



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 4: Temple Emanuel [Denver, Colo.], 1943-1990.

Box
9

Folder
10

Developments while overseas. 1946-1947.

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

January 23, 1946

Dear Herbert:

Please pardon the short letter because I want this message to get to you at once. I will write you a longer letter tomorrow. Marion has written to you and I have also, but feel badly that you have been neglected.

On Friday, February 8th, the Men's Club is sponsoring a special service to honor the men in uniform, both discharged and those still in service. A special tribute will be paid the men who gave their lives.

Since starting this letter George Seeman and Harry Nier have called me about a matter that prompts this letter. They did not know that I had intended writing. May I suggested that you send us a letter, airmail, at once, containing a tribute to our boys who answered the call. This letter will be read at the service. I don't feel that this letter will come in time so may I suggest that you cable a few words and also let me know the expense of same.

This also brings to mind the matter of sending stories to the Jewish News. Your article in the Jewish News caused the Temple and me personally, considerable embarrassment. We went to press with a bulleting containing part of your letter to me, but had to cancel same because the News had scooped us on the same story. The members would like very much to hear from you regularly and it has been suggested that you send us a letter that can be mimeographed and mailed to the membership. Not only do they want to hear from you, but it is also well to keep in touch with your flock.

I am now going to press with a new bulletin containing the "Stars and Stripes" story and excerpts from your letter to me. If you have any agreement with Gamzey that you can't get out of, then please send your material to me first and I will turn it over to them at the proper time. You realize, of course, that the Jewish News is not a Temple organ and does not have widespread circulation among our members.

I have a great deal to tell you and will do so in detail tomorrow. Marion is now in circulation again and I hope she stays that way.

I don't know whether Elaine sent you the letter I mailed to her. If she did then something I will say tomorrow will be rather repetitious. Judging from your letters to me you are in a position to do a great deal of good.

position

You realize that I am writing this in the best
interest of yourself and the Temple.

Until tomorrow best wishes and love.

Sam



*Call
John
M. J. J.
on back*



Congregation Emanuel

Sixteenth Avenue and Pearl Street
Denver 5, Colorado

★
Telephone Keystone 7618

January 11, 1946

*Claim attached with letter
do all requested herein*

Dear Elaine:

I have your letter of the 5th and must admit that you exaggerate a little when you say you are not a financial wizard. In all seriousness I don't blame you. Marion is no better, so you have one understanding friend.

In the first place the slip you sent me for deposit was not a check, but a notice that you will receive a check on the 15th of January. As far as your bill with the Weiker Transfer and Storage Company is concerned, I paid them \$24.00 and will find out in the next few days just what's what on your account.

I don't know anything about the discussion Sam Grimes had with Herbert, but I am sure that Herbert did not intend to keep the check. My advice to you is to write a letter at once to Sam Grimes, 2279 East 7th Avenue, thanking him for the check. Also include in your letter a few words somewhat along these lines: "You and Herbert have been greatly privileged to know Anna Grimes and feel her loss deeply. To you and Herbert she exemplified all the fine traditions of Jewish womanhood and that you hope that he and his family will receive consolation from loving memories. You may also include in this letter a few words about yourself and Herbert and about your desire to return to Denver as soon as possible.

It would be well to send a personal letter to Maurice Shwayder, 147 Bellaire Street, and endorse the check over to the General Rose Hospital, as contribution from Chaplain Friedman and Mrs. Herbert Friedman, in loving memory of Anna Grimes and ask that he notify Samuel Grimes and his family. I think you should include in his letter a few bits of news of Herbert and yourself.

I think it is well to write a few letters from time to time about the passing of some of our older members. In this way you and Herbert can keep in touch with the folks here.

This week Carrie Friedman passed away. She was the mother of Mrs. Joseph Silversmith, 395 Clermont Street. You may say in her letter that you were very sorry to hear of her mother's passing and that you hope that she will get some measure of comfort from the knowledge that her mother's cares and ills are over. Also you know of the devotion that existed between you, your brother Alvin and your mother, and that you hope that she will derive some consolation in loving memories.

Please do the above promptly.

Now a word about what's going on. I received a letter from Herbert, dated December 4th, after his landing. He was a sick boy. His conclusion was that Bob could have all the water and the navy with it.

Affairs in Denver are not going along well at all. Bernard is inadequate and has been getting more so as time goes on. He does not do any pastoral work and when I occasionally go with him he does badly. His appearance, unfortunately, is also getting worse. He can't discipline the school and has a faculty of losing his temper. The children have found this out and come prepared to devil him. I have tried to do what I can to help him even to the extent of neglecting my own work, but my efforts are of no avail. In the community at large he is not called upon to do anything. Through my efforts he has been asked to speak here and there. The results were mediocre.

I am very frank with you because I feel you should know the true circumstances. The Board is now looking for another replacement rabbi. At this time there is no question of Herbert's position. You know, as well as I, that the memory of man is short. The war is over - soldiers do not wish to occupy foreign lands - business men are straining at the leash to make and sell commodities - people in general feel that the end of the war was a long time ago. They have forgotten the significance of the victory and the high resolves of working for a lasting peace.

I mention these things because I feel that Herbert should not remain away any longer than is absolutely necessary. Although I realize he has no choice at this particular time, I feel that when it becomes honorably possible he should return to Denver. We are in an entirely different situation than any other community, because of our geographical location and division of population.

Marion has been home with the exception of a few days since the day you left. At this particular moment she is trying to shake a very nasty cough. Every time she coughs her little toe wiggles. In other words, it is one of those things that just shakes her to pieces.

Bob passed up a splendid opportunity for several fine positions, to live in Denver, and is now selling liquor for Reuler-Lewin. Needless to say, this does not please us too much. Bob and Marion ask for advice, but in essence want our approval. In other words our advice is worth nothing, and if we approve of what they do then we are cataloged as okeh. They are living with Leona pending the purchase of a house, rental of one, or an apartment. None of these things have materialized to date. The housing situation in Denver is extremely critical.

Please write us what's going on in New York and Europe. As soon as I get some time I will sit down and write you a good letter. In the meantime Marion joins me in love.

Sam



Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado



Telephone Keystone 7618

January 29, 1946

Dear Herbert:

I am sorry that I did not get the chance the other day to write in detail the happenings of Denver. Sadie has just returned to the office following a cold.

When you visited here I tried to indicate, without causing you distress, the situation in the Temple. The many things that are taking place in Denver are not local in character. Across the land people are being divided in groups within the so-called Reform element - Liberal and Classical Reform - Zionist, anti-Zionists. Some communities are blessed by having only two factions and others four, as we seem to have here in Denver. Will send you, in a day or so, a special bulletin to this effect, written by Eisendrath in preparation for the coming meeting of the Union.

Since Elmer Berger's visit there has been some activity in the camp of the anti-Zionists. Recently this group has been augmented by the Classical Reform element. I am not trying to write a thesis on the above involved subjects, but I do feel that you should know what is going on.

At this time a petition is being circulated by some of our members, also American Council followers, which contains three paragraphs. I have not actually seen the petition, but a number of reliable people have told me the contents, including Rachael and Eddie Miller. The three paragraphs contain a request to the Board that the Temple return to the type of Reform observed during the incumbency of Rabbi William S. Friedman. Another paragraph asks that the practice of orthodoxy and conservatism in the Temple be eliminated and, of course, the last paragraph contains the request that the teaching of Zionism be eliminated from the curriculum and avoided in the pulpit.

The signers of this petition are not unknown to you. I understand that there are approximately fifty at this time. About ten members are circulating this petition. The gathering of names is quite difficult. I have been told, but have no proof to this effect, that when persuasion fails the solicitor does not hesitate to color the picture, which has started many unfortunate rumors. More about this later.

The signers are not Temple attendants or generous contributors to worthy causes.

Of course, you must realize that we are in a very vulnerable position. We have no leadership in the pulpit. The present replacement man is inadequate from every point-of-view. I have worked with

him day and night, making calls, preparing material and doing a number of other things, without results. I have even taken him to Dr. Markley for treatment the result of which may improve his appearance and ease his complex. He has no convictions and is constantly trying to appease all, with consequent poor returns.

I have tried to indicate to him how he should approach some of these problems, but he feels, as you already know, "the issue is not important enough for me to make a fuss over". However, Baskin is not the cause of this. Although I do think if he were adequate this whole matter might have been postponed or never reached this stage. "The opposition rises up and cries for leadership."

As you know, Bernard will have to leave us in June, and, therefore, the Board is now beginning to look around for another replacement. The Temple will accept a retired man or anyone else who wants to come until you return, which I hope will be quite soon.

In the above tale of woe, I omitted a very important thing and that is the overwhelming majority of our members do not agree with the above group.

As soon as the petition is presented to the Temple I shall attempt to copy same and submit the names of the signers to you. I sometimes wonder what these people are thinking. It is beyond me.

Here are the stories that come back to me. "That more and more Hebrew and ceremonials of an orthodox nature are being introduced each week in the ritual. The children are being inculcated with Zionism. (Baskin never mentions the words Zionism or Palestine if he can help it). Only ethics and history should be taught in our Religious School. All services should be conducted in English, no Hebrew (Baskin recently conducted a funeral service with no Hebrew.) The Rabbi Will be away for four years, and should we put up with such incompetence for that period. The Kiddish is a home service, orthodox in nature. The text books are published by Zionist groups. There is no room in the Temple for people who do not want to subscribe to the Pittsburgh Platform in its entirety. And many other things of a ridiculous nature are repeated from day to day. When I say they are repeated from day to day, I mean the small group circulating the petition."

I am not too fearful of the outcome because I believe that many in this group are not really sold on the above tenets.

