such an experiment, and H.U.C. go unscathed? Why should the Institute be reduced in scope at the very time when Reform Judaism is growing? No one wishes to lay a hand on the College in Cincinnati; no reason exists for the axe to be used against the New York School. A leading critic of the "Unification Plan" (himself an H.U.C. graduate) declared at the Federation of Reform Synagogues: "it is easier to contract a school than to re-expand it." Despite the contraction which has taken place since 1948, the Institute has shown vast powers of survival and development. If properly cultivated, these energies, both revealed and latent, can prove of immense value to the U.A.H.C. throughout the land. Without a Provost, a Dean, or a Registrar, with only part-time guidance from the Middle West, with the steady reduction of its faculty and administrative personnel, with the persistent exclusion of persons in the New York Reform Jewish community and elsewhere who have been ready and willing to assist, the New York School has nevertheless survived a deliberate and systematic campaign of diminishment. It is today, now that the attack upon it is

public knowledge, stronger in prestige and potentialities than ever. The Board of the College-Institute should properly evaluate these potentialities for the benefit of the entire Reform movement.

#### 18. The U.A.H.C. National Headquarters in New York: Why Not a Rabbinical School?

An impartial observer of the entire situation might well ask: if New York City was deemed worthy to become the national headquarters of American Reform Judaism, should not this great Jewish community, numbering more than two million persons, be entitled to a Reform or Liberal Rabbinical School, however modest in resources? The "House of Living Judaism" is a symbol of the living, evolving character of Reform Judaism today in the strategic center of Jewish religious and cultural life, radiating out to the entire country. The transfer of the national headquarters of the Union has brought increased strength to the movement; its recent Biennial in New York City was attended by the largest aggregation of delegates and friends in the history of our cause, and favorable public notice was given to its deliberations. It seems incredible, however, that at the very same moment, almost as if an agreement had been made behind the scenes that there was to be a "division of empire", Cincinnati is to be permitted to expand the Hebrew Union College, while the Jewish Institute of Religion in New York, is to be diminished and eventually dismantled. The H.U.C. has built a fine plant in Cincinnati, and with the trend of Union leadership to the Atlantic Seaboard and the rise of the Pacific Coast communities, there seems to be a fear that insufficient use will be made of the facilities in Cincinnati which have grown since 1875. Cincinnati is a formidable center of Reform or Liberal Judaism; nevertheless the great resources of the New York Jewish community, with two million persons in its own boundaries and another million more in the hinterland, make it likewise a point of leverage in American Judaism. Conservative Judaism is experiencing a remarkable expansion; so, too, is Orthodox Judaism, the former through the medium of the Jewish Theological Seminary, the latter through Yeshiva University. Reform Judaism is being vigorously and openly challenged by other denominations in Jewry, and this challenge cannot be met by diminishing and eventually dissolving the Jewish Institute of Religion. Unless the numerous suburban synagogues, in which the sons and daughters of metropolitan Reform Jews are now the leaders, are given the ministerial guidance of Reform Rabbis, they will be captured by the Conservative and Orthodox groups, which are flexible, alert, militant and confident. It seems beyond belief that the Union



of American Hebrew Congregations and the Central Conference of American Rabbis which have done so much to advance the Reform cause by organizing synagogues and offering them finely-trained Rabbis should countenance any plan which weakens and eventually will destroy the very instrumentality — its own institution — which can minister at first hand to the needs of its younger members in particular, and all Reform congregations in general. We are convinced that as soon as the facts are known — and time is needed to disseminate the correct information — American Reform Jews will reject any and every destructive proposal affecting its beloved and greatly-needed institutions.

### 19. "An Alternative Plan" and an Objective Survey?

An objective Survey should be undertaken without delay in which representatives of the C.C.A.R., the Alumni and the Union, including the New York and other Federations of Reform Synagogues, immediately and directly concerned with the problems, will be given a decisive role. Such a Survey should not be under the control of the Board of Governors of the College-Institute which promulgated the "Unification Plan" but should be democratically and comprehensively organized. It should not be hurried in its deliberations; it must have authority to investigate and inquire regarding every phase of the situation. It is earnestly hoped that the C.C.A.R. and the U.A.H.C. will take these essential and imperatively needed steps.

If the critics of the "Unification Plan" are asked: "What alternatives have you to offer?" the obvious answer is: "we must first investigate and analyze the entire problem, the financial issues included, before we can make any proposals." The Unification Plan as advanced is mistaken, unworkable and harmful; it should be sent back for further consideration, in consultation with persons of judgment who have until now been kept away, but whose interest has remained constant. It would be deplorable if legal steps were found necessary to prevent the hasty diminishment of the New York School, to protect its Charter, and to make sure the building at 40 West 68th Street is utilized in accordance

with the standards of the State Commission of Education. It would be deplorable if it should become necessary to establish in New York City a new school for the training of Reform or Liberal Rabbis, so that the power of Semikah for such Rabbis will not lapse in the largest center of Jewish life in the world, where the national headquarters of the U.A.H.C. are located. Rabbis and laymen alike would regret the need for maintaining such a new Rabbinical School, perhaps in cooperation, even though unofficial, with the Association of Reform Rabbis and the Federation of Reform synagogues. Nevertheless, it must be clearly and firmly announced that if such a program becomes necessary as a very last resort, the forces of Liberal Jewry will be rallied, and the pristine service of the J.I.R. be rescued. If its present name cannot be employed, another will be found. If groups will not cooperate in the enterprise, individuals of generosity and statemanship will be found. Let us devoutly hope such a contingency will never arise. In the meantime, however, the New York School should go on without interruption or further upset with its work of thirty years, training and ordaining Reform Rabbis, until a wise plan for the development of all our resources is brought forward, for the advancement of Liberal Judaism.

This analysis has been written with the utmost appreciation and gratitude for the notable contributions of the H.U.C. for nearly 80 years and the J.I.R. for more than 30 years. "These and these are the words of the Living God." We can congratulate ourselves in Reform Jewry that we have a citadel of Jewish learning in the Middle West, and another in New York, with its abundant resources. Following the violent destruction of European Jewish seminaries, we should be creating and expanding our own few American Jewish scholarly institutions. Now is the time for us to utilize aright the mood of revival, to reinforce and invigorate our institutions. We must have more confidence in ourselves as Reform Jews. If we have the will, the finances will follow. In the meantime, pending a truly democratic consultation, let both Schools continue their work, undiminished, undeterred and undismayed.



(From Temple Sinai Bulletin, 131 Washington Avenue, Lawrence, New York)

## A Crisis In Reform Judaism

By Rabbi Abram Vossen Goodman

The most important event of the past year in terms of Reform Judaism recently occurred in New York. It took the form of a decision that will vitally affect the future of our movement, and it is no exaggeration to say that it will impair its growth and cripple its progress. Yet at the recent Biennial of the Union of American Hebrew Congregations with its long programs and discussions not a whisper was heard about this most important subject. The truth would have been too embarrassing to face.

What has happened is that the Board of Governors of the Hebrew Union College-Jewish Institute of Religion voted in unseemly haste to reduce the Jewish Institute of Religion from the status of a rabbinical seminary to a preparatory school.

Beginning with next Fall, students for the rabbinate may take their two years either at the Jewish Institute of Religion or the Hebrew Union College in Cincinnati, and then all must go to Ohio to pass the following three years and be ordained. Following their ordination they will go to New York for a year of "internship."

This is an outstanding step. It means that Reform Judaism no longer cares to contribute to the intellectual life of New York, the greatest Jewish center of the world. It is an act of abdication from the field of Jewish culture in favor of the Jewish Theological Seminary.

Even more important is what is going to happen to new congregations. During the last

ten years new synagogues have proliferated in the New York area. This has been made possible by students at the Jewish Institute of Religion who are willing to serve these congregations for week-ends at minimum salaries during their last two years at school. By the time they are graduated the pulpits have grown sufficiently to pay adequate salaries for permanent rabbis.

All this will be discarded. There will no longer be men available for their two years term of service. An official of the Union of American Hebrew Congregations has told me that they will have to fill the pulpits with students of the Jewish Theological Seminary who will naturally affiliate the congregations with the United Synagogue and not with the Union of American Hebrew Congregations. Thus will the growth of Reform Judaism be halted in the Metropolitan area.

This may gladden the hearts of those who feel that New York has too strong an Orthodox influence on Reform Judaism and want to go back to the attenuated Reform of 1900. It appears, however, as a tragedy to those of us who believe that our branch of Judaism has a special role to play in American life and who recognize in New York a rich field for service.

They do not want to see our cause abandoned. Let their voices be heard in vehement protest! Perhaps the decision with its death wish may yet be rescinded.

(F. S. Bulletin, May 26, 1953)

### RESOLUTION BY STEPHEN S. WISE FREE SYNAGOGUE OPPOSING UNIFICATION PLAN

At the May 11 meeting of the Executive Council and Board of Trustees of the Stephen Wise Free Synagogue, opposition was expressed, with one dissenting vote, to the plan for the further integration of the Hebrew Union College-Jewish Institute of Religion. The Stephen Wise Free Synagogue, whose members assisted in bringing into being the Jewish Institute of Religion and in implementing Dr. Wise's dream of a school for the training of rabbis in New York's great laboratory of Jewish living, oppose the conversion of the New York school into a preparatory school through the concentration of rabbinical studies in Cincinnati during the third, fourth and fifth years. Such a plan derogates from the strength and integrity of the New York center, constitutes a violation of the agreement by which the

Hebrew Union College and the Jewish Institute of Religion were merged, is contrary to the hopes and understanding of Dr. Wise and his associates at the time the merger was consummated, and is a threat to the growth and development of Liberal Judaism in the New York area.

We strongly urge that the plan as presented by the Board of the Hebrew Union College-Jewish Institute of Religion be restudied to make possible opportunities for full rabbinical study in New York, that candidates for the Rabbinate in their mature years receive the full benefit of the facilities which this community uniquely offers. In the interim, until a plan satisfactory to the Alumni and the laity is devised, we urge that the present arrangement by which two parallel schools are conducted be continued.



## RESOLUTION OPPOSING THE UNIFICATION PLAN FOR HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION

*Unanimously adopted by the Board of Directors of Temple Isaiah Israel  
of Chicago, Illinois, at its regular monthly meeting, May 12, 1953*

Temple Isaiah Israel expresses its solemn protest against the unification plan adopted by the Board of Governors of the Hebrew Union College-Jewish Institute of Religion on March 26, 1953.

It bases its protest on the following considerations:

I. This plan does not fulfill the promise of adequate merger for the two schools in New York and Cincinnati,

- (a) since it permits the separation of every entering class for two years with part of the same class in New York and another part in Cincinnati;
- (b) since it permits two separate, duplicating faculties for the first two years with one section in New York and another in Cincinnati.