This is the picture in brief as it exists here and elsewhere. Now the question is what to do about it. I don't really know at this moment. I can only suggest certain things.

First, I think that it will be very wise, as I have written you before, to write a letter directly to the Temple which can be mailed to every member, greeting them from your post; a word or two about your work and the fact that the Temple is contributing to service of many of the DPs through you and ministering to their comfort. You may say a word about conditions and the outlook. By all means add at the bottom of your letter words to this affect "I am looking forward to my early return and hope that it will be in the very near future" or "hope that not many months will pass before

I return". This letter can be mimeographed by us and mailed to the membership.

A number of your friends made this suggestion to me, including George Seeman, Nier, big Lew Lewin, L. C. Isaacson, as well as L. G. And incidentally, L. C. Isaacson's conduct in this matter has been excellent. This letter may be in the nature of a newsletter as well.

This week we are coming out with a bulletin containing excerpts of your letter to me, the clipping from the "Stars and Stripes", several important articles taken from the HUC Bulletin and other important items. As soon as the bulletin is printed I will forward one to you.

I think a letter from you will have a good effect and I personally recommend not to mention any of the above news from me because the petition has not been presented officially to the Temple.

The Temple Canteen has closed down and in its place weekly dances are held on Sunday afternoons for the soldiers and ex-soldiers. They are fairly well attended.

On February 8th, as I indicated to you in my last letter, we will hold a large service to greet the returnees and pay homage to those who gave their lives. At this service a Certificate of Award from the Government will be presented to the congregation for loaning you to the armed forces. Colonel Oakley Lee, a grand guy, will present the certificate.

There will be fourteen people on the Altar. The services will be conducted entirely by the soldiers and the talk will be given by Major Kaplan, who had a most thrilling experience in the Burma area. I think you know the story.

Marion was sick for almost two months and has just begun to stir around like she should. I wrote to Elaine a couple of weeks ago but have not had an answer. In that letter I made several suggestions which I hope she carries out. I am not going to send her a copy of this letter because I think it is unnecessary to disturb her. No doubt she is experiencing enough heartache from being away from you.

You must be getting a great deal of satisfaction from your work. Knowing you as I do I can't help but admire your desire to minister to our unfortunate brethren.

Although the American Council for Judaism, with its twelve thousand members, seems a small potatoe compared to the big issues the world must settle, the results of their efforts can stir up and create divisions within our Jewish ranks. Unity today is needed more than at any time before.

I realize that this experience is making an indelible impression on your mind; the heartaches, tragedies and suffering that our poor people have gone through and it seems very cruel on my part to write such a letter. I know that if your return is not too far off the damage that has been done can be repaired in short order. Even those who disagree with you on certain issues admire you personally and would no doubt listen to you even though they are on the opposite side. Bernard cannot command this respect.

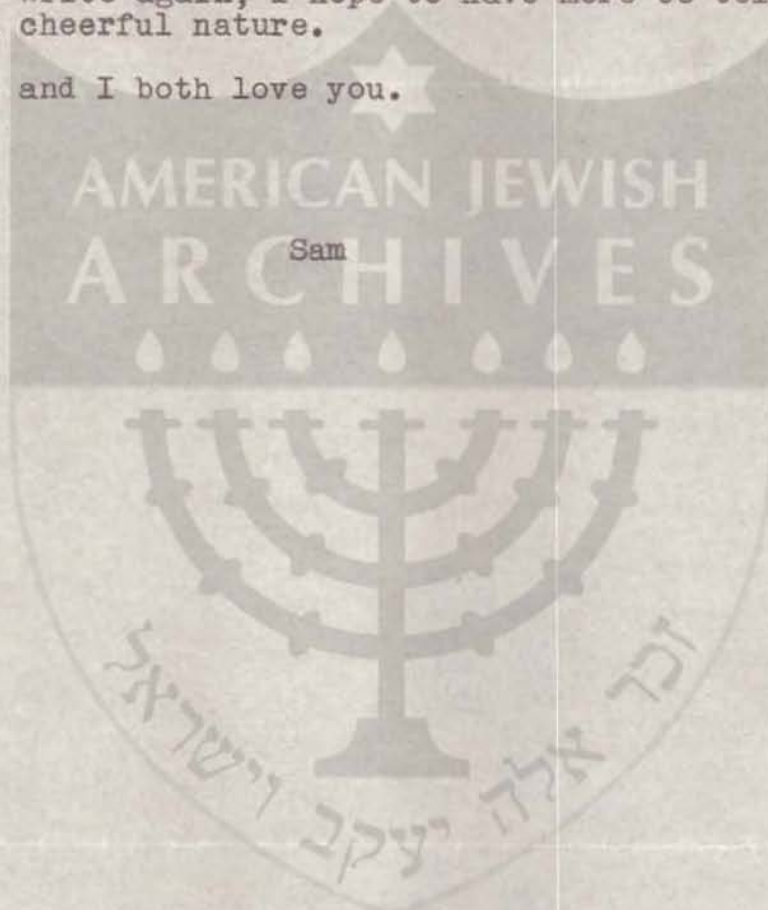
I expect to attend the National Convention of Temple Secretaries in March, which will be held in Cincinnati. I am supposed to conduct a Round Table discussion on the 3rd.

If this letter lacks coherence, please pardon me, as I am trying to write this with one eye on the door and the other one on the machine.

I wrote to Elaine about the passing of Carrie Friedman, mother of Rita Silversmith, and suggested a note of condolence. Hope she did this. I would like you to keep some contacts with your flock through the suggested letter and some interest by Elaine in the well-being of the members and their families.

When I write again, I hope to have more to tell you that may be of a ~~more~~ cheerful nature.

Marion and I both love you.





Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado



Telephone Keystone 7618

February 26, 1946

Dear Herbert:

Evidently you have ^{not} received ~~some of~~ my letters and probably will never receive some of them. You will find enclosed several copies of previous letters written. I had intended sending them to Elaine, but did not do so because I shall soon see her personally in New York.

I am very sorry that you found it unwise to take my advice regarding your contact with the Temple. As you know all chaplains in service keep in contact with their congregations through their Board of Trustees. Most of them, and this is based on experience, send personal communications to their trustees periodically. I have only suggested that you write a letter at least once every three or four weeks to Abe and one to Rachael to be read to the Board of Trustees, to the children of the religious school and then reprinted in a special communication to our members or in our bulletins. In all fairness, stop to think how it must appear to the trustees and to the members that our chaplain has never written directly to any officer of the Temple. After all the congregation is your family and is interested in what you do and your reactions to your work.

I never approved of making the Jewish News your official spokesman and will never do so. As you know by now the Jewish News has very little circulation among our Temple members and is not considered a Temple organ. We have our own bulletin and certainly we should have the exclusive right to publish your newsletters prior to the Jewish News. I will be very frank with you and say that up till now your "public relations" with your congregation have not been good.

I therefore make the following suggestion, that you immediately write to Abe and to Rachael. The communications need not be as long as the stories to the Jewish News, and for the time being please discontinue further communication with the Jewish News. You may do as you wish.

You will learn from some of the enclosed copies of letters what is going on in Denver.

As you know there has been some dissatisfaction with Bernard, although Bernard feels that the dissatisfaction is with you. Our so-called Jewish leaders have been clamoring for leadership and representation and dignity, and a good many things they know very little about.

On the other hand we do not know when you will return. With the above and the uncertainty of your return, the Temple feels it must plan on another replacement. If the Trustees were certain that you would return by the end of this year our plans would be entirely

February 26, 1946

different. However, you were vague about your return so they are really in a dilemma. There is no doubt in the minds of the Trustees and the congregation that they want you to return to your duties here as soon as it is honorably possible.

In the meantime, while all this conjecturing has been going on, there have been a number of developments. First: I have gone to work on Bernard in a big way and the improvement is noticeable to all. I have taken him to Dr. Markley and his face is showing tremendous improvement and he has toned down a great deal in his youthful ways. There are a good many other noticeable changes for good.

Second: A group of eighty-two members signed a petition asking that the congregation remain Reform and not introduce orthodoxy in any way. Second: They ask that Zionism be omitted from the curriculum and not preached from the pulpit and they also ask that the Rabbi be in accord with this. The petition was received and it followed that quite a few signers regret doing same. A letter, a copy of which is enclosed, was sent to the signers of the petition. The petition in itself has caused no trouble whatsoever because the number of eighty-two as against six hundred is rather small and also because there is no basis for such petition.

It, however, has created a great deal of feeling among groups. Members greet each other with this sort of thing: "Hello Zionist" "Are you one hundred percent American" "When are you going to Palestine" "Why Don't you join the BMH" and a good many other things that may be called insulting. I am very sorry that I have been unable to remain neutral to the extent I should. My position is clear and I cannot subscribe to anything the petitioners ask.

Well, Jack Weil and Bill Schenkein went east on business and as they say "incidentally" attended the meeting of the American Council for Judaism. They came back with glowing reports of the "quality of Jews" present.

Jack came back with a suggestion that he knew of a wonderful candidate for a replacement, a Rabbi Max J. Merritt, formerly of Evansville, Montreal, Portland, Shreveport and Hillel work. I knew that he had a very undistinguished record but did not give out this information to the Board because the opposition or petitioners would say that I was trying to stymie them. My dad used to say "give a fellow enough rope and they will hang themselves" and that is what I thought best in this case.

Enclosed you will find a letter that was mailed to each member of the congregation. Well Rabbi Merritt came to town. Sam Rose greeted him at the Union Station in the middle of the night - 8:40 A. M. He is short, about sixty-eight, with part of a toupee over the front part of his head and a rather unimposing gentleman. I will say this for him, he is very agreeable and I am sure quite a decent sort despite the fact that he is a member of the Council.

Well, the usual things followed, luncheon, then he appeared in a brotherhood service, with Dean Roberts and Rev. Dones, a colored minister of the New Hope Baptist Church and was by far the poorest of the three. The other ministers spoke for ten minutes each and he spoke for forty-five. What he had to say could have been said in thirty-five seconds. I feel rather sorry for him because at his age he was trying

you will notice from the enclosed that this situation is chaotic

cc - [unclear]

February 26, 1946

to satisfy himself that he is still vigorous and could make valuable contributions to the Jewish scene, from his point of view. Even the signers of the petition, who felt that here was their champion, "if only on an interim replacement basis" could not look each other in the eye and say "here is a worthy replacement".

To tell you the truth those who are responsible for his coming are chastened and the scene at this moment is one of love and contentment. Bernard, in their eyes, is just wonderful at this time and the desire for your return has been intensified.

I failed to mention that in the letter, ^{enclosed} we are endeavoring to get an assistant, which means that if we do get an older man who is retired and who is willing to return to the pulpit for a replacement period, ~~he~~ must have some assistance. This is obvious.

Now the thing that may be peculiar to you is the letter which refers to the HUC. This had to be done because we were told that Bernard was the last available man and since quite a few people were not satisfied with him the Board had no other alternative. I assure you that no slight was meant to you in this regard. However, since the above events, and the return of Merritt to California, from whence he came, views and decisions have changed somewhat. The next step is rather indefinite, and in that regard you will have something to say. As soon as it is possible the Board would like to know, I am sure, just about how long you will be in service.

I am not fearful of the future of Reform. I honestly believe that as soon as certain elements are toned down or eliminated Reform will go forward with great strides. I am also firmly convinced that Denver offers the greatest opportunity for the growth of Reform. Our Temple, if it had the facilities, could have at least eight hundred members. In fact it does have over six hundred at this very moment.

Another thing I want to call to your attention is very important. The above group of eighty-two have made themselves very unpopular in the community and they do not by the furthest stretch of the imagination represent the whole of the congregation and the signers of the petition are beginning to realize this and are not raising their voices as they ~~were~~ ^{did} several weeks ago.

I have been asked by several people if you know the situation here and I answer quite frankly that up till now you don't. I would prefer, however that they do not know that I am communicating these things to you. A good many members feel that you should not be worried or bothered with things that will pass over.

Rachael is getting along quite well and is somewhat disturbed because she hasn't heard directly from you and recommend a letter to her. I also recommend a periodic letter to Abe to be read to the entire Board, parts of which can be used for publication. I also recommend that letters to the Jewish News, for the time being, be discontinued. I also realize that some of my advice will not be taken.

On the 7th of March I expect to be in New York to visit my sister whom I have not seen in twenty-seven years. I expect to spend quite a bit of time with Elaine and will tell her these things and get her blood pressure up to the boiling point.

I forgot to tell you that I am attending the ^{biennial} ~~biannual~~ conference of the UAHC in Cincinnati March 3rd, as a delegate from the Temple and

February 26, 1946

will conduct a round table for the executive secretaries - expenses paid.

If my letters catch up with you and there ^{are} ~~were~~ some things that you should have done, May I suggest that you attend to them now and explain why they have not been done before.

I want you to write a letter to Mr. K. S. Barnett (Kollie) 601 Milwaukee St. A letter of condolence on the death of his wife, Myrtlemae, who died as the result of an automobile accident. She was thirty-eight; she worked quite faithfully in our Canteen. She was pleasant and kindly.

The father of Abe and Sam Shraiberg passed away at the age of eighty-four. Their address is 1100 Sixteenth Street. The father's name was Barnat ~~Shraiberg~~.

Write a letter to Mrs. Isabel Goldsmith, 1317 Ogden Street, on the death of her sister Lillian B. Himes. Have you written to Rita Silversmith on the death of her mother, Carrie Friedman? Mrs. Silversmith's address is 395 Clermont Street.

I am attending to your affairs as well as I can under the difficult circumstances. Your charming wife hasn't the slightest idea why bills should be sent to her because you are in Europe. She is under the impression that she doesn't have to pay anything as long as her boy friend is over there. When I see her in New York this matter will be discussed with her.

After reading over this disconnected letter all I can say is that Marion and I miss you very much. You have very little to worry about and we, like many others, can't wait until your return. I know you will be very pleased to know that the overwhelming majority of your congregation ~~generally~~ love you and can't wait for your return. When you do come back it will mark the beginning of a great step forward for Denver Jewry.

With love, I am as always

Your dear friend

Sam

Important: Please read in advance of Union Convention

Director's Comment

BY RABBI MAURICE N. EISENDRATH, *Director*
The Union of American Hebrew Congregations



IN March 3rd, in Cincinnati, the most crucial and decisive gathering in Reform Jewish history will convene. I say this with full cognizance that superlatives are dangerous. Yet I cannot be blind to the fact that decisions may be made at the forthcoming Biennial Council of the Union which will undoubtedly determine our destiny for more than a generation to come.

Conflicts and controversies that have been simmering within our own ranks during the past few years will undoubtedly reach fever pitch by the time the delegates arrive—especially from some of the more heated regions of the South. Resolutions of condemnation concerning Union policies and practices will be placed before the Council itself in an attempt to deflect Reform leadership from its present course. The very definition of Reform itself will be the subject of intensive debate. Shall Reform cleave tenaciously to the pattern of Pittsburgh or shall it follow its rabbinic leaders forward—or backward, as others will insist—to the more liberal, or reactionary, Columbus statement of principles?

Will those who have taken issue with the Union's present policy of neutrality on the issue of political

Zionism, as stubbornly maintained throughout this stormy period by its Executive Board, be sustained in their endeavor to have Reform reiterate the anti-Zionist position which was irrefutably part of the pattern of "classical Reform"? Or will they be subdued by a majority of delegates, representing congregational constituencies, who will insist that even as they wish to keep this controversial matter out of the deliberations of their own local congregational affairs, so they logically insist that Zionism, or anti-Zionism, must no longer be a dogma of Reform, the criterion of loyalty neither to the Reform synagogue nor to its Union of Synagogues.

It is hoped that the Biennial will wisely and sympathetically harmonize, synthesize, or in some statesmanlike manner reconcile these bitterly opposing viewpoints. It is my personal conviction that we shall succeed in so doing. Nevertheless, there are grave pitfalls ahead. There is the danger that one or another of the more intransigent viewpoints might prevail; that extremists on either side might, by emotional appeal, either to past traditions or present emergencies, win the victory—a victory which could indeed prove pyrrhic in that it may well lead to a schism in our Reform ranks,

divide our household against itself, set majority fighting minority, and vice versa. The inevitable result would be that by inner turmoil and internecine strife we will destroy each other and surrender the religious field in America to others, who are bound to lose no time or opportunity to seize upon, to exploit our difficulties for their own ends.

These are not vague phantasmagoria in which I am indulging. They have already been seriously discussed in many quarters, and it is not beyond the range of possibility that, in our short-sightedness, in our blindness, in our stiff-neckedness and intransigence, Reform might well sow the seeds of its own destruction at the forthcoming Biennial, might indeed decree its own disintegration, and subsequent death.

There are other serious problems of a similarly controversial nature that will confront us in early March. Shall Reform dwell in splendid isolation from the hurly-burly of the American and the world Jewish scene? Shall it eschew membership—with all its attendant difficulties and disagreements—in the larger collective Jewish organizational life or shall the impact of our present Jewish plight compel us to take the same risks which we are asking the nations to assume for the sake of world security, subordinate our own complacent self-security by plunging into the mainstream, into the seething currents of contemporary Jewish existence and play our proper and responsible role in the tremendous undertakings that challenge us Jews today?

There are viewpoints on both sides held by large numbers of our constituency. It will be for the Biennial Council unequivocally to cast the die and to chart our course.

Is the adoption of ceremonials, the effort to enrich our synagogal service, to bring greater Jewish warmth into the ritual of synagogue and home, a reversion to Orthodoxy, or is it consistent with the very basis of Reform which some conceive as an unending dynamic process rather than a static position to be forever maintained? Did the early Reformers ever intend to go quite as far as many of their followers—especially among the laity—have gone so that today, in many quarters, even the attempt to revive Kiddush and the ceremonialism of the Sabbath is regarded as treason to Reform and capitulation to Orthodoxy? Do those of us who have been responsible for the creation of many new forms for the house of worship and for the worship of the home merit the designation of betrayers of Reform, as has been officially written into actual resolutions denouncing such procedures undertaken officially by the Union?

These are but a few of the fundamental issues that will face us at the Biennial. Those who have been responsible for the Union's program during the past tempestuous years are in no wise reluctant to have these questions fairly and frankly and freely debated. They do not wish them to be dragged in by the back door. They will not hide their heads in the sand pretending that these matters are not threatening us with inner disruption.

They have no apprehension of pub-

lic discussion of these basic problems. They are believers in the democratic process and they hope that, as a consequence of our deliberations, the atmosphere will be cleared and we may be empowered to proceed with the far-visioned and challenging program of constructive and creative religious work which lies ahead and of which I shall write in my next month's Director's Comment.

Consequently, we are placing foremost upon the agenda of our Biennial Council the fundamental question of "The Policy and Program of Reform." This will be introduced at one of the very first sessions of our convention through the medium of a Town Hall Meeting in which the most competent and highly qualified laymen and rabbis on both sides of these controversial subjects will participate.

Following this, there will be the most untrammelled discussion from the floor, leading we trust to such resolutions and action as will meet with the approval of the overwhelming majority of our delegates and persuade the minority—in accordance with the great American and Jewish traditions of democracy—to labor faithfully and indefatigably within our fold as "His Majesty's loyal opposition"—an opposition which is always beneficial to any organization, without which most institutions grow smug and swiftly deteriorate through lack of cogent and constructive criticism.