II. This plan is highly discriminatory in that it compels the students at the New York School to make two transfers of themselves, their wives and their families with one move at the end of two years from New York to Cincinnati and another at the end of the fifth year back from Cincinnati to New York, while the Cincinnati students will make only one move to New York after five uninterrupted years in Cincinnati.

This procedure of moving students with the acceptance by the HUC-JIR of transportation costs and subventions is economically unjustifiable and contradictory to the claim that the unification plan envisages economies for the Liberal movement.

III. The year of internship will not provide adequate personnel to serve the needs of the rapidly increasing number of recently established congregations and congregations that will be established by the Union of American Hebrew Congregations in the metropolitan New York area. It views with alarm the loss of this great field for the growth of our movement in the most populated Jewish section in the world. It foresees the taking over of this vast unaffiliated potential by another aggressive movement in Jewish religious life.

IV. Temple Isaiah Israel is even more deeply concerned with the loss to the students of the great opportunity to come into contact with the resources of Jewish life which the greatest Jewish community in the world provides. It feels that adequate time in New York must be assured if the students are to be benefited and more adequately prepared for service of American

Jewry and K'lal Israel by the experience of living and learning in a great Jewish community. The loss of this opportunity will most seriously affect the student group coming from Cincinnati to New York since it will have a year or less in that city.

V. It views with profoundest dismay the elimination from New York of a training school for Liberal rabbis on a full and high academic level. It holds that in a decade that has witnessed the destruction of the great academies of Jewish learning abroad, the Liberal Jewish movement ought not to contribute to the further reduction of opportunities for scholarship and rabbinical training. It is convinced that the present plan must ultimately lead to the complete extinction of the New York school in the light of the already evinced unwillingness of the men in New York to engage in a plan which provides for only two years of instruction in New York, a move to Cincinnati and then a return to New York.

Temple Isaiah Israel does not need to give assurance of its wholehearted interest in and dedication to the cause of the Liberal Jewish movement and the joint seminaries which serve it. This Congregation has had a long record of association with and support for both seminaries. A member of the Union since 1875, it supported the Hebrew Union College from its beginnings. Dr. Isaac Mayer Wise dedicated one of its edifices as early as 1864. He returned on a number of occasions to be the guest of the congregation and to solicit its support. He was never refused such support. Graduates of the Hebrew Union College have been among its rabbis, and a member of the most recent graduating class at Cincinnati has been called to serve it.

Isaiah Israel's association with the Jewish Institute of Religion has been equally as full from the beginnings of the Institute. One of its former rabbis shared in the founding of the Institute and his library forms a large section of the present library of the New York school. Long before the Institute was founded Dr. Stephen S. Wise was a friend of this congregation and one of its halls bears his honored name. Our present rabbi sits on the Board of Governors of the Hebrew Union College-Jewish Institute of Religion as did his revered predecessors Dr. Joseph Stolz and Dr. Gerson B. Levi on the Boards of the schools when they were separate.



Temple Isaiah Israel therefore feels it its duty to call upon the Board of Governors of the Hebrew Union College-Jewish Institute of Religion to reconsider its recently adopted unification plan and substitute in its place one that will truly achieve a merger that will be just to the needs

of American Judaism, the Union of American Hebrew Congregations, to the students, to the faculties and to all others who are deeply concerned with the tasks of furthering our movement.

## RESOLUTION DISAPPROVING "UNIFICATION PLAN" FOR H.U.C.-J.I.R.

### Rodeph Sholom Board of Trustees Unanimous in Protest

At a regular meeting of the Board of Trustees of Congregation Rodeph Sholom, 7 West 83rd Street, New York City, Wednesday evening, May 13th, it was unanimously resolved:

That Congregation Rodeph Sholom desires to associate itself with other Congregations of the Union of American Hebrew Congregations in their disapproval of the "New Unification Plans" for the Hebrew Union College-Jewish Institute of Religion, recently announced.

The feature of the plan which requires students for the Reform or Liberal Rabbinate to spend their 3rd, 4th and 5th years in Cincinnati, and which forbids ordination in New York, obviously converts the New York School into a mere preparatory school, contrary to the understanding under which the merger was originally entered into.

This plan nullifies the central purpose for which the late Rabbi Stephen S. Wise established the Jewish Institute of Religion in New York in 1922, namely, to enable men to study and be ordained as Reform or Liberal Rabbis in the great center of Jewish life in New York.

We believe that the suggested plan will endanger the growth of Reform or Liberal Judaism in New York City and throughout the country, especially because it will reduce the number of men available in the Reform or Liberal Rabbinate for service in the increasingly numerous new Congregations in the Greater New York area and elsewhere.

JACOB S. MANHEIMER,  
*President.*

## RESOLUTION OPPOSING THE "UNIFICATION PLAN"

### *By Flushing Free Synagogue, New York*

Unanimously adopted by the Board of Trustees of the Free Synagogue of Flushing, Long Island at its regular monthly meeting, June 1, 1953.

The Free Synagogue of Flushing wishes to join with other synagogues affiliated with the Union of American Hebrew Congregations in expressing its opposition to the proposed plan of unification for the Hebrew Union College — Jewish Institute of Religion. It voices this opposition for the following reasons:

1. *The plan would reduce the Jewish Institute of Religion to a preparatory school and would eventually lead to its liquidation.*
2. *It would work a hardship upon the students of the Jewish Institute of Religion in that it would uproot them after their*

*completion of two years of study, force them to move to Cincinnati and after three years, compel a return to New York. On the other hand the Cincinnati students would make only one move to New York after five years of uninterrupted study in Cincinnati.*

3. *The plan would ignore or inadequately realize the opportunities in New York City which provides the greatest field for the expansion of Liberal Judaism. Here are great masses of the unaffiliated who could be won over to a liberal interpretation of Judaism if sufficient student-rabbis were available, backed by a strong liberal Seminary.*

Mortimer Goodman, *President*  
Enid Frank, *Secretary*



## RESOLUTION OF THE ASSOCIATION OF REFORM RABBIS ASKING THE DEFERMENT OF THE UNIFICATION PLAN

It is of great interest to note that the Association of Reform Rabbis at its meeting at the House of Living Judaism, 838 Fifth Avenue on Thursday, May 21st, and the Federation of Reform Synagogues of Greater New York at the meeting of the Assembly of Delegates on Monday, May 25th, passed an identical resolution, the substance of which was as follows:

"In view of the serious misgivings expressed . . . regarding the specific plan of Unification passed by the Board of Governors of the Hebrew Union College-Jewish Institute of Religion, we urge that the implementation of the plan be deferred until Rabbis and interested laymen may have ample opportunity to study the plan and to suggest modifications."

A similar resolution, asking deferment of the plan has been passed by the organization of New England Liberal Rabbis Meeting in Boston.

\* \* \*

In reply to a letter sent out by defenders of the plan saying that "issues which appear to us to be fictitious" have been raised, it must be declared that the withdrawal of the right to train and ordain rabbis from the New York school is not "fictitious" but a very real danger.

It is interesting to note in this letter the revelatory remark: "The Board of Governors certainly has the interest of the College and of American Liberal Judaism close to heart." Nothing is said, however, of the Jewish Institute of Religion in New York.





LOUIS I. NEWMAN  
NEW YORK

February 24, 1953

Rabbi Herbert A. Friedman  
Congregation Emanu-El B'ne Jeshurun  
2419 East Kenwood Boulevard  
Milwaukee, 11, Wisconsin

My dear Rabbi Friedman:

I see in your announcement that you preached last Friday evening on "The Growing God of Henry Slonimsky". You may be interested to know that last December when a group of men met at my Temple, Edward Klein volunteered to arrange a dinner in tribute to Professor Slonimsky on his retirement. Not a peep has been heard out of the Rabbi since. I know he has been sick, but he has been well enough for the last several weeks to discuss the matter, but to the best of my knowledge, he has done nothing.

I don't know whether you and Morton Berman are in touch, but you may be interested in seeing my letter to Morton a few weeks ago, his answer, and my reply to him last week.

Sincerely,

*Louis Newman*



CONGREGATION RODEPH SHOLOM  
SEVEN WEST EIGHTY THIRD STREET  
NEW YORK

January 15, 1953

My dear Rabbi Friedman:

I believe I should inform you that I have withdrawn completely from any effort on behalf of the Jewish Institute of Religion. Perhaps the fight to block any further plans against the integrity of the New York School has been won. I do not know. The reason I have retired from the picture is chiefly the unwillingness of Alumni of the J.I.R. and disciples of the late Rabbi Stephen S. Wise to organize around any central leadership whatsoever to protect the welfare of the institution which he founded and headed. I have not forgotten the warning of Samuel Berman, Rabbi Morton Berman's brother at the rump meeting in Buffalo last June, that the men "should stay away from Newman". The struggle against the intentions of Nelson Glueck and Eisendrath is in itself severe, but the hostility of some of the J.I.R. graduates and the evasion and indifference of others in leading positions have made the endeavor bitter to the taste.

I write this despite the fact that Congregation Rodeph Sholom has for four consecutive years supplied the Chairmen of the Joint Campaign for funds for the U.A.H.C. and H.U.C.-J.I.R. in Greater New York; that two of our members have made gifts of \$5000 apiece; that last year we contributed nearly \$24,000 to the Joint Campaign; that this year we may do even better, and that only recently Congregation Rodeph Sholom sent \$1000 for the Student Loan Fund at the New York School.

As I wrote Rabbi Julius Mark, perhaps the methods which he and Rabbi Klein and others may adopt will be effective. It remains to be seen, whether they can prevent the New York School from being merely a pre-Rabbinic School awarding no Rabbinic degrees in New York, and receding into the status of a mere shell of its former self.

Appreciating your own interest in the situation and with cordial regards, I am

Sincerely,

Rabbi Herbert A. Friedman  
Cong. Emanu-El-B'ne Jeshurun  
2419 E. Kenwood Blvd.  
Milwaukee, 11, Wisc.

*Louis Newman*



Temple Israel  
of the Oranges and Maplewood  
432 Scotland Road  
South Orange, N. J.

The Rabbi's Study

March 11, 1952

Rabbi Herbert Friedman  
Congregation Emanu-El  
2419 East Kenwood Blvd.  
Milwaukee 11, Wisconsin

Dear Herb:

First, hearty congratulations on your new position. I know you're going to keep going "from strength to strength" in your work and accomplishments.

Under separate cover I am sending you a plastic copy of the Sabbath book, and I would ask you a favor which you can get to at your convenience. Without any pushing by Behrman or ourselves, the book has sold itself very nicely, and received enthusiastic response. Now the committee behind it would like to know whether to publish a third edition, and form their own company for publication. I personally feel that this would be worthwhile were the rabbis to be so impressed by it that they would order in large quantity for their congregations. I use it not only for helping families celebrate the Sabbath, but as a particularly meaningful gift for young married couples, presented by the Temple to them. I am wondering whether summer camps couldn't use it. In brief, I would like your very frank reaction to the possibility of its successful promotion on a large scale. Do give me your reaction.

Things in South Orange are coming along rather nicely....building, membership, etc. I am very unhappy at recent developments at the School. As you know, Slanimsky is being pushed out completely, and the Alumni of J.I.R. ~~doesn't~~ seem to be doing much about it. I don't know if Phil has made any efforts, but I wish he would.

My best wishes to your wife.

Cordially,



Herbert Weiner

HW:hs



# Temple Beth Rodesh

117 GIBBS STREET  
Rochester 5, N. Y.

THE RABBI'S STUDY

December 26, 1951

Rabbi Herbert Friedman  
1595 Pearl Street  
Denver, Colorado

Dear Herb

You certainly can't be wrong about Milwaukee. It's a big, challenging job and you'll get great satisfaction from it. Will you be going soon? What will happen in Denver?


The vacation idea sounds perfect. By sheer force I have been holding open a block of time in February, beginning the 4th and running until the weekend of the 22nd. Let's definitely plan on it, with the usual crossed fingers.

It happens also that Soph prefers to go west rather than Florida. I lean a bit more toward Phoenix or Tucson, (or possibly Palm Springs), than Las Vegas. I'm not as heavy for nightclubbing as your female. Before I could go to Las Vegas I'd have to be sure that there would be sufficient quiet for a good rest, warm weather and facilities for outdoor swimming, and also some horseback riding. Once we get clear as to where we'll go, I may ask Sam Freeman to cook up a speaking date or two on the way back so as to help pay for the expenses.

Yes, I've been reading Louis Newman's circular letters. He's right but he's the wrong guy. Judgement and leadership are what he has little of. However, in this case he may be useful as a gadfly. The crucial people in this situation, it seems to me, are the JIR representatives on the Board of the College Institute. They were Stephen Wise's associates and friends. They have accepted and apparently approved what has happened. Why? Where will they take their stand if a real issue arises?

A Merry Chanukah to you.

As ever

  
Rabbi Philip S. Bernstein

PSB:js



Seven West Eighty-third Street  
New York City

December 21, 1951

My dear Colleague:

Permit me to write you regarding the informal meeting which took place at Temple Rodeph Shalom, 7 West 83rd Street, New York City, on December 20th. Nineteen men, disciples of Rabbi Stephen Wise, came on my invitation, and about 15 more communicated with me by telephone, letter or otherwise, expressing their interest, but telling me of their inability to be present.

The meeting lasted nearly 2½ hours, and every person present had an opportunity to offer his opinion and judgment. The discussion dealt with the affairs of the New York School of the Hebrew Union College-Jewish Institute of Religion within the Union of American Hebrew Congregations. The items included in my letter to President Nelson Glueck and additional items were discussed.

There was unanimity on the point that representations should be made to President Glueck and the Administrative Committee of the New York School that a way be found to make possible the continuance of teaching by Dean Henry Slonimsky in view of the fact that the faculty of the New York School is now undermanned, and in the light of other considerations

The good and welfare of the New York School (J.I.R.) was discussed at length, and it was pointed out that the establishment of the national headquarters of the Union of American Hebrew Congregations in New York City and the growth of Liberal Judaism in the Eastern and other areas of the country make imperative the further development and extensions of the New York School (J.I.R.). It was suggested that steps be taken to include in the program for the upbuilding of the New York School members of the Association of Rabbis in New York and the Alumni Association of the H.U.C.-J.I.R., particularly its New York area membership. It was pointed out also that a number of interested laymen, prepared to reinforce their views with material assistance, are concerned with the upbuilding of the New York School as an essential factor in the progress of the U.A.H.C. in its new orientation.

It was decided that Rabbi Newman, Rabbi Edward E. Klein and Rabbi Maxwell Sacks, place before President Glueck and the Administrative Committee of the New York School the matter of the continuance of Professor Slonimsky as a teacher on active service, and also a set of proposals relating to the good and welfare of the New York School. This Committee of Three is to meet first to place these proposals in concrete form in the light of the discussion of the meeting. The Committee was also to discuss with President Glueck a plan for meeting with as large as possible a group of Rabbis and laymen in New York City on behalf of the welfare and progress of the New York School. Suggestions were advanced whereby additional worthwhile applicants for admission to the New York School might be directed to it; there were recommendations also for increasing the material resources of the Union on behalf of H.U.C.-J.I.R., with particular reference to the enlarged role of the New York School within the Union.

Information as to the outcome of these representations to President Glueck and the Administrative Committee of the New York School is to be conveyed to the Rabbis and laymen interested.

Sincerely,

*Louis Newman*



December 13, 1951

Rabbi Louis I. Newman  
271 Central Park West  
New York, New York

Dear Rabbi Newman:

I am curious about the result of your conversation with Dr. Glueck on the matter of the New York School. I think I indicated in my previous letter that I was upset about the possibilities, and was happy that you had agreed to undertake some sort of action in the matter.

I simply want to report quite privately that an experience of one of my young men here in Denver seems to bear out the fact that an unequal distribution of emphasis is being placed upon the two schools. This young man went to Cincinnati recently to talk about his forthcoming admission to the school, and there learned the opinion of the student body. They spoke in unequivocal terms about the fact that future job placement from Cincinnati would be infinitely preferable to the possibilities from New York. In other words, this young man, who had no particular interest in attending either the Cincinnati or the New York school, and might have been steered in either direction, quickly learned the temper of the student body that it would be to his advantage to go to Cincinnati, because the New York school was not in the favored graces of the administration.

I realize that this is in the realm of intangible and non-specific information. I would appreciate also that you treat this as a confidential report. It simply is another piece of evidence which, added to previous material, leads us to the conclusion that something must be done to equalize the balance of concern and interest.

Again, my best wishes and fond hopes for your success in this venture. I would appreciate being informed as to developments.

Very truly yours,

Herbert A. Friedman

F/s



November 26, 1951

Rabbi Louis I. Newman  
271 Central Park West  
New York, New York

Dear Friend and Colleagues:

I cannot tell you how delighted I was to receive a copy of your letter of November 24th to Dr. Glueck. I am delighted because someone has at last taken the matter into his own hands and brought a subterranean feeling to the surface. There are many of us who have felt deeply disturbed by what we consider to be the side-tracking or minimizing of the New York School. I have had long conversations myself with Morton Berman, Dr. Slominsky and others on this matter. Just last week, I spoke with Philip Bernstein about it also at great length. Two weeks ago I was in Davenport, Iowa and discussed the same problem with Abe Goodman.

Let me simply say that I would encourage you most heartily, and would be happy to do anything to help. It seems to me that it must be brought to Dr. Glueck's attention in the strongest possible terms that the forfeiture of the New York School is something which we, its alumni, have never contemplated. Further, it was something which Dr. Wise would never have agreed to. I have the feeling that there must be a frank and honest exchange of views with Dr. Glueck on this score. Let me repeat that if there is any way in which I may be of service, I certainly wish to be.

I would appreciate being kept informed of developments, and I will certainly pass on to you any information I pick up.

With all good wishes, I am

A<sub>2</sub> ever,

Rabbi Herbert A. Friedman

F/s



LOUIS I. NEWMAN  
NEW YORK

271 Central Park West  
November 16, 1951

Rabbi Herbert Friedman,  
1595 Pearl Street,  
Denver, Colorado.

My dear Herbert Friedman:

The enclosed letter speaks for itself. I have sent it, following conversations, to Frank Weil, Shad Polier, Israel Thurman and Judge Joseph M. Levine. I have also sent it to Phil Bernstein, concerning whom Shad Polier has written:

"It seems to me that at the earliest possible moment Philip Bernstein should be brought into the picture."

I would appreciate your comments. I am sending a copy of the letter also to Morton Berman in Chicago, Jack Rudin, and a few other of the J.I.R. men. Looking forward to your reply, and with cordial regards, I am

Sincerely yours,

*Louis Newman*



COPY

November 14, 1951

Prof. Nelson Glueck, President,  
Hebrew Union College,  
Jewish Institute of Religion,  
Clifton Avenue,  
Cincinnati, Ohio.

My dear President Glueck:

I telephoned your Office at the Jewish Institute of Religion on Tuesday, the 13th, in the hope that it might be possible for Rabbi Edward E. Klein and myself to see and speak with you. I learned how, ever, that you had returned to Cincinnati, and that Mr. Bluestein also was not in town. In view of our correspondence last July, I was awaiting a message from you as to the possibility of a conversation regarding the matter which had then arisen, and which involved a larger situation, concerning which I had looked forward to an opportunity to speak with you.

AMERICAN JEWISH

In this instance, however, I am writing to say that Rabbi Klein and I had hoped we might consider with you the ways and means by which we and other disciples of the late Rabbi Stephen Wise, as well as friends of the Jewish Institute of Religion, might encourage the number of applications for admission to the J.I.R. If I am not incorrect in the information which has come to me, the number of students admitted this year to the J.I.R. was 9 compared to the number of 23 admitted to Hebrew Union College at Cincinnati. We realize that in the sifting out of eligible students who meet the qualifications for acceptance, a large percentage must be eliminated. Nevertheless, if the number admitted this year and perhaps henceforth is so small, I am sure you can understand any anxiety on the part of the long-time friends of the Institute in New York. Moreover, with the establishment of the headquarters of the Union of American Hebrew Congregations in New York City, and the steady increase of Liberal Congregations in this and other suburban areas throughout the country, we are convinced that if attention is given to the stimulation of enrolment at the Jewish Institute of Religion, the number of eligible applicants will be commensurate with the needs of the situation.

This is a subject which, of course, cannot be discussed by correspondence, but we feel it to be of such importance that we are making this inquiry by letter, in the hope that you may grant us an opportunity to see you in person when you are in New York again. I do not know when you are here or are free to meet with us, and therefore I must await your own telephone message or letter. But I know I speak for those of us who wish to remain devotees of the religious and cultural legacy of Doctor Wise, when I say that Rabbi Klein and I in their behalf, would greatly appreciate an opportunity to meet with you.