All of the above should convince each one of our readers of the patent necessity of sending to this Biennial Council the most competent dele-

gates available. The practice of previous years, whereby anyone who just happened to be in the neighborhood of the community in which the Biennial chanced to be held, must be scrupulously avoided. This is no time to have such momentous issues settled by those who, remote as they may have been from congregational affairs, find it convenient to sandwich in a few days in Cincinnati en route to or from their pleasure jaunts to Florida or the East.

This is a grave crisis in Reform which will undoubtedly break us or make us the most formidable religious force in American Israel—perhaps in world Israel. We need our most competent congregational leaders. We need men—and, by all means, women too—who have been intimately acquainted with their own congregational problems and with our national Jewish issues. Above all we require those who will be representative of their congregations as a whole. This is not always true of everyone who often serve on our boards of trustees for such interminable periods of time that they lose touch with the thoughts, the feelings, the convictions of their congregational constituency.

Ours is a time which demands that our delegates be sensitive to and understanding of the wishes of the people they represent. This is a time which requires that the best qualified representatives be not only *asked*—but *mandated*—to attend the Biennial, with expenses paid if need be. For if there is one thing which our Reform movement, ostensibly predicated on the vision and preachment of the


prophets, should avoid, it is anything that remotely suggests class legislation, decisions dictated solely by those who are financially able to afford the trip to Cincinnati or to include it in their even more costly excursions to vacation resorts.

This is a time when we must be in dead earnest, when we require well orientated Reform Jewish leaders, when we need genuine statesmen to sit down with us for several days and to reach wise and constructive decisions. I plead with each of our congregations to send us the very best men and women they have, men and women most representative of the will of their growing and vital memberships at large. Nothing less will suffice

to build the great democratic faith and movement requisite for our time.

We are—in no prosaic or platitudinous way, but in grim reality—at the crossroads. Our fate rests in the hands of the delegates to the forthcoming Biennial. We shall either stupidly, sacrilegiously commit suicide or rise to the mightiest, most challenging, most promising future imaginable. Vast, almost boundless opportunities lie before us if we galvanize ourselves into a vigorous, vital, forward-looking movement. The choice is now immediately before us.

God forgive us if we fail to choose wisely! God grant that we shall face heroically this hour of decision and challenge.



[Reprinted from LIBERAL JUDAISM for February, 1946]

RABBINICAL PENSION BOARD

ANNUAL PAYMENT NOW DUE

Congregation Emanuel

Policy of Rabbi Herbert A. Friedman

The annual premium on the above policy is now due.

Congregation Emanuel
East 16th Ave. & Pearl St.
Denver, 5, Colorado



Due Date February 10, 1946

Amount \$ 512.65

(\$358.85)

(\$153.80)

GEORGE ZEPIN

Secretary

Duplicate Receipt

RECEIVED PAYMENT

2/11/46

Thru \$512.65

[Signature]

OFFICIAL RECEIPT

THE NORTHWESTERN MUTUAL
LIFE INSURANCE COMPANY

MILWAUKEE, WIS.

Received Payment as Specified Below

PREMIUM \$ 529.99
FOR WAIVER
AGREEMENT 13.41*
TOTAL 543.40

POLICY
NUMBER

3349808

HOW
PAYABLE

COLO ANL 10
RABBINICAL PENSION BOARD

DATE DUE

10 DAY OF FEB,
1946

3476 ST
CINCINNATI OHIO

60

INSURING RABBI H A FRIEDMAN

PAID

FEB 15 1946

THIS RECEIPT MUST BE COUNTERSIGNED BEFORE DELIVERY BY

W. J. MACK, GENERAL AGENT, CINCINNATI 2, OHIO

AGENT

W. J. MACK Gen'l Agt

R. E. Perry
SECRETARY

(SEE OVER)

THE NORTHWESTERN MUTUAL LIFE INSURANCE CO
OF MILWAUKEE, WISCONSIN

STATEMENT OF ANNUAL DIVIDEND AND PAID-UP ADDITION

IN ACCORDANCE WITH THE OPTION ELECTED THE DIVIDEND SHOWN BELOW WILL BE APPLIED TO THE PURCHASE OF PARTICIPATING PAID-UP ADDITIONAL POLICY PROVISIONS, TO THE PURCHASE OF PARTICIPATING PAID-UP ADDITIONAL

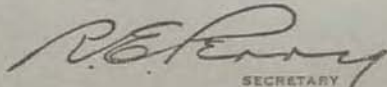
DIVIDEND	\$	116.13
<u>PAID-UP ADDITION ACCOUNT</u>		
ADDITION BY ABOVE DIVIDEND	\$	278.00
PREVIOUS ADDITIONS		
TOTAL ADDITIONS	\$	278.00

POLICY NUMBER

3349-808

DATE

FEB. 10, 1946


SECRETARY

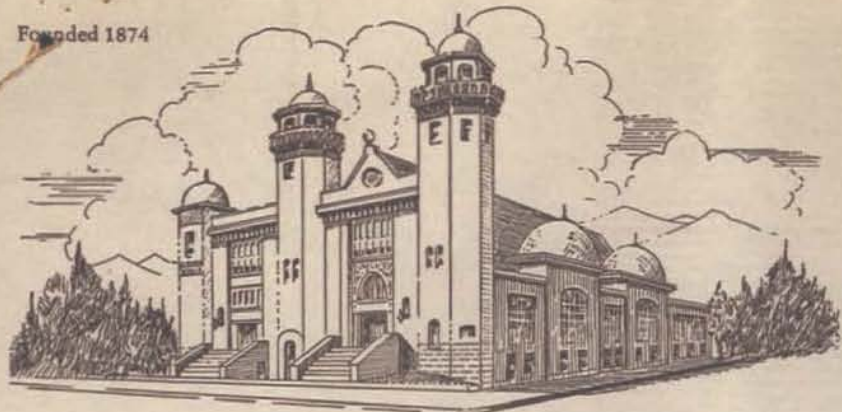
THIS

Pension Plan

contemplates the issuance of additional coverage with each increase of salary, in order that the ultimate annuity may bear a reasonable relationship to the final salary.



Founded 1874



Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado



Telephone Keystone 7618

20 Feb

CALENDAR OF EVENTS

RABBI MAX J. MERRITT'S VISIT TO DENVER

Friday Evening
February 22nd
8 P. M.

AMERICAN JEWISH
ARCHIVES

BROTHERHOOD SERVICE
Rabbi Merritt, Dean Roberts
Rev. Dones and Rabbi Baskin
will participate

Reception and Social Hour
will follow services

Saturday
12:30 P. M. February 23
LUNCHEON MEETING

PARK LANE HOTEL
Honoring Rabbi Merritt
(Luncheon Given by
Trustees of Temple)

Sunday Evening
February 24th
INFORMAL RECEPTION

At the Home of
Mr. and Mrs. Jack Weil
233 Bellaire Street
Honoring Rabbi Merritt

The Trustees and their
Wives and Husbands are
cordially invited.

PLEASE CALL THE TEMPLE OFFICE KE 7618 AS SOON AS
YOU RECEIVE THIS NOTICE AND ADVISE IF
YOU WILL BE PRESENT AT THE
LUNCHEON MEETING
SATURDAY
PARK LANE HOTEL



Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado



Telephone Keystone 7618

February 20, 1946

name inserted

There has been presented to the Board of Trustees of Temple Emanuel a petition, dated January 9, 1946, bearing your signature. The Board has carefully considered and discussed at length the matters you have brought to our attention.

The petition is based on two points, namely, "that the policy of Temple Emanuel in recent years has tended toward orthodoxy and conservatism" and there has been "discussion of political Zionism" in the pulpit and religious school.

With reference to the discussion of political Zionism; the Board wishes to call to your attention the following excerpt from the minutes of its meeting of September 11, 1944:

"A motion was made and seconded that Congregation Emanuel act in accordance with the resolution of the Central Conference of American Rabbis to remain neutral on the question of Zionism, and that no restrictions be placed upon the members of the Congregation regarding their views and actions as individuals. Carried."

It is the belief of the Board that this policy of neutrality is being carried out by the Rabbi and the teachers of the Religious School.

As for your statement that the policy of our Temple "in recent years has tended toward Orthodoxy and Conservatism", the Board is unable to understand wherein this change has occurred. For this reason, we very earnestly request a reply from you advising us of any particular in which you have noticed such trend.

Please be assured that your Board of Trustees not only appreciates the interest which you have shown, but also sincerely desires to be informed of the specific matters you had in mind when signing this petition.

BOARD OF TRUSTEES OF TEMPLE EMANUEL

A. B. Cowen, President



Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado



Telephone Keystone 7618

February 20, 1946

Dear Member:

Your Board of Trustees is taking this means of advising each member of the congregation regarding developments in the Temple.

As you already know Rabbi Bernard Baskin expects to leave Denver during the coming summer to resume his work at the Seminary. We are very grateful to Rabbi Baskin for his outstanding service to our congregation during Chaplain Friedman's absence.

In order to continue the high standards of Temple Emanuel, your board decided to make every effort at this time to engage an interim replacement rabbi until Rabbi Herbert Friedman is separated from the service, which we earnestly hope will be very soon. Your Board has been in communication with Dr. Julius Morgenstern, president of the Hebrew Union College at Cincinnati, and a committee of the Board of Trustees has consulted with rabbis and outstanding Jewish leaders throughout the country.

After careful deliberation, we have invited Dr. Max J. Merritt of Los Angeles to visit the congregation this week end, and to participate in the Brotherhood Service, Friday, February 22. A reception will follow the service to give you an opportunity to personally meet him.