With assurances of esteem, believe me to be

Sincerely,  
/s/ Louis I. Newman



LOUIS I. NEWMAN  
NEW YORK

Seven West Eighty-third Street  
New York 24, New York  
December 13, 1951

My dear Colleague:

Important matters relating to the Jewish Institute of Religion as part of the H.U.C.-J.I.R. have arisen. We are therefore calling a meeting of some of the disciples of Doctor Stephen S. Wise, to be held at Temple Rodeph Shalom, this Thursday Morning, December 20th, at 11 o'clock.

We earnestly hope you will wish to be present. Looking forward to greeting you and to having your judgment regarding these matters, I am

For the Tentative Committee,

*Louis I. Newman*

RABBI LOUIS I. NEWMAN

LIN:pl



7 West 83rd Street,  
New York, 24, New York  
December 10, 1951

President Nelson Glueck,  
Hebrew Union College-Jewish Institute of Religion,  
40 West 68th Street,  
New York 23, New York.

My dear President Glueck:

Let me thank you for your letter replying to mine of November 14th. Needless to say, all of us are mindful of the confidence which Doctor Wise placed in you as his chosen successor as President of the Jewish Institute of Religion as well as the Hebrew Union College. I was present at the Dinner when Doctor Wise publicly transmitted to you the leadership of the Institute and when he spoke of you in terms which we all remember.

I have written you because we have been distressed to learn that the number of students admitted to the Institute this autumn is 7, not the 9, which had led me to write you. I speak not only for myself, but also for a considerable group of the Institute graduates, with whom I am in correspondence and consultation, and also for a large number of old and new friends of the Institute. These graduates are active Rabbis, who, like myself, are engrossed in the work of their ministry, and place the care of their congregations in the forefront of their duties. But we are concerned with the Institute because of many sentimental and other associations. Moreover, we are prompted to speak as we do, because we are convinced that the establishment of the headquarters of the Union of American Hebrew Congregations in New York City presupposes a strong and thriving Jewish Institute of Religion, for the training of Rabbis, educators and community leaders in this area and throughout the country. The same forces which brought about the transfer of the Union to New York City are present in the desire to preserve and upbuild the Institute as another great asset of the U.A.H.C. in the heart of this great laboratory of Jewish religious, cultural and communal life.

We believe that the entire situation relating to the affairs of the Institute in its new orientation must, be understood in concrete and specific terms. We are aware, President Glueck, of your own determination that the legacy of Doctor Stephen Wise as incorporated in the Institute shall and must be preserved. At the same time we are aware of pressures militating against the strength and perhaps the very continuance of the Institute. We would be blind and neglectful if we did not recognize the existence of such forces unfriendly to the Institute. The attitude, as we have heard it, is as follows: it is enough that the U.A.H.C. have its headquarters in New York. As for Cincinnati and the Middle West, the Hebrew Union College there is to be preserved at every cost, whatever the effect of such a policy elsewhere. Let me say that with the desire to strengthen H.U.C. in Cincinnati we are in warm agreement. But, we are told, when the subject of economy is under discussion, there is danger that the Institute will be made a target for every possible retrenchment, so that in time it may become a mere skeleton of its former self--a mere facade, a name and little or nothing else. We have heard also that there is an opinion the training of men for the Rabbinate in the New York area should be left to the Jewish Theological Seminary and the Yeshivah, and that the preparation of men for the Liberal-Reform ministry should be concentrated in Cincinnati, and that one



2. Dr. Glueck

institution is sufficient.

With these and similar opinions, needless to say, we are in decisive disagreement. When Doctor Wise accepted the merger of the Institute with H.U.C., it was not at all with the intention or belief that the Institute would be weakened or disappear. I had no part in the discussions relating to the merger, but I did have a share in the establishment of the Institute in 1921-22, and was a student of Doctor Wise prior to that date, my own experience having played a role, I believe, in the creation of the J.I.R. I do know the story of the circumstances leading up to the creation of the Institute and of its development throughout the years. Doubtless you will recall the letter I wrote you at the time of the merger, and your reply to it. Doctor Wise was still alive, but he was ill, and I, for one, reflecting the sentiments of Doctor Wise's Institute disciples, wished to go on record as to my own opinions relating to the future of the Institute within the merger. I also have in my files a letter regarding a certain structural arrangement relating to the Institute within the merger, which I do not think ever had formal consideration. Permit me to say that with certain salient points in the merger I was not in agreement (with what was apparently discussed) at the time. It is precisely of the Institute structure within the merger that I wish to write you in this letter.

I need scarcely mention that I would not wish in any way to suggest or accentuate any geographical or other form of seeming divisiveness between the Cincinnati and the New York schools. In Reform Judaism we are one community and should remain united. But whatever your own personal attitude towards the identity and integrity of the Institute, it seems to me that in specific situation the pressure of those hostile to the Institute may be hard to resist. We who are deeply concerned with the Institute are determined that adequate protection of its interest shall be maintained in the face of any opposition to it. Those who wish to preserve and enhance the Institute in view of the increase of Liberal Judaism's influence in this area will find in us resolute allies.

#### The Entering Class of 7 Students

Our discovery that only 7 students had been accepted into the Institute in 1951 has seemed to give substantiation to our long-felt anxieties. (The number is not 9 as I mentioned in my letter of November 14th, but 7). You say that 9 students were accepted into the Rabbinical division at H.U.C. and that the balance (you do not mention the number, but, if I am not incorrect, it is in the neighborhood of 14) are "special" students with insufficient knowledge of Hebrew. We do not know how many men applied this year for admission to the Institute, but we believe it may have been in the neighborhood of 20 or more. We take the liberty to point out that which is obvious, namely that out of the 14 "specials" at H.U.C., a certain number will in time be accepted into the Rabbinical division. In all likelihood the number graduating from H.U.C. out of this year's total entering group will be close to 18 or 20. By contrast, the number of graduates out of this year's entering class at the Institute, namely 7, may be 5 or 6. Thus, the ratio between graduates at H.U.C. and the J.I.R. in this class will be 18 or 20 to 5 or 6. Inasmuch as there is no provision, to our knowledge, for men to become pre-Rabbinical students at the Institute, and all men who wish to be pre-Rabbinical students are directed to H.U.C., there is no opportunity to create a pool or reservoir for Institute students, comparable



### 3. Dr. Nelson Glueck

to that which is provided at H.U.C. through the medium of the "special" students. We who are interested in the Institute have, in most instances, stood beyond the periphery of information regarding its specific affairs. Hence we lack definite knowledge regarding the situation.

#### Encouragement of Enrolment: Standards of Admission, Etc.

We have no precise information regarding the standards of admission to the Institute, nor do we know the regulations governing admission; the reasons why men are accepted; why they are rejected; nor are we informed regarding the bearing of any psychological examination upon their eligibility; by whom such examinations are given; the relationship of any personal interview to the acceptance or rejection of any applicant, etc. Nor have we any information as to the personnel of the Admissions Committee; nor do we know whether any members of the Faculty are on its roster, and if so whether any faculty members of Doctor Wise's time are included; nor do we know the all-essential point, namely, who has the final determination regarding the acceptance or rejection of a candidate. Nor do we know whether there is a Board of Review, in case an application needs further discussion after an initial decision.

We would therefore appreciate an opportunity to discuss with you a clarification of the standards for admission, and more particularly, the ways and means whereby additional enrolment may be achieved. We are of the opinion that steps can be taken by which more men of desirable qualities can be drawn to the Institute, and we are prepared to lend our best offices to this end. We believe we can interest men in our congregations to consider the Rabbinate as a calling, and we would wish to know whether if we recommend them to the Institute, they would be encouraged to enter and remain there.

We are interested in discussing with you whether men are encouraged to attend H.U.C. under certain circumstances, rather than the J.I.R. Moreover, we desire to learn what happens in the event they do not wish to go to Cincinnati. Are they accepted at the Institute, if they meet its qualifications, or are they allowed to depart, making application perhaps at the Jewish Theological Seminary, or dropping out of the ranks of applicants for Rabbinical training.

We are interested also to discuss whether there is a ratio--either publicly or tacitly followed--between the men accepted at the Institute and those accepted at H.U.C.; whether there would be objection if the number of men admitted to the Institute would be larger than those admitted to H.U.C.; whether there is a definite policy to maintain a certain fixed ratio--say 2 to 1--between H.U.C. men accepted and Institute men accepted; whether, it is believed that only 30 men at the most should be graduated from Reform Rabbinical schools each year; and whether there is a desire to control the number graduated both now and later by establishing and continuing a certain ratio between H.U.C. and J.I.R., which keeps H.U.C. in a position of numerical preponderance.

We are interested to know whether there is a disposition to look upon the Hebrew Union School of Sacred Music as a reservoir for potential Rabbinical students, not at the J.I.R., but at H.U.C.

We are interested to know whether steps are contemplated to invite H.U.C. men to take either their last year or two years, or part



of their training in midstream, at the Institute in New York, where such an excellent laboratory of Jewish activity is available--the true raison d'être of the Institute in the past and present. Is it the intention to have two parallel schools, one of weaker status, the other receiving major attention? Or is there a plan to co-relate H.U.C. and the Institute in the matter of an "internship", while the men are students, or when they are ready for graduate studies? Is there an intention to have some of the Institute men take a year or more at H.U.C.? Suppose their commitments in New York are such that they cannot leave the city, are they penalized for this?

As for graduate work, is there a desire to encourage men in the New York area to take such graduate work in residence? Or is all graduate work in absentia to be concentrated at H.U.C? Would it be possible to develop courses at the Institute, so that men in the active Rabbinate in this area and interested laymen might find it worthwhile to come to the Institute, and continue their studies, graduate studies included, on the spot? In fact a number of the Alumni of the Institute believe this is a subject upon which we should lay particular emphasis when we have our conversations with you.

We are also interested in discussing whether or not scholarships, improved dormitory facilities, opportunities to earn a living by work as student Rabbis in the New York area while at the Institute and other helpful factors can be provided tending towards increased enrolment at the J.I.R. We are also interested in considering the reported proposal to ask for tuition payments by the students.

We are convinced that scholarships and other foundations at the Institute can be secured if more emphasis were laid upon it among its graduates, and if an endeavor is made to give the Institute more consideration and status. If there are not enough scholarships at the Institute, compared with those at H.U.C., the friends of the Institute (to whom I allude below) can be invited to provide them, without affecting the campaign for the Union of American Hebrew Congregations as a whole. We are interested also in discussing the degree of permission given to men for field-work seems to us to present an important element in attracting students for the Rabbinate to the Institute.