Rabbi Merritt is a graduate of the Hebrew Union College and has served congregations at Evansville, Montreal, and Portland. He recently retired from the rabbinate and thereafter accepted a call, in a patriotic spirit of devotion, to serve the reform congregation at Shreveport until its rabbi returned from the chaplaincy.

Your Board is cognizant of the increased demands made on the Temple, and therefore is making every effort to also engage an assistant Rabbi who will help further our educational program and work with the youth of the Temple.

We assure you that your Board is conscious of the responsibility involved and will endeavor to do its very best to please as many members as possible within human limitations.

Looking forward to greeting you next Friday at the Brotherhood service, and thanking you for your continued cooperation, we are

Sincerely yours,
CONGREGATION EMANUEL

A. B. Cowen
A. B. Cowen, President

Sept. 3, 1946

Dear Herb;

I have been lazy all summer in not answering your last letter, but I feel like writing tonite--and if I wait until tomorrow at the plant I may be so busy that I won't get to do so there. That is the way each day has been for so long that I do not get much chance to breathe any more. At least--not a long breath at one time.

Hank, Billy, Dick, Maurice Shwayder, Ben Miller Bob Moch and I just spent the Labor Day week end up at Maurice's mountain place. We took horses Sunday and rode four miles up to a lake 11,500 feet high---where three of us got into one man rubber boats tied together and tried to fish from the reclining position one must necessarily lie in while in the boat. When in the middle of the lake it started to hail--and I do mean HAIL. We were literally packed in ice--and felt like quick-frozen fish ourselves before we got to shore. So we caught no fish--but we had a good time and outside of needing resting up after the Rest we feel fine. That is the only trip I have had this summer as something always prevents.

I wish that you were here now that the holidays are about to be begin, but knowing that you will not be here to personally hear me say so, I want to extend the best wishes for the Holidays to you--and hope that I can do them personally before long. I realize how you feel about serving where you are and I admire you for feeling that way--but we need you here very much too.

I hope that you can see your way clear to ask for your release, because we are told that no matter who requests it here--that if you do not do so there first, that we will be turned down. The request must come from you.

Perhaps it is only world unrest that has crept into our own Congregation, but there is much there that needs your strong leadership. Maybe compared to what you see every day the things I refer to may be trite, but they cause much friction, and unless the people here are kept together and in line they cannot help those over there. I wish that you were here to do what I know we need, and I feel now that you have seen first hand what is needed that you can do so much more with our Congregation and the Jews as a whole in this region. On that account please feel justified in asking your release as soon as possible.

Again, Best Holiday Greetings.

Sincerely
Henry Winter



HOTEL SINTON

FOURTH & VINE... CINCINNATI

UNDER STAFF MANAGEMENT OF LAWRENCE E. JONES, VICE-PRESIDENT

Wednesday:
6 March 46

Dear Herbert:

Mason and I are official
visitors and delegate respectively to
the 39th Biennial Conference of the Union.
I also attended the Natl Assoc of
Temple Secy and conducted our round
table.

There are more than
1200 delegates and official visitors.
The "Disunion Comments" sent to you
recently and the fear of some of
the American Council of Judaism followers
that Zionists were attending en masse
are responsible for the huge response.

The meeting of council brought
Zionism, more particularly, secular
nationalist Zionism into the open.
Lieberman of Boston, Heller, a lawyer from
La., brother of Jimmy argued for

a ^{Union} program recognizing the
aims of Zionists and ~~for~~ ^{the Union to} ~~the~~ ^{newman}
in Amer. Jew. Conference.

Against were Reichert of
San Francisco and Dannenhauer
of Houston, a "basic principles"
opponent.

Who won? That is a
point of view.

Libman and Heller presented
a good picture of the entire
situation.

Reichert and Dannenhauer
raised about dual allegiance,
'split personalities' of children —
on week days, they salute one flag
on Sundays pay allegiance to
another, etc.

The following day, more
debate on the open floor.

Kenny Monksy was superb,



HOTEL SINTON

FOURTH & VINE... CINCINNATI

UNDER STAFF MANAGEMENT OF LAWRENCE E. JONES, VICE-PRESIDENT

Rabbi Silver even greater and so on.

The resolution was passed as given on the ~~and~~ enclosed sheet.

The big point was "American Jewish Conference".

Well, the "antis" say this didn't settle anything. Silver is a Zionist, as well as most of the rabbis and so on.

With us came: ABC.
L C Isaacson, Marion, Mindell,
Hosmer Levin, Harriet Levin,
Mimi Striker, Mildred Schloss,
Dorothy Glett. In all 5 for
and 5 against.

Last nite, Silver outdid himself.
Spoke on spiritual grounds regarding
education and enlightenment for our
people. Did not in any way
refer to Zionism or Palestine!

After this, several folks said
to me, "Why can't he speak ~~only~~
about religious subjects?" What I
I'm saying is this, "anything
he or anyone who is a known
zionist says, will be construed
as propaganda."

So much for that. Move
at another time.

Saw Graison. He thinks
you will be out as early as
Sept 1946 and by summer
of 1947 the latest. I hope he
is right. He has been meeting



5

HOTEL SINTON

FOURTH & VINE... CINCINNATI

UNDER STAFF MANAGEMENT OF LAWRENCE E. JONES, VICE-PRESIDENT

with chaplains and their
committees. They are being
discharged right along.

In my last letter which
~~might~~ have been a little hard
on you, I mentioned something about
the importance of your return to
Denver as soon as possible.

This was stressed at
this conference. If Jewry is
go ahead and to accomplish
its aims in relief and political
action of the right sort it
will be necessary to have the
cooperation and leadership
of the ablest rabbis.

An admiral, chaplain,
also said that "If Anti-Semitism"
means its head as before, it
will be up to all chaplains,
leaders in their respective communities
to meet the ~~set~~ situation and
restore sanity to the misguided.

This may sound
hackneyed to you, but it is
an obvious truth.

Hope you get the
material I'm sending you under
separate cover.

Marian and I are leaving
for N.Y. and Elaine tomorrow
morning. She called us just
before we left.

Will write more in a
few days. In the meantime
we will enjoy your friendship
through Elaine. Love Sam & Marian

RESOLUTION

Adopted by the Executive Board of the U.A.H.C.
at Chicago, January 18, 1944

The Union declares that its function is to interpret, maintain and promote Reform Judaism and reaffirms its loyalty to its spiritual purposes.

The Union, continuing as a member of the American Jewish Conference, declares its sense of fellowship with all Israel and will associate itself with all worthy and practical efforts designed to ameliorate the tragic plight of world Jewry and to assist in reconstructing those communities that have suffered from the ravages of Nazi tyranny.

Because in the congregations of the Union there are divergent opinions on the question of Zionism, the Union recognizes the right of each individual to determine his own attitude on this controversial question and therefore the Union refrains from taking any action on the Palestine Resolution adopted by the American Jewish Conference.

We call upon our congregations and their members to rally loyally to the support of the Union so that its great and noble work may continue to enrich the spiritual life of American Israel.

STATEMENT of
THE UNION OF AMERICAN
HEBREW CONGREGATIONS
on the American Jewish Conference

THE Executive Board of the Union of American Hebrew Congregations, at its meeting in Chicago on June 3, 1945, again considered its relationship to the American Jewish Conference. This was necessitated by the receipt of an official resolution from one of our constituent congregations "calling upon the Union of American Hebrew Congregations to withdraw from the American Jewish Conference," which was moved for adoption. After a considerable discussion, the Executive Board defeated the motion without a dissenting vote. The mover of the motion himself refrained from voting.

Four times, within the course of the past two years, the Executive Board, composed as it is of an overwhelming majority of non-Zionists, has come to the same conclusion. These repeated actions on the part of the Executive Board should put an end to all agitation to have the Executive Board do anything other than to place this whole issue squarely before the Biennial Council which will be held just as soon as the ODT regulations will permit. We believe in co-operating with the government in its war effort by our strict adherence to its regulations. We urge those pressing for immediate action, as good Americans, to have patience until the Biennial can assemble. This is good democratic procedure.

At the Executive Board meeting held in Chicago, June 3, 1945, the report of the Director, relating to the future program of the Union, was ordered sent to the same list to which this letter is addressed and is being enclosed herewith. The Director's report indicates the need for putting behind this comprehensive and constructive program all of our resources and energy. The Union has important work to do now and in the immediate future, which cannot be impeded or

bogged down by the continued agitation concerning this single controversial issue which is really not central to our far-reaching program. Never more than now has it been so important to emphasize and develop the religious life of the Jew in America. It would be the height of folly to divert our energies by constantly debating a question which is scheduled for presentation at the Biennial Council. However, for the sake of the record, the following must be said:

It must be remembered that the call for the American Jewish Conference was issued in the year 1943, a time of tragic emergency for world Israel, an hour when Jews were being murdered by the wholesale in Hitler's slaughter-houses of Europe. It was deemed essential for all parties and groups in American Jewry to meet in order to find a way to express the united demands of American Israel for the rescue and rehabilitation of our stricken brethren all over the world. The Union, representing as it does the voice of Liberal Judaism in America, felt a strong moral imperative to unite in this great endeavor, even though it was well aware that its own point of view on certain controversial questions might in such a conference prove to be a minority viewpoint. We, therefore, reserved the right to review the decisions of the Conference, as far as we ourselves were concerned, but our primary purpose in entering the Conference was to unite with all our fellow Jews for the benefit of world Israel.

Consequently, the Executive Board at its pre-Biennial Council meeting on April 1, 1943, decided by an overwhelming majority to

adhere to the American Jewish Assembly with the reservation that the Union of American Hebrew Congregations shall not be bound by the conclusions of the American Jewish Assembly without ratification by the Executive Board of the Union. A special meeting of the Executive Board for such purpose shall be called as soon as possible after the adjournment of the American Jewish Assembly.