#### Replacement of Faculty Members

We trust also that we may discuss with you the matter of the replacement of Faculty members when older members at the Institute retire from active service, or step back for other reasons. The departure of Professor Halkin, the death of Professor Tschernowitz and the loss of other eminent men has undeniably weakened the Institute faculty. We have only admiration for those who have been recently invited to serve on the Faculty either as part-time or full-time members. But we believe resources can be gathered whereby men of high academic position can be invited to the Institute, who by their writings and influence as teachers will give it added stature. They can by their very presence attract worthwhile students, and can prove a benefit to the Institute in the general community; they can also teach at H.U.C., if it is desired, and can strengthen the Union as a whole. Money can be raised if we present specific projects to donors in New York, in the same way that Professor Finkelstein does on behalf of the Jewish Theological Seminary.



### Extension Work of the Institute

The presence of the leaders of the Union, particularly in the educational field, in New York, opens up opportunities for cooperation between the Institute and the Commission on Jewish Education of the Union. These potentialities are yet to be developed, and we are convinced they can bring only good to the Institute, the Union and American Jewish life as a whole.

As a result of close cooperation between the Institute and the Union leaders in New York a program can be developed, we believe, whereby considerable extension work can be conducted in this area, radiating out of New York to other sections of the country. Speakers of distinction can be brought to this country from abroad for lectures or courses, whereby students, laymen and scholars can be drawn to the Institute building. For example, the coming of Professor Martin Buber under the auspices of the Jewish Theological Seminary was a master-stroke for the J.T.S. If the U.A.H.C.-H.U.C.-J.I.R. could bring a scholar like Professor Joseph Klausner to this country (in the event he is not too old to make the trip), he could still further dramatize the Institute in the notice of New York and American Jewry, as well as the non-Jewish public. Moreover, public lectures in something akin to an Adult Education Series (hitherto a number of Reform Jewish women have attended the Israel Friedlander courses at the Seminary) could build up a strong lay following in the New York area. A special committee of the friends of the Institute could be appointed to map out and implement plans for such Extension and Community activities, initially in New York, and later elsewhere.

#### A Committee of Institute Friends (Advisory: Ways and Means.)

This leads me to present to you on behalf of those whose views we represent, the proposal that there be formed a new Committee of Friends of the Jewish Institute of Religion. This Committee, of course, would function in the closest cooperation with yourself as President and with the present Administrative Committee of the J.I.R. It might serve as an auxiliary to this Institute Administrative Committee, perhaps in the role of a Ways and Means Committee. It would be composed of persons immediately and particularly interested in the Institute, in the same way that the interests of H.U.C. are shielded by the presence of Cincinnati Jewish leaders on the strategic committees. Rabbis and laymen of this area might constitute the majority of this Friends Committee, but it would also include men throughout the United States who believe particularly in the development and expansion of the New York Institute. We believe the structure of the H.U.C.-J.I.R. should make possible the creation of such a Friends' Committee.

The Committee might include about 25 or more persons, with a small Executive Committee. It would be necessary that it receive the requisite information regarding Institute affairs, so that the necessary plans could be made in its behalf within the structure of the H.U.C.-J.I.R.-U.A.H.C. I can name to you offhand a dozen persons in the New York area who could be brought close to the Institute in an organic, structural way. They are Jews in the Reform synagogues, seasoned in Liberal Judaism and the problems of its leadership. Some are persons of scholarly interests, together with financial resources. This Committee could meet periodically, in accordance with regulations to be drawn up.



### A Rector or Provost for the Institute

It has long seemed to us essential that there be a full-time Rector or Provost of the Institute under your leadership as President of the H.U.C.-J.I.R. The headquarters of this Rector would be in New York, and his sole responsibility would be the conduct and upbuilding of the Institute. When anyone wishes to talk of Institute matter, it would be possible then to speak to some one in authority, not merely to a Secretary who receives and transmits messages. As I have written you before, including a reference to this subject in my letter last July, problem are constantly arising in this populous New York region which require the best leadership and judgment on the spot and at the same moment. Dr. Louis Finkelstein of the Jewish Theological Seminary has just such a Provost at his side, even though he has only one institution in one city for which to care. Such a Rector might be chosen either from long-time alumni of the Institute or from the educational field. Such a Rector or Provost could become a personality in the Eastern area and in American Jewry. His public addresses and activities could help keep the Institute in the community's eye, as President Finkelstein and Provost Greenberg have done for the J.T.S. The duties and activities of such a Rector or Provost of the Institute could be developed under your leadership in cooperation with the Institute Administrative Committee, and the Friends of the Institute, when this last-named Committee is authorized and established.

### A Strong Institute and the U.A.H.C.

It is our conviction that there should be close coordination between the leaders of the Union of American Hebrew Congregations and the Institute in the New York area. A strong Institute seems to us an essential and necessary factor in the new orientation of the Union. It would be a grievous error, we believe, for the Institute to grow weaker by attrition or under-nourishment of students and resources. Such a calamity would mean the surrender of the great "empire" of New York Jewish life to the Jewish Theological Seminary and other institutions. Rabbis and Jewish educational workers are needed in this region. I cannot believe that a graduating class of 3 in 1952 (due, I understand, to a change in the requirements for graduation) or a class of 6 or 7 when the 1951 registrants graduate, can furnish Liberal Jewry in this and other areas with an adequate supply of Rabbis and educational-communal workers. Nor should the graduates of the H.U.C. School of Sacred Music be expected indirectly to make up this deficiency. Moreover, the placement of H.U.C. graduates and of J.I.R. graduates is a subject needing careful attention.

We believe that a weak J.I.R. means a weaker Union in this region and throughout the country. A strong J.I.R. can prove a source and focus of interest and loyal, generous service, by men of means and wisdom in New York City, whose support can be enlisted, if the effort is made.

### The Larger Issues Involved

May I be permitted to emphasize that the concern of the graduate and lay friends of the Institute in its welfare is completely independent of any personalities involved.



7. Dr. Glueck

We believe, it must be stated, that the all-embracing, catholic viewpoint of Doctor Wise, which was the very cornerstone of the J.I.R. in days past, should not be abandoned. Doctor Wise wished men to study at the Institute and to enter any phase of Jewish religious community life which they might choose, instead of being restricted to the Reform ministry as such.

If today it is necessary to amend any of the provisions to which Doctor Wise in his later years of illness gave or seemed to give his consent, we should not stand upon the letter of any particular item. We must deal pragmatically, it seems to me, with the situation which confronts us, namely, that we do not wish--and we know you share this opinion with us--to see the Institute deteriorate, under our very eyes. No one of us can stand idly by whereby specific circumstances the Institute may be whittled down.

We recommend that a survey of the entire situation be made without delay, and those for whom I speak trust we may be represented on such a survey committee. Out of its findings and recommendations, specific plans, perhaps in accordance with some of the proposals of this letter to you, may emerge. We believe that the present is a critical time. The Union is gradually establishing itself firmly in this area. For the Institute, which is one of its most effective assets, to be weakened during the period of the Union's adjustment to the New York scene, would be greatly hurtful to the cause of Liberal Judaism. I assure you that if there were no Institute in New York, the Union would find it, under the challenging circumstances, necessary to create one here.

Doctor Wise, I am told, believed that history and necessity were on the side of the Institute, and that with the coming to New York of the U.A.H.C., the Institute would not only survive, but grow stronger. He never envisaged the Institute's diminishment or disappearance, for any reason whatsoever. When the Institute entered the merger, its financial position was satisfactory, and it operated, relatively speaking, on an economical basis. This program of economy can be preserved, and men can be trained in this great center with similar economy henceforth.

We are mindful, President Glueck, as I have said, of Doctor Wise's confidential relationship to you during his later years. But I am sure you will agree that if he saw the number of students decreasing and the circumstances prevailing which I have sought to indicate, he would take prompt and vigorous action against any disintegration. It is the desire of Doctor Wise's Institute disciples and the Institute's lay friends to assist in this entire project at every possible point.

You have said that you would be prepared to meet me when you come to New York. I await your telephone message. If agreeable to you, I am ready to bring with me men who represent in general the principles which I have sought in this letter to enunciate. With every assurance of esteem, and thanking you for your patience in reading this long memorandum, I am

Sincerely,

/s/ LOUIS I. NEWMAN



LOUIS I. NEWMAN  
NEW YORK

December 8, 1952

My dear Herbert Friedman:

I have read your letter with interest. The meeting on Tuesday, December 2nd, at Temple Rodeph Sholom, was a good one, despite the highly inclement weather. Rabbi Mark, Ed. Klein, Abram Goodman, Herbert Baumgard, and a number of others were present. We canvassed the entire situation, and decided to follow a policy of "watchful waiting". Ed Klein gave a summary of the Cincinnati meeting, and Rabbi Mark expressed the belief that while there was progress, he could not say what the situation would be in the days ahead. I am writing a brief summary of the discussion at the meeting, and will send you a copy.

In the very near future I am calling a meeting at my Temple of interested laymen, so that those who have any designs on the J.I.R. "can feel the strength behind our position", as you place it.

Your continuing interest and attention in this matter at this crucial time is most helpful, I assure you, for more reasons than one.

With cordial regards, I am

Sincerely,

To



Rabbi Herbert A. Friedman  
Temple Emanu-El B'ne Jeshurun  
2419 E. Kenwood Blvd.  
Milwaukee, 11, Wisconsin



# THE TEMPLE

*Isaiah Israel*

1100 HYDE PARK BOULEVARD • CHICAGO 15, ILLINOIS

November 26, 1952

STUDY OF THE RABBI

Rabbi Herbert A. Friedman  
2419 E. Kenwood Boulevard  
Milwaukee 11, Wisconsin

Dear Herb:

Briefly, this is what happened at the meeting in connection with the integration of the JIR-HUC.

No definite plan was proposed. It is in Nelson Glueck's mind to have the men study at both schools. He did not reveal publicly what years were to be spent at either of the schools.

Knowing what was in mind, I urged a three or four year program, first at the HUC in Cincinnati, then two final years at the JIR. It is my impression that this is not what he wants. However, he will come up with a definitive plan at the next meeting.

In the meanwhile, Jack and I urged Herbert Block to persuade Nelson to sit down with them. Block saw no reason why this should not be done, and he will urge it upon Nelson. We shall see.

I must say that Maurice Eisendrath supported me very strongly in the plan that I proposed, and that Jack and Ed Klein were right with me. There was no commitment from any of the Cincinnati group, but that is understandable as the plan was not to present a definitive plan or urge one.

I will keep you informed.

With very best wishes to you and Elaine in which my Elaine joins me,

Sincerely yours,

*Morton*

Morton M. Berman

MMB:ee



LOUIS I. NEWMAN  
NEW YORK

November 25th, 1952.  
7 West 83rd Street.