This action of the Executive Board was reported to the Biennial Council on the following day in the report of the President of the Union. *There was no voice raised by the Council in opposition to this action of the Executive Board.*

Immediately following the first session of the American Jewish Conference, the Executive Board of the Union met on October 3, 1943, and again by an overwhelming majority decided to remain in the Conference, to ratify most of its findings, and to refer the Palestine Resolution to the next meeting of the Biennial Council. We had hoped that this formula would satisfy the members and congregations within the Union and that we could continue with our constructive tasks without being handicapped by a continuation of the Zionist-anti-Zionist controversy. Unfortunately, this hope proved too sanguine, and immediately following the meeting of October 3, the Union began to receive many suggestions from both sides indicating that the next date of the Council meeting was too far distant and that in the meantime our congregations would be threatened with inner strife due to this controversy.

Consequently, the Executive Board once again reviewed this entire matter at its meeting on January 18, 1944, and by a vote of 22 to 2, resolved:

The Union declares that its function is to interpret, maintain and promote Reform Judaism and reaffirms its loyalty to its spiritual purposes.

The Union, continuing as a member of the American Jewish Conference, declares its sense of fellowship with all Israel and will associate itself with all worthy and practical efforts designed to ameliorate the tragic plight of world Jewry and to assist in reconstructing those communities that have suffered from the ravages of Nazi tyranny.

Because in the congregations of the Union there are divergent opinions on the question of Zionism, the Union recognizes the right of each individual to determine his own attitude on this controversial question and therefore the Union refrains from taking any action on the Palestine Resolution adopted by the American Jewish Conference.

We call upon our congregations and their members to rally loyally to the support of the Union so that its great and noble work may continue to enrich the spiritual life of American Israel.

This resolution which met with such hearty favor on the part of all elements within our Executive Board should have satisfied our constituency as a whole, in view especially of the fact that, as we have indicated above, all viewpoints are so definitely represented on the Executive Board of the Union. On each occasion that the Executive Board has considered this matter, the overwhelming majority has come to the selfsame conclusion that the best interests of the Union are to be served by its continued adherence to the Conference and that the non-Zionist viewpoint is adequately safeguarded by the publicly pronounced and widely acknowledged reservation of the Union on the Palestine question.

At its meeting on November 26, 1944, the question of withdrawal from the Conference was again raised by one member of the Executive Board, but was subsequently withdrawn when it was pointed out that the Union had a very definite part to play in the forthcoming second session of the American Jewish Conference which was scheduled to meet in Pittsburgh, December 3-5, 1944. This decisive role that the Union played is described in the Director's Report on page 17 where there will likewise be found the details concerning the persistent pains which the Union has continuously taken to safeguard the opinions of its constituency. All this is recorded on pages 17 through 20 of the Director's Report enclosed herewith.

Notwithstanding all this, as indicated above, the Executive Board was once again compelled to deal with this question at its meeting of June 3, 1945. We hope that the action so decisively taken by the Executive Board—*without a dissenting vote*—at its most recent meeting—will be the final consideration that the Executive Board will be constrained to give to this matter until it places its record before the next Biennial Council.

It must be further pointed out that the Conference itself has important work to do for the Jews of the world, and incidentally of America, although much of this work has been completely obscured by the controversy over the Palestine issue. One of the important purposes for which the Conference was called into being and on

which it took unanimous action, concerns the rights of the Jews in the post-war world.

Next, there is the question of rescue, which was taken up at the first sessions of the Conference by unanimous agreement. That has been a great and pressing problem during the past two years and will continue so until more normal conditions are restored in Europe. While most of the practical work is being done by other agencies, the Conference, as the result of unanimous American Jewish opinion on this subject, is assisting in many important ways. The work on these two vital questions should not be impeded and we have a moral obligation to share in it.

On the Palestine Resolution, the area of controversy is far less than most people imagine. At the meeting of the Council of the Union of American Hebrew Congregations held in New Orleans in January, 1937, the following resolution on the subject was unanimously adopted:

Resolved, That the Union of American Hebrew Congregations in Council assembled expresses its satisfaction with the progress made by the Jewish Agency in the upbuilding of Palestine. We see the hand of Providence in the opening of the Gates of Palestine for the Jewish people at a time when a large portion of Jewry is so desperately in need of a friendly shelter and a home where a spiritual, cultural center may be developed in accordance with Jewish ideals. The time has now come for all Jews, irrespective of ideological differences, to unite in the activities leading to the establishment of a Jewish homeland in Palestine, and we urge our constituency to give their financial and moral support to the work of rebuilding Palestine.

This resolution was recommended for adoption by the unanimous vote of a resolutions committee which had on it a majority of non or anti-Zionists. Thus there is no disagreement whatsoever as to a homeland for the Jews in Palestine. Furthermore, there never has been and is not now any disagreement on the proposition that the British White Paper of 1939 should never have been issued and should be withdrawn at the earliest possible date. We are

all agreed that the maximum possible Jewish immigration into Palestine should take place.

It is hard for some of us, whose families have been in this country for one or more generations, to realize the feelings of the great masses of Jews, who have members of their immediate families or close relatives still in the war-torn sections of Europe. The natural feeling of these persons creates an emotionalism which no amount of reasoning can control. We must understand these people. We must not reject them. We must bring them into our fold and influence them. We are in a position where they and their children may be much more ready to accept our Liberal Jewish principles than they ever were before. Are we to give up all this good will that we have created and become a mere isolated sect in Judaism?

If Judaism is to remain vital and to become a growing force for good in America, it must not disassociate itself from the main stream of Jewish life here in America, as well as throughout the world.

These and other questions will have to be debated and resolved at the next Biennial. This is the democratic way to settle our differences. In the meantime, without abating one jot or tittle of our oft-repeated reservation, we must all unite upon implementing the far-visioned plans and purposes of our Union. We are prepared and eager to launch ever more ambitious programs of spiritual significance which can only redound to the benefit of our constituent synagogues and to our status as Jews in America. We call upon all our individual members and their congregations to join us in these pressing and sacred tasks.

For the Executive Board of the
Union of American Hebrew Congregations

ADOLPH ROSENBERG, *President*

MAURICE N. EISENDRATH, *Director*

ROBERT P. GOLDMAN,
Immediate Past President

July 12, 1945.

1545

PRESIDENT'S MESSAGE

TO THE XVI BIENNIAL ASSEMBLY

Cincinnati, Ohio, March 3, 1946

Winnetka, Illinois, February 20, 1946

To the Executive Board and Members of the
National Federation of Temple Sisterhoods.

Ladies:

It is now three years since we, the delegates and officers of the National Federation of Temple Sisterhoods, have met together in an Assembly to crystallize ideas, plans and projects. Our willing cooperation during the war years with United States governmental authorities, and particularly with the Office of Defense Transportation, caused several postponements of this session from a date early in 1945, which was our original choice for the Sixteenth Biennial.

During the interim between the Convention held in New York in April, 1943, and the present one, the NFTS Executive Board has held its annual meetings and even though at times letters had to be substituted for discussions by members facing each other around a table, the Board personnel were kept in close touch with events and proposals affecting the Sisterhood program.

Now during the days of the Sixteenth Biennial, both through joint sessions with our parent body, the Union of American Hebrew Congregations, and in our own Sisterhood meetings, we will formulate the expressions of our convictions on major issues and will adopt measures for the fruition of Sisterhood activity in the coming two year period. Throughout our sessions I bespeak for each one of you, as well as for myself, concentrated attention to, and sympathetic understanding of, views to be presented, whether they be in agreement or disagreement with those most cherished by the listener. With tolerance, with patience and with courtesy let us, the members of a great religious fellowship—that of our Federation of Temple Sisterhoods—hear one another's remarks; together let us achieve actions worthy of the tradition we bear and the service we would render.

Surely we begin this Biennial with thankfulness to God who has blessed the United States and the United Nations with a victory of arms in the terrible

struggle of World War II. Even as we raise our voices and our hearts in thanksgiving, do we pray also for guidance in making the voice of religion heard in the construction of a just peace. Our theme for this Biennial is correctly named *From War to Peace Through Religion* and reaffirms religion as our fundamental interest.

Scientists who have assisted in the research which made the atomic bomb possible are said to be saddened by the realization that their intelligence has created a force which conceivably may destroy mankind. It is their duty and ours to direct atomic energy on the one hand, and forces within ourselves on the other, toward the enriching of human life that we may thereby offset the destructiveness that has marked so large a part of man's thought and deed in recent years.

As women of a religious group we must not allow ourselves, seeing the depth of suffering still spread across the face of the earth, to adopt a defeatist philosophy. Such philosophy must influence neither our planning nor our living, lest we arrest our progress toward a finer world for all mankind, a world of justice and righteousness. To believe that such progress is impossible or to underestimate the contribution that each one of us can make toward it, is to go down to a destruction more complete than that wrought by atomic bombs, since it would be a destruction of the spirit which withereth the body as well.

In the Sabbath Service we pray to "God, the author of life and death;" elsewhere in the writings of our sages it has been said that we have been given the choice between these two—between life and death. Let us choose to plan for more abundant life consecrated to service to God and humanity. The work of our Federation, expressed in the phrase "service to Jewish and humanitarian causes," is reflected for you in the reports of the officers and chairmen of various committees. In order to save precious hours these reports will not be read to you during the Biennial. However, they will be available to you in printed form; I ask that you peruse each one carefully and completely, in order to be informed of the outstanding accomplishments made possible through the combined efforts of all of us who work within the Federation.