My dear Colleague:-

Tuesday morning, December 2nd, at 10:30 o'clock a meeting will be held at Temple Rodeph Sholom, 7 West 83rd Street, New York City, to discuss certain matters relating to the New York School of the Hebrew Union College-Jewish Institute of Religion within the merger. A report of developments within the last year will be made.

A number of Rabbis in this area are being invited to attend. We trust you will find it possible to be with us, and would appreciate receiving your reply on the enclosed postcard.

Looking forward to your presence with us on the morning of December 2nd, I am

Sincerely yours,

*Louis Newman*



C  
O  
P  
Y

November 7, 1952  
271 Central Park West

Mr. Richard Bluestein  
Hebrew Union College-Jewish Institute  
of Religion  
Cincinnati, Ohio

My dear Mr. Bluestein:

I am writing you this letter in the conviction that where there is good will and affirmative intention in any matters confronting friends of the U.A.H.C. and the H.U.C.-J.I.R., they can be resolved amicably and to the satisfaction of all.

I believe that those concerned with the November 18th meeting are aware of the following:

There is a strong and determined group in the New York area in particular, and throughout the country generally, prepared to reinforce with the necessary monetary support, their viewpoint that there should be in the very near future a meeting in New York City on behalf of the development of the New York School as a major asset of the Union of American Hebrew Congregations. Such a conference should be truly representative of the new personalities and resources in the picture. To our regret, the present Administrative Committee of the New York School does not as yet adequately represent these new and helpful individuals and forces. Consideration should be given them, particularly inasmuch as their activities on behalf of the U.A.H.C. relate to the New York School, with which they have direct and first hand contact. A new structure, within the merger, for the guidance, support and expansion of the New York School, is needed so that the cause of Liberal Judaism may realize its potentialities in this region and throughout the United States.

I know you are aware of the increasing strength of the U.A.H.C. and its constituent institutions in the New York and Eastern seaboard region. Thursday, November 6th, the initial meeting of the New York Joint Campaign Committee was held at the Waldorf-Astoria, and the outlook for increased income in Greater New York is excellent. Mr. Walter Weismann is Chairman of the Joint Campaign; its Honorary Chairmen include Judge Samuel I. Rosenman, Joseph Eisner, and Paul Hahn, President of the American Tobacco Company (who last week sent in his check to the Union for \$5,000.00). There is an ever-growing group of supporters of the U.A.H.C. and the H.U.C.-J.I.R. in Greater New York, who desire enlargement of the program of the H.U.C.-J.I.R. with appropriate provision for the New York School. The names of persons deeply concerned with the welfare of the New York School who wish and are prepared to attend such a conference in New York City can be furnished at the appropriate time and under the appropriate circumstances.

It is clear, of course, that these friends of the New York School wish to retain a complete, Rabbinic training school in New York City, giving Semikhah, holding Commencements here, and developing its program with respect to student enrolment, faculty personnel, administration



and resources. Only as a full-fledged Rabbinic training school can it realize its potentialities for service to the cause of Liberal Judaism in this area and throughout the country.

This information, I am sure, has a bearing upon the November 18th meeting, as it seeks to study and consider how the merger is to be carried forward in the future. No committee can meet in a vacuum, and there doubtless is a list of agenda or tentative recommendations or suggestions which are to be discussed. I am sorry to say that in the absence of any such indications, reports have been current in New York, (which however, have been denied) that a proposal will be made in Cincinnati that the New York School be made into a pre-Rabbinic school, that the students receiving preparatory instruction here then go to the H.U.C. in Cincinnati for their formal Rabbinic instruction and ordination, and that thereafter they may come to New York for one year "internship" in a congregation in this area, this year being added to the present number required. This report came to us from a thoroughly reliable source.

The only word regarding the activities of the Committee on November 18th is that it is "meeting without any commitment, without any plan, without any preconception...It will explore, and it will ultimately decide...Such a Committee has been appointed to start from scratch, and to look into the entire subject." There is, however, in our opinion, a fundamental "preconception" of which a priori cognizance needs to be taken. It is the existence and service of the New York School since 1922 and the maintenance of its integrity throughout. The intention and terms of the merger did not envisage the reduction of the Jewish Institute of Religion to a mere skeleton. Nor was provision made that a Committee might "start from scratch" as to the preservation and development of the institution as originally created.

If any reports regarding contemplated proposals are incorrect, it must be said that they spring from the uncertainty which has been made to surround the New York School and its program. Any anxiety as to its welfare cannot be expected to end until a constructive attitude is firmly and unassailably adopted towards the New York School, and a strengthened local structure for its administration within the merger be undertaken, in the light of the new personalities, forces and resources at hand. We are prepared to give detailed recommendations as to this strengthened local structure at a New York meeting of the friends and advocates of the New York School.

We are of the opinion that the future direction of the New York School cannot be decided by a mere majority vote of those present at the November 18th meeting. The representatives of the New York School are in the numerical minority, and the meeting is being held at a distance from the center of actualities regarding the New York School. The consequences following a mere majority vote of those present in Cincinnati, November 18th, without a comprehensive and realistic consideration of the new and powerful forces in the New York scene cannot be predicted, and surely need to be borne in mind.

Permit me as I close to say that I have written you this letter because it seems only fitting that those who are to participate in the November 18th meeting should know in this way, in addition to anything which may be said by the delegation of the New York School, our description of the forces at work.

Sincerely yours,

*Louis C. Kurland*



LOUIS I. NEWMAN  
NEW YORK

November 5, 1952  
271 Central Park West

Rabbi Herbert A. Friedman  
Temple Emanu-El  
2419 East Kenwood Boulevard  
Milwaukee 11, Wisconsin

My dear Colleague:

I am enclosing herewith a copy of a letter which I have sent to Mr. Frank Weil which speaks for itself. I have received a reply from Mr. Weil in which he says in part:

"The Committee is meeting without any commitment, without any plan, without any preconception...It will explore and it will ultimately decide...Such a Committee has been appointed to start from scratch and to look into the entire subject."

In my reply to him, I have said: "As we have been given to understand it, the Committee is to study and consider how the merger can be carried forward in the future. There is, in our opinion, a fundamental "preconception" of which a priori cognizance must be taken. It is the existence and service of the New York School since 1922, and the maintenance of its integrity as a full-fledged Rabbinic training school, as to student personnel, faculty, administration and resources. The terms of the merger did not envisage the reduction of the Jewish Institute of Religion to a skeleton status. No provision was made that a Committee might "start from scratch" with reference to its preservation and development."

Today, there was a small meeting, including Edward Klein and Jack Rudin, as to other plans which may be proposed at the Cincinnati meeting. The Committee cannot meet in a vacuum, and no indication has been given as yet by Nelson Glueck, Frank Weil, who is Chairman of the Committee, or anyone else as to the various alternative proposals that will be presented. I have written Frank Weil that "we are also impressed by the fact that the future of the New York School is to be decided in Cincinnati, by a Committee including a small minority of representatives of its interests, at a meeting far away from the scene of the realities, and with numerous other factors tending to play a negative role."

I write this to you by way of information, for it may be necessary to place the friends of the New York School, both its own Alumni and the Alumni of the Cincinnati School, on the alert with reference to the November 18th meeting, and any meeting thereafter. Doubtless you are in touch with some of the Alumni



LOUIS I. NEWMAN  
NEW YORK

2. Rabbi Herbert A. Friedman

of the New York School and may wish to consult with them regarding the forthcoming meeting.

I would appreciate hearing from you with reference to the matter.

LIN:jds



Sincerely,

*Louis Newman*



C  
O  
P  
Y

November 1, 1952  
271 Central Park West

Mr. Frank L. Weil  
60 East 42nd Street  
New York, N. Y.

My dear Frank Weil:

It has come to our attention that at the meeting of the special Committee at Cincinnati, November 18th, it will be proposed that the New York School of the H.U.C.-J.I.R. become a Rabbinical preparatory school; that the students prepared here shall then go the H.U.C. in Cincinnati for their formal Rabbinical instruction and ordination, and that thereafter they will come to New York for one year "internship" in a congregation in this area, with this year added on to the present number required for the Rabbinical training course. It is not clear whether this will have the same effect, namely to diminish the role of the New York School as a full-fledged Rabbinical training institution, giving Semikhah at its own Commencements, honorary degrees, and all the activities associated with the Jewish Institute of Religion since its establishment in 1922.

When we spoke at your office in August, I was heartened to hear your emphasis upon your desire to foster the New York School of the H.U.C.-J.I.R. in company with its friends and well-wishers. I am therefore confident that you will wish to endeavor at the Cincinnati meeting to urge the further development of the New York School in the light of the enlarged needs of Liberal Judaism, and the increased activities of the U.A.H.C. with its national headquarters in New York City. Such expansion, we believe, should include added provision for the enrolment and ordination of students, increased personnel of faculty and administrative officials, the upbuilding of the pre-theological and graduate departments of the New York School, resources for lectureships, foundations and other agencies by which the New York School can realize its full potentialities.

Any resolution at Cincinnati which tends to restrict the development of the New York School under the new and improved conditions of Liberal Judaism, particularly on the Eastern seaboard will not, as you can well understand, be acceptable to the friends of the New York School, whether they be its Alumni or graduates of the Cincinnati School. Looking forward to a word from you as to the report I have mentioned above, believe me to be

Sincerely,



RABBI MAURICE H. EISENDRATH, PRESIDENT

838 FIFTH AVENUE

NEW YORK 21, N.Y.

June 24, 1952

Dr. Louis I. Newman  
Congregation Rodeph Shalom  
Seven West Eighty-Third Street  
New York, N. Y.

Dear Dr. Newman:

In response to your letter of the nineteenth, I wish to say that we have discussed its content at great length with Dr. Nelson Glueck and Mr. Herbert Bloch, Chairman of the Board of HUC/JIR. We have been assured by them that a committee representing the HUC, the JIR and the UAHC, is now in process of formation.

We feel fully confident that the problems to which you have referred can thus be amicably and satisfactorily resolved.

Despite an unusually overcrowded agenda we nevertheless presented this matter to our Executive Board meeting on Sunday, which unanimously approved the procedure outlined above.

Hoping that we may all go forward together in our common endeavor, and with very personal greetings, we are

Sincerely,

Samuel S. Hollander,  
Chairman of the Board UAHC

Maurice H. Eisendrath,  
President, UAHC



COPY

June 25, 1952

Rabbi Maurice H. Eisendrath  
and Dr. Samuel S. Hollender  
President and Chairman of the Board  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York 21, N. Y.

My dear Rabbi Eisendrath and Dr. Hollender:

I have received your letter of June 24th informing me that you have been assured by Dr. Glueck and Mr. Herbert Bloch, Chairman of the Board of the HUC/JIR "that a committee representing the HUC, the JIR, and the UAHC, is now in process of formation."

I am authorized to answer that the appointment of a committee by Dr. Glueck and Mr. Bloch was not contemplated by the letter sent you last week. It was asked that the UAHC appoint such a committee and that it be thoroughly representative in personnel and authority. If the committee "now in the process of formation" keeps the situation in the hands of Dr. Glueck and those who for more than a year have prevented any constructive and satisfactory action on behalf of the welfare of the Jewish Institute of Religion as one of the institutions in the HUC/JIR, the steps we shall be prompted to take will of necessity be of a decisive and specific character. No palliative measures, excluding those who are best informed and most determined in the matter, will suffice, and the only way, permit me to say, to deal with the situation is to call into consultation, after the preliminary conditions are met, those who are closest to the program for the maintenance and development of the J.I.R. Personal sensibilities play no part in the circumstances surrounding the status and future of so important an institution as the J.I.R.

As President of the Union and as Chairman of its Executive Board, we are convinced we are justified in looking to you both, to see to it that the satisfactory procedure including the satisfactory personnel will be designated.

Believe me to be, on behalf of those for whom I write

Sincerely yours,



## STUDENT RABBIS TRAIN AT 15 NEW CONGREGATIONS

---

Get Experience in Field by Helping Young Peoples  
Set Up Reform Synagogues

---

Fifteen newly established Reform Jewish congregation in the New York area are serving as "field laboratories" for students of the New York division of the Hebrew Union College-Jewish Institute of Religion, 40 West 68th St., according to Dr. John J. Tepfer, professor of Talmud and Jewish history at the seminary.

The congregations have mushroomed in villages and recently developed housing areas. Along the East coast, he said, in an interview yesterday, there has been a "remarkable upsurge" in Liberal Judaism, with at least sixty new congregations started since the close of World War II.

In some cases, young married couples, faced with the prospect of religious training for their children, have revived their interest in temple life. And, if there is no near-by synagogue, they have sought to organize one.

In most cases, the Union of American Hebrew Congregations, parent body of Reform Judaism, has carefully surveyed an area and decided to start a congregation. In the New York area, this work has been supervised by Rabbi Daniel L. Davis, director of the New York Federation of Reform Synagogues.

#### Supplies Demand for Rabbis

Whether the demand has come from scattered groups of Jews or from the Union's officials, the seminary has been ready with a supply of student rabbis, Dr. Tepfer said. Often, a student Rabbi may "grow up" with a new congregation and be called permanently to its pulpit.

The "in-service" program has been an integral part of the New York school's program ever since the late Dr. Stephen S. Wise founded the Jewish Institute of Religion in 1922. Dr. Wise sought to organize congregations which "placed emphasis on a prophetic Judaism, rather than a codified Judaism," Dr. Tepfer said. Students at the institute continuously aided the establishment of new liberal temples, but never to the extent that they have in the last six years.

It is now a requirement for ordination that, during his five years of graduate study at the college here, a student must spend at least a year as a student rabbi. This means that he spends every weekend and at least a night during the week serving as pastor and counselor "in the field."

"Whirlpool of the Practical"



## 2. Student Rabbis.....

When a student is faced with organizing a congregation he goes into a "whirlpool of the practical," said Rabbi Kenneth E. Stein, who became full-time rabbi of Congregation Beth Em, which meets at the Young Men's Hebrew Association, 154 Post Ave., after organizing it two years ago. Since he came, the congregation grew from thirty persons to 150 families. It has a religious school, brotherhood, sisterhood and numerous youth activities.

Daniel Lowy, of 2625 Grand Concourse, the Bronx, a senior began Temple Shomray Sholom (Temple of the Defenders of Peace) at the Manhattan Beach veterans' housing development in Brooklyn by organizing plays and pageants for children. Sound trucks announcing the children's program drew the attention of adults, who are now keenly interested in the temple, he said.

Louis Firestein, of Philadelphia, is receiving in-service training by replacing Capt. Herbert Brichto, rabbi of the Monroe Jewish Council, Monroe, N. Y., who is serving in Korea.

ARCHIVES





LOUIS I. NEWMAN  
NEW YORK

October 25, 1952.  
271 Central Park West.

My dear Herbert Friedman:-

I am writing you this brief line to say that there seems to be a much better atmosphere and outlook with reference to the New York School of the H.U.C.-J.I.R. I am sorry that at this moment I cannot give you the details, but certain specific things have occurred which indicate a change of direction in the affairs of the Institute.

I was present at the Convocation Services a couple of weeks ago, and it was clear that there is immense vitality in the Institute with Professor Tepfer representing President Glueck admirably. But the November 18th meeting in Cincinnati still looms in the offing, and I will write you later of certain items concerning it. If President Glueck on his return from Israel does not oppose the new spirit, and if the Cincinnati meeting does not place Mikhsolim in the way, I am of the opinion that many of our anxieties are in the past.

Knowing that you will be pleased to hear of this, I am

Sincerely,

Louis Newman



LOUIS I. NEWMAN  
NEW YORK

October 13, 1952  
271 Central Park West

Rabbi Herbert A. Friedman  
2419 East Kenwood Boulevard  
Milwaukee 11, Wisconsin

My dear Herbert Friedman:

I have your letter of October 10th, and am sending you some letters which bear upon the matter of the future of the Institute. It is true that a number of J.I.R. men are on the Committee to meet in Cincinnati on November 18th, and I wish you were a member of the Committee. Whether the J.I.R. representation will be present, and whether they can be counted upon to stand up and fight for the welfare of the J.I.R. remains to be seen.

We who are working for the New York School are determined that it shall remain as Doctor Wise intended, a complete school, not merely a graduate school, for men who wish to receive their Rabbinical training and student experience in the great New York laboratory. We have a specific program, the character of which will be conveyed in detail, to Rabbi Klein, and perhaps through him to others defending the J.I.R., so that they will not go into the meeting cold and unprepared. They will be in the minority, for the Cincinnati group does not understand that the future of the Reform movement depends upon a strong educational and communal program in the New York area with its more than two million Jews.

I believe that you can be of service, keeping my name out of the discussion, in making sure that Morton Berman and others of the Committee with whom you are in friendly contact, understand the situation rightly. Frank Weil, Chairman of the Committee, said to me in a recent conversation at his office, that it was a question of money merely, and that there were others interested in the welfare of the New York School. I shall, however, be pleasantly surprised, if he takes practical steps to carry forward this work at the November meeting. The members of the Committee from the J.I.R. include Morton Baum, M.M. Berman, Joseph M. Levine, Jack Rudin, and E.E. Klein. Others of the Committee include Maurice Eisendrath (who tries to keep on good terms with all concerned but who must reckon with the Cincinnati group) Herbert Bloch, Mrs. Al Bacharach, Julius H. Cohen, Sidney Meyers, A.H. Silver, Jack Skirball, Fred Lazarus, Jr., Mrs. Arthur Hays Sulzberger, Lester Jaffe and Nelson Glueck. I am convinced that the J.I.R. group should anticipate any resolutions which may be brought in by Nelson Glueck, Weil and others; it should have its own resolutions ready in case of necessity; moreover, it should have knowledge from Glueck, Weil and others as to what is coming up and in what form. If you can secure any information as to the wording of any contemplated resolutions so that they may be studied beforehand, it would be helpful.

If any decisions of the Committee in November are unfavorable to the



LOUIS I. NEWMAN  
NEW YORK

2. Rabbi Herbert Friedman.

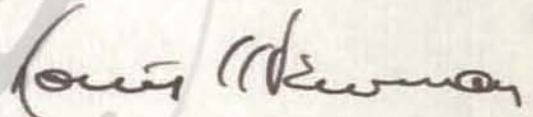
status and future of the New York School, the matter of course, will not end there. On this point, I do not wish at this moment to speak further. But the full potentiality of strength in this area for the New York School has never been drawn upon, because I have tried to work in accordance with other procedures. But if there is to be a situation requiring the marshalling of strength by laymen as well as Rabbis, this will be done.

Though you are away from New York, Rabbi, you can be of genuine assistance in the entire matter, particularly since the meeting will be held in Cincinnati and Morton Berman is in the picture. May I not hear from you further on the matter of the possible agenda of this Committee's discussions, the text of resolutions, as Berman may know of them, etc?

With cordial regards, and trusting that you will stand by -- in fact, that you will take the leadership with the militant J.I.R. men, I am

Cordially,

LIN:jds



A large, faint watermark is visible in the background of the letter. It features a menorah in the center, with the Hebrew text 'אברהם יצחק ויעקב' (Abraham, Isaac, and Jacob) written in an arc above it, and 'ישראל' (Israel) written in an arc below it.



June 19, 1952

Rabbi Maurice Eisendrath  
 President of the Union of American  
 Hebrew Congregation  
 838 Fifth Avenue  
 New York, N. Y.

My dear Rabbi Eisendrath:

I am writing this letter to you as President of the Union of American Hebrew Congregations, and through you to Dr. Hollender, Chairman of the Executive Board, which I understand is to meet this week end. It relates to the welfare and progress of the New York School of the College-Institute.

As you know, many members of the Central Conference of American Rabbis and many laymen have for some time been concerned over the administration of the New York School of the College-Institute. Since November, 1951, in particular, there have been meetings of interested persons on the subject, for consideration of it in general and in detail. I sent you a copy of my own letter of inquiry last November, which to date has not been answered. I stepped aside from participation in the matter a few months ago, but others have carried forward the subject on their own, including a number of the H.U.C.-J.I.R. Alumni who met with the President of the College-Institute during the winter. A meeting has been held between representatives of a leading New York Synagogue (not Rodeph Sholom) and the Chairman of the Administrative Committee of the New York School. Last week there took place at Buffalo during the sessions of the C.C.A.R. a gathering of more than 26 Alumni of the J.I.R. to consider the entire matter of its welfare and future. With none of these meetings have I had any contact. They arose out of the situation itself and because of the exigencies that prompted the men to come together.

When the J.I.R. and H.U.C. were united and coordinated under the aegis of the Union, it was never contemplated that the New York School be weakened. On the contrary, with the establishment of the national headquarters of the Union in New York City on the Eastern seaboard, and with the rapid growth of synagogues in strength and number in this area, it was intended that the New York School be maintained at full and increasing strength, at the same time that the Cincinnati School was to receive similar consideration. Many specific developments have led us to inquire regarding the welfare and outlook of the New York School. For example, only 7 students were admitted to the entering class in the New York School in the autumn, 1951, whereas the Jewish Theological Seminary accepted 42 new students. An endeavor was made this year to cancel Commencement Exercises for the three Institute graduates in New York City, and to transfer their ordination to Cincinnati. Only after sharp protest by those who learned of this plan was the graduation of the New York men held in the Institute building. No honorary degrees were awarded at the New York Commencement, though ever since the establishment of the J.I.R. the award of such honorary degrees has been customary.