JEWISH LIFE ABROAD

During the Sixteenth Biennial we may be discussing certain controversial ideological issues of Jewish life. But there is no controversy in remembering that Judaism is the religion of a people. We are Jews by religion and we are also Jews by virtue of a peoplehood. In our prayer book each Sabbath morn we more than once use in our ritual phrases recalling our peoplehood. Weekly we thank God who in His love has called His people Israel to serve Him.

The campaign that extended from 1939 to 1945 to exterminate the Jews of Europe was a fiery tragedy that has been written ineradicably upon the records of mankind. It should sear the soul of every human being, whether Jew or Gentile, but it falls with particularly heavy weight upon us, the most fortunate Jewish community in the world, which stood by largely helpless before the suffering of our brethren.

In a small pamphlet called "Balance Sheet of Extermination" written by Jacob Lestchinsky, in the Jewish Affairs Series published in New York by the Office of

Jewish Information, is told in black and white the awful story of a people's misery. At the end of 1939 there were approximately nine and a half million Jews—men, women, and children—in Europe. Of this number, by the close of 1945, only three and a half million survived. "In Lithuania 90% of the Jews perished; in Austria, 66%; in Holland, 60%; in Poland, 85%; in Czechoslovakia, 82.5%; in Latvia, 89.5%; in Germany, 81%; in Greece, 80%; in Yugoslavia, 73.3%." And since statistics sometimes leave the mind unable to grasp the reality behind them, Mr. Lestchinsky goes on relentlessly to remind us in the study to which I have alluded that in Warsaw there are 6,000 Jews left out of 352,559; in Leipzig, 15 out of 11,564; and in one town in Poland 200 out of a 1939 figure of nearly 18,000.

We must remember that these our brethren died not as Austrians, or Germans, or Poles, or Czechs, not as observant or non-observant religionists, not as Zionists or anti-Zionists, but solely as Jews. Now, nine months after the liberation, their remnant live in want, still lacking adequate shelter, food, clothing. Yes, in Displaced Persons Camps they do have shelter of a sort and food of a sort, but they are not yet able to reconstruct their lives in family units (if their families can be found), in homes rather than in barracks, in schools or workshops, in the hundred and one ways whereby a person, whatever his age or condition, lives as an integrated member of the society that surrounds him.

We know that a large number of the surviving Jews of Europe desires to go to Palestine. Whatever the differing opinion among the members of American Jewry regarding ultimate political solutions in Palestine, we are all of us convinced that Palestine, with its second largest Jewish community in the world, a community eager and willing to receive additional numbers, should have our sympathetic assistance in keeping open its doors to Jewish immigration. Likewise we should assist the displaced and other would-be emigres to enter our own or any other country that may be the one of their choice.

Shortly before our last Biennial, early in 1943, there was called into being by Mr. Henry Monsky, the President of B'nai B'rith, the organization now known as the American Jewish Conference. From its inception, the Union of American Hebrew Congregations and our National Federation of Temple Sisterhoods, with the Federations of Temple Brotherhoods and Youth, have been a part of the Conference. Represented therein are more than sixty national men's and women's Jewish organizations and the elected representatives of communities throughout the United States. As outlined in its original call, the purposes of the American Jewish Conference were and are: "(1) To consider and recommend action on problems relating to the rights and status of Jews in the post-war world; (2) To consider and recommend action upon all matters looking to the implementation of the rights of the Jewish people with respect to Palestine; (3) To elect a delegation to carry out the program of the American Jewish Conference in cooperation with the duly accredited representatives of Jews throughout the world."

At the Conference's first session held at the Waldorf-Astoria Hotel in September, 1943, there were adopted resolutions on the immediate rescue of European Jewry; on post-war reconstruction of Jewish life in Europe; and on Palestine. By action of the Executive Board of the National Federation of Temple Sisterhoods

at its annual meeting in 1944, the position of the Federation in relation to the recommendations of the American Jewish Conference was made clear in the following resolution, which for the record I again quote for you in full:

Mindful of the appalling plight of European Jewry and of the necessity for the voice of the American Jewish community to be heard in alleviating the distress of their brethren as well as to assist in the post-war reconstruction of their lives, the Executive Board of the National Federation of Temple Sisterhoods concurs in the resolutions on the Rescue of European Jewry and on Post-War European Jewish Problems adopted by the American Jewish Conference at its historic sessions held August 29 - September 2, 1943. Recognizing that the establishment of a Jewish commonwealth in Palestine is a subject in which the members of the Federation must exercise the right of individual conscience and belief, the Executive Board refrains from action on the Conference's Palestine Resolution. But it calls upon its units and members to cooperate fully in all measures seeking to aid the oppressed both of our own and other peoples.

The third session of the American Jewish Conference has just been concluded in the city of Cleveland. The Federation was represented there by Mrs. Louis A. Rosett, the First Vice-President; Mrs. Julian Hennig, the Third Vice-President who acted as my alternate; and Miss Jane Evans, the Director. Mrs. Rosett, Miss Evans and I have been the representatives of the Federation in the Conference since its inception.

Despite many shortcomings, despite the difficulties inherent in a majority and minority learning to work together with proper respect for each other's rights, few who have been associated with the Conference would fail to appreciate the important work it has done on behalf of European Jewry. If religion is to continue to play its role in the affairs of our people, then the religious organizations of Israel must remain associated with other facets of the Jewish community in seeking to solve Jewish problems. Continued cooperation between and among Jews is a vital necessity. Such cooperation, however, need not violate the right of individual members, which is an individual rather than an organizational one, to determine personal ideological positions in Jewish life.

Any reader of the Anglo-Jewish press is aware of the strong interest shown in many quarters for an over-all representative body of American Jewry to deal not only with overseas problems but also to serve as a forum for the discussion of American Jewish needs. However, NFTS delegates to the American Jewish Conference, like those of the Union, felt that any attempt to turn the Conference (which was brought into being for temporary and limited purposes which have not yet been completed) into a permanent body would be a violation of the original terms of agreement. Although unwilling to see the present American Jewish Conference made permanent, I for one strongly urge your endorsement of a recommendation adopted by the Conference in Cleveland calling for the exploration of the possibility of a new over-all body of American Jewry. Naturally, the exploration does not commit one in advance to membership in the new body whose charter would have to be carefully reviewed with a light to determining the safeguards pro-

vided for different points of view and for adequacy, as well as rightfulness, of purpose.

One cannot speak of the tragedy that overtook our people in Europe without referring also to the privilege that will be given this year to American Jewry to be of concrete service through the United Jewish Appeal for \$100,000,000. I know no words from me are necessary to urge upon each individual member of the Federation maximum cooperation with this unprecedented appeal for unprecedented needs.

Likewise I cannot discuss with you the plight of our people abroad without referring to the service we have been called upon to render through the S.O.S. Collection—the Supplies for Overseas Survivors—a project of the American Jewish Joint Distribution Committee and American national Jewish women's organizations which we in the Federation have been carrying forward under the chairmanship of Mrs. Edward A. Hart, of Hartford, Conn. I urge your attention to Mrs. Hart's report, as well as to all others, and I know that further information about the S.O.S. project will be presented to you in the course of the Biennial.

THE CITY OF CINCINNATI

Cincinnati has long been known as the capital city of American Liberal Judaism. Here, as you know, is the campus of Hebrew Union College and the Executive offices of the Union of American Hebrew Congregations and its many affiliates including our own great Federation. It is fitting that this important Biennial convene in Cincinnati as the year 1945-46 marks the seventieth anniversary of the founding of the College. To participate in some of the exercises connected with the College's anniversary, the 1945 meeting of the Board was likewise held in Cincinnati last December. At the special convocation of the College on December eighth in the Plum Street Temple we saw bestowed upon a beloved Past President of the Federation, Stella Heinsheimer Freiberg, the honorary degree Doctor of Hebrew Letters. We shared in the honor that came to her, one of the outstanding women of American Israel. We feel blessed that Dr. Freiberg is among our active leaders and serves the Federation not only as a life member of its Board but also as Chairman of its Committee on Jewish Ceremonials and Art.

On Wednesday, March 6, the Federation will be the guest of Hebrew Union College upon its campus. I know I need not urge each one of you to participate that day in the session that we will hold on the College grounds. Through our Hebrew Union College Scholarship and Religious Education Fund, we and the College have long been bound together in mutual affection and service.

THE BOOK OF LIVING JUDAISM

With the permission of the Executive Board at its last annual meeting, I appointed two members, Mrs. Edward Schulkind and Mrs. Emil Buschhoff, of New York, as a special committee to review the Book of Living Judaism project and to report to me in time for this Biennial. You will remember that the Book was introduced by Mrs. Leon L. Watters, the immediate Past President of the Federation, at the 1941 Biennial. Its purpose was to raise a sum of money through the inscription of

names in memory or in tribute, the total to be used to build a new and adequate home for the Union and its affiliates including our Federation. In 1941 it was thought that the Union could be housed for a sum of approximately \$150,000.00, which was indeed a much too modest view of its necessities. Not only have building costs risen between the pre-war period and today, but also the scope of work of the Union and each of its divisions, including our own Federation, has likewise been enormously expanded to meet widening needs of American Reform Judaism. With their permission I am herewith bringing to you as an integral part of this President's Message the report of Mesdames Schulkind and Buschhoff. May I add that it is a report in which I wholly concur:

We heartily reaffirm the basic purpose for which the Book of Living Judaism was originated: namely, to raise funds to provide a permanent home for the Union of American Hebrew Congregations and its affiliates. However, we believe that the Union must be permanently housed not only in Cincinnati, the cradle of Reform Judaism in America, but also in New York City, the largest Jewish community in the world where all branches of the Union have representatives working either permanently or from time to time. In Cincinnati it is to be hoped that the Union building will be raised upon the campus of Hebrew Union College; for a branch office in New York undoubtedly a residential building can be found to be converted into adequate office space.