Numerous other matters continue to give the friends of the New York School cause for grave anxiety. I shall merely list a few of the items, but assure Dr. Hollender and yourself that if a "bill of particulars" is desired, it is at hand. I have already mentioned some of



## 2. Rabbi Maurice Eisendrath

these matters in my November, 1951 letter. They include among others the following: 1) The maintenance of an adequate number of Faculty members of academic eminence in the New York School; the replacement by professors of prestige when Faculty vacancies occur; the assignment of duties in satisfactory form to such Faculty members. 2) Provision for the recruitment of students for the New York School in relationship to the Cincinnati School and the needs of the Liberal Jewish Community today; scrutiny on the basis of a full presentation of the facts of the arrangements regarding standards of admission, practices of the Committee on Admissions, scholarships, etc. 3) Provision for the dynamic administration of the New York School, with the establishment of the post of a full-time Provost or Rector of the Institute, who can give steady attention to its needs and development in the every-enlarging programs of the Union in the Eastern area and throughout the country. 4) Consideration of a number of specific items relating to the day-by-day conduct of the New York School; the membership of its local Administrative Committee; the additional new personnel to augment the friends and well-wishers of the New York School; etc.

Permit me to say that reports constantly arise tending to indicate an attitude and program of discrimination against the New York School. Mr. Frank Weil assures me by telephone that there is no such discrimination. I do not care to dignify any rumors in this letter, but their presence in the community indicates the unhealthy atmosphere surrounding the conduct of the New York School. I believe these reports deserve to be thoroughly sifted. In any "bill of particulars" which we are prepared to present, they can be cited and considered.

.....

We have been told that the reply to those who have raised questions before the executive and administrative heads of the New York School is that sufficient funds are not available. It has been pointed out that there are funds in the New York area on behalf of the New York School to be had for the asking, if the proper steps are taken. Various suggestions have been made regarding increased income for the Institute which impinge upon the program of the Union of American Hebrew Congregations as a whole, and which have led me to place this letter before you and Dr. Hollender, and through you both, before the Executive Board of the U.A.H.C.

One suggestion is that the ratio of 50% for the College-Institute and 50% for the Union activities be changed in due time, to that of a larger percentage, so that proper maintenance may be had for the College-Institute, including the New York School.

Another suggestion is that more money might be available if the Joint Campaign were for the College-Institute in cooperation with the Union, so that the College-Institute would have priority in the distribution of the Funds. (The Conservative group conducts its campaign for the Jewish Theological Seminary in cooperation with the United Synagogue, the Seminary receiving first mention and primary allocation.) I have no comment upon these two suggestions, but merely bring them to your notice as President of the Union and to Dr. Hollender, as Chairman of the Board, inasmuch as the Union is the all-embracing organization of which the College-Institute and other institutions are constituents.



### 3. Rabbi Maurice Eisendrath

The major proposal of a budgetary character which we place before you is the following: that authorization be given, if it does not already exist, for securing designated or auxiliary funds, as required, for the College-Institute; the friends of the New York School, are of course, particularly concerned with the Institute, and would wish any such auxiliary or designated funds they raise to go specifically to the New York School, and not melted into any pool, either for the Union; for the H.U.C. as a whole or in part. As a member of the Board of Trustees of the Federation of Jewish Philanthropies in New York City, I know that Mount Sinai Hospital and other Hospitals have auxiliary or designated funds from their Board members and friends. I understand also that the Hebrew Union School of Sacred Music in New York has the project of a separate board and separate fund-raising authority; so, to, has the project of the American Jewish Archives in Cincinnati.

If authorization, recognition and status had been given to the proposal months ago, the income of the J.I.R. could have been materially increased this year by special gifts. But as matters have stood and stillstand, there has been no encouragement whatsoever to such an undertaking by friends of the J.I.R., the author of this letter included. We have turned our efforts towards the Joint Campaign, but no benefit has accrued directly to the J.I.R. from such active assistance; and, at the present writing, there seems no likelihood of any such benefit, if the present atmosphere and conditions continue.

It is felt by us that no individual or group within the College-Institute or the Union, should be permitted on grounds of economy, or of insufficient funds, to permit the disintegration of an institution like the New York School of the Union, which, is a sacred trust, placed into Union keeping after negotiations with the late Rabbi Stephen S. Wise. It has also been pointed out that if there is a will and determination to maintain and develop the New York School within the Union, the ways and means in monetary terms will follow the intention. And it has even been suggested that with the present budgetary allotment to the College-Institute under the Joint Campaign, there are adequate funds to maintain both the Cincinnati and the New York Schools aright, provided the intention with reference to the J.I.R. is present, and the correct procedures are followed.

A factor of which I am sure Dr. Hollender and you are the Executive Board of the Union will wish to take cognizance, is this: I must apprise you of the fact that it has been suggested that a number of leading congregations of the U.A.H.C. which contribute substantially to the Joint Campaign write formal declarations to you that their support is predicated upon the satisfactory maintenance and development of the New York School. These congregations include not merely those who were close to Rabbi Stephen S. Wise during his lifetime, but also those who believe that the growth of the Union in its new orientation presupposes a strong New York School, and the unwillingness to surrender the field of the School to the Jewish Theological Seminary or the Yeshivah.

I do not wish in this letter to go into details, but, as I have said, the material is at hand in concrete form. It is my earnest hope that the Executive Board will not dispose of this letter summarily on the ground that it has no relationship to the administration of the H.U.C.-J.I.R., but that the letter is an entirely internal, domestic matter under the sole jurisdiction of the College-Institute. Let me remind you once more that there are many friends ready and willing to assist in the maintenance and development of the New York School, if



#### 4. Rabbi Maurice Eisendrath

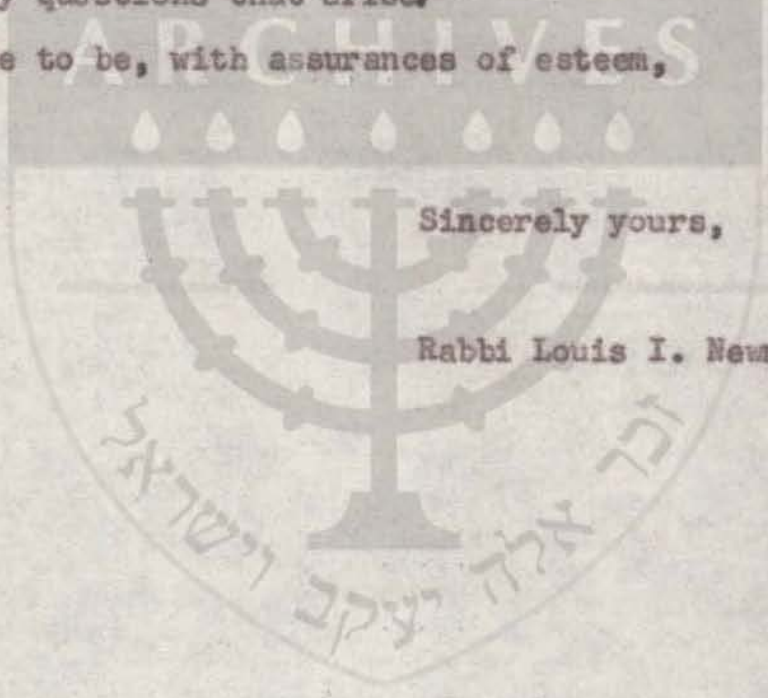
they are permitted to do so, and to contribute substantially and directly as required by a master plan.

It is our belief that in the structural reforms of the Union, provision should be made for a local Committee, to share in the development of the New York School which can become one of the Union's chief assets, this Committee to be integrated with or added as an auxiliary to a strengthened Institute Administrative Committee. I am sure both you and Dr. Hollender are aware of the continuing and increasing restlessness with reference to the Institute among its many friends; at times this unease becomes sharp indignation at specific steps taken or planned. I reflect the sentiments of a large group of friends of the Union, the College-Institute, and Liberal Judaism at large. I therefore place this matter before Dr. Hollender, yourself and the Executive Board through you. It is our hope that a Committee of the Union will be appointed to make a thorough-going survey of the entire situation, and to bring in, at an early date, any recommendations which seem warranted. Such a Committee could gather information from many sides as to the Institute and matters relating to it, and can investigate the validity of any questions that arise.

Believe me to be, with assurances of esteem,

Sincerely yours,

Rabbi Louis I. Newman





C  
O  
P  
Y

August 3, 1952  
271 Central Park West

Dr. Samuel S. Hollender, Chairman of the Board  
Rabbi Maurice Eisendrath, President U.A.H.C.  
838 Fifth Avenue  
New York, N. Y.

My dear Doctor Hollender and Rabbi Eisendrath:

During my stay at Marthas Vineyard, I noted in the "Herald Tribune" of New York, August 2nd, page 20, an article of considerable length with the headline: "Student Rabbis Train at 15 New Congregations." It was an interview with Prof. John J. Tepfer regarding the service rendered by the H.U.C.-J.I.R. to the many new congregations of young adults in this area.

Needless to say this item has given me great pleasure, and it is my earnest hope that it marks a new chapter in the life of the Jewish Institute of Religion. The effort we have made to shield the J.I.R. against neglect and disintegration has had no other intention than to give to the Institute the role which it merits. As Mr. S.H. Scheur said to me at his Marthas Vineyard home this week, it stands to reason that the Institute should be encouraged and upbuilt, in view of the great Jewish population in the New York area, and the fact that the Union now has its national headquarters in New York City.

As you know, we have not been satisfied to learn that the Executive Council allowed the creation of a Committee to deal with the contents of my letter of late June to remain in the hands of President Glueck and Mr. Herbert Bloch, instead of Union itself. We are concerned with only one fact: that the Institute to given the attention and resources it requires: that the policies regarding admission of students, faculty, administration, etc., be constructive and statesmanlike. It has been our intention to take certain steps this autumn, as I indicated in my letter, on behalf of the J.I.R., but it is our hope that if the "Herald Tribune" article indicates a new and correct orientation on the part of the Institute leaders, we -- Rabbis and laymen alike -- can turn our time and energy in other channels. It is regrettable that the desire of those who have wished to aid the J.I.R. in substantial form has been regarded as intrusion, but, I repeat, if it is established that the Institute will now be treated, not as a "stepchild" but as an essential integer in the program of the Union, we will be greatly pleased. I trust I am justified in interpreting the "Herald Tribune" article in this way.

Sincerely,

Rabbi Louis I. Newman