The Committee strongly recommends that the project, whatever its final name and form shall be, be adopted herewith as the major enterprise of NFTS in this transition period from war service to peace-time living. This will be our Victory Project—our monument honoring not only our personal loved ones but also the heroic men and women both in uniform and mufti who served the United Nations during World War II; it shall be our monument to religion itself as a foundation-stone of peace.

One of the aims of the Federation is to further Jewish and humanitarian causes. Toward that end we feel it is altogether fitting that we, the women's branch of the Union of American Hebrew Congregations, provide a concrete manifestation of our loyalty to, and support of, the cause for which we were brought into being.

This contribution will be made not only in the spiritual and moral sense but also in the physical sense. The need for a permanent home and adequate physical facilities for the Union, our own Federation, and other Union affiliates has long been recognized. Delays and procrastination in decisive action have been altogether too many and too frequent. Therefore, in view of the tremendous program of expansion of activities outlined by the leaders of Reform Judaism and the enlarged staff which will be required to translate this program into reality, we feel that now is the time to act. Today this housing project has even greater merit than when it was originally conceived.

None will dispute the fact that for the next few years at the very least the American Jewish community must serve its brethren not only in the Americas but throughout the world. We can either shrink before our great tasks or we can view our problems in their largest scope, facing frankly the responsibility for the actual continuance of physical and spiritual life which has fallen to our lot. American Jewry and American Reform will be looked

to for strength and support. We must be ready to assume our new double role of leaders and builders. This is a challenge greater than any which we have faced in the past; it will require our best minds and our biggest hearts.

The Committee feels that NFTS with its legion of 65,000 women, well organized in 403 strong local links stands ready to fulfill all its obligations and to assume new ones in this reconversion period. If each NFTS member were to contribute \$10.00 to the Book of Living Judaism during the next two years, the success of our venture would be guaranteed. Ten dollars indeed seems a minor sum to give toward building the home of our religious forces. Despite all the obligations that we must and will also meet—obligations toward welfare funds, toward local Synagogue and Religious School needs, towards other projects of NFTS—we can, in gratitude for the great blessings that have been ours in American Israel, make an *individual*, personal plus contribution of \$10.00 per member. The strength of a great Federation lies herein—that through small individual contributions made by each member, a mighty contribution is achieved without interrupting other work and need.

In conclusion, we recall that the Federation made such a contribution once before—we built the Dormitory on the campus of Hebrew Union College which has repaid us many times in love and leadership. We can do it again; we can build another living monument to exemplify Sisterhood support of Reform Judaism.

RECOMMENDATIONS

To crystallize much that has been presented to you in this message, I submit to you three recommendations:

1. That the position of neutrality adopted by the Executive Board of the National Federation of Temple Sisterhoods in relation to the Palestine Resolution of the American Jewish Conference be reaffirmed, such neutrality being understood to apply not only to the Conference Resolution but also to Zionism and non-Zionism.
2. That delegates of the National Federation of Temple Sisterhoods to the American Jewish Conference be instructed to participate in the exploration of the possibility of founding a new democratic organization of American Jewry, it being understood that such instruction in no way binds the Federation either to acceptance of any proposed charter or membership in any proposed new group. Action regarding these matters will be taken by the Federation at a later time.
3. The reaffirmation of the Federation in its support of the Book of Living Judaism project, whereby in the next two or three years funds will be raised for the permanent home of the Union of American Hebrew Congregations, our own Federation, and other Union affiliates on the campus of Hebrew Union College in Cincinnati and also in New York City.

IN APPRECIATION

On behalf of the Federation as well as for myself personally, it is a pleasure to record publicly our indebtedness to all those who have worked and labored in our cause. To the officers and members of the Board, to Committee Chairmen and their

personnel, to State and Local officers, as well as to the membership as a whole, I offer heartfelt thanks.

A special word of commendation is gratefully extended to Miss Jane Evans, our Executive Director, who last year returned to us on a full time basis after a partial leave of absence during which, as you know, she served not only as the Director of our Federation but also as the Director of the National Peace Conference. The NPC is the most inclusive agency in the United States of national men's and women's organizations, including our own, whose programs in whole or in part include an interest in world affairs. During the United Nations Conference on International Organization in San Francisco in the spring of 1945, Miss Evans served as a Consultant to the United States Delegation in her capacity as Director of the National Peace Conference. Since her presence there was in part due to our having released her for this purpose and also since we were among those represented in the National Peace Conference, I have asked Miss Evans to include in her report to this Biennial some references to her San Francisco experiences.

To Mr. Adolph Rosenberg, the President, and Dr. Maurice N. Eisendrath, the Director of the Union of American Hebrew Congregations, as well as to all members of the Union Secretariat, I offer warm appreciation for consistent courtesies.

To Mrs. Louis I. Egelson, a Cincinnati member of the National Board, we who attend this Biennial are particularly indebted for the untiring and unselfish work she has done in our behalf in shouldering many responsibilities in connection with Convention arrangements.

Words of thanks can sound perfunctory indeed; I hope that each one mentioned directly or indirectly will understand how deep indeed is both my gratitude and that of the Federation.

IN CONCLUSION

In the last analysis it is only through the expression in deed of religious conviction that men and women of good will contribute to the world the blessings of understanding, sympathy and faith. This philosophy is representative of the Jewish way of life and is the only one which can crown the struggles of mankind with peace. In the spirit of our heritage let us continue to strive together for the highest translation into action, through Sisterhood service, of our recognition of the Fatherhood of God and the Brotherhood of Man.

Respectfully submitted,

(MRS. HUGO) REINA K. G. HARTMANN, *President*



Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado



Telephone Keystone 7618

March 11, 1946

Dear Herbert:

It is difficult to stop suddenly and properly evaluate the situation here to one who is so interested and to whom the facts must be objective and authentic. March is my ninth month here in Denver and I feel that I have grown to know a great deal about the town and the people, especially the Jewish community.

The problems that exist here today, such as they are, are I think by no means different or altered than when you were present. Seventy-five or eighty members of the congregation recently presented a petition to the Board of the Temple, decrying the fact that the Temple was becoming increasingly orthodox. The make-up and attitudes of this group are well known to you. The Board handled this matter in an admirable fashion and I think the matter has been disposed of for some time to come. Certainly there was no concession on our part.

Another matter, which I think you should be made aware of and which is interesting for many reasons, is the question for a replacement for myself when I shall leave and before you return. As you know, men are difficult to obtain and the Temple could not secure a man from HUC. A retired rabbi was contacted and he came to Denver a few weeks ago to speak to the members of the Temple and to meet with them. Unfortunately he proved to be unacceptable, his pulpit presence and manner being extremely outmoded. This man was to some measure the "white haired boy" of the opposition group. An extremely amusing aspect of the entire situation was the fact that he read more Hebrew in the service, much to the utter consternation of his friends, than I had ever done. The so-called opposition group who were present in full force that evening, some of whom I must say I had never seen in Temple, were a highly chastened and chagrined lot when the evening was over. At any rate that fiasco is past and I accept new problems as they arise with unwonted equanimity.

The Men's Club has just had their annual inter-faith dinner and we had as our main speaker Palmer Hoyt, the former head of the Office of War Information and the present editor and publisher of the Denver Post. The evening was a highly successful one. This week we are having Kurt Singer, a well known author and lecturer speak before the Temple members and the members of Denver Unity Council whom we have invited for the evening.

A few weeks ago we had our annual brotherhood meeting and Dean Roberts, as well as a Negro clergyman were present.

March 11, 1946

7 As you can see the Temple activities go on apace. I am called to address various functions, make invocations, etc. My status for the future is at the moment unclear. Whether the Temple will wish to have me continue until after the holidays when I must return or have me leave after my year in June is still undecided.

Your activities interest me a great deal. You, in a very real fashion, are doing work which is at the very roots of the religious presence. Reports of conditions in Europe, both as regards the refugee situation, and more broadly the question of peace, are not too hopeful. People are beginning to take on that post-war fear and apprehension, which is so disastrous to any healthy or wholesome attitude toward living.

This week the biennial convention of the UAHC is being held in Cincinnati and Sam and Marion Rose, Abe Cowen, old Lou Isaacson and several others have gone to participate in it. The big issue this year is the question of the Union's attitude towards Zionism and toward the problem of increased ceremonials in the synagogue and home.

I have just received a communication this afternoon from Sam, who tells me that the Union has voted to maintain its neutral position and to remain a part of the American Jewish Conference, despite their positive Zionist stand. This latter good was accomplished despite the very militant and outspoken opposition of the anti-Zionists and proponents of the Pittsburgh Platform.

Confirmation this year will have more than forty students, and I envisage a lot of work before Confirmation is through.

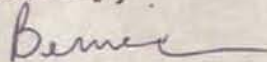
Sam intends to visit Elaine in New York and I suppose he will write you more fully of his activities at the convention, the situation in Denver and in regard to Elaine.

Please understand, Herbert, that your work is appreciated here and we understand very well the enormity of the problems and how every bit of help and succor is important.

I think, if I may sum up the entire situation here, is about how you left them, the same attitudes, the same impressions, with possible slight changes for the better. I have tried to do my work well, keeping ever in mind the fact of your return to your pulpit.

I close with heartiest Purim greetings, in which Sadie joins me.

Sincerely,



Bernie



Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado.



Telephone Keystone 7618

March 25, 1946

Dear Herbert:

I have just received your last letter of the 14th and read its contents with mixed emotions - regret that you must be disturbed this way and at the same time admiration for your stand. However, this is not the way to achieve the best result. After all you are interested in the ultimate good that you can possibly do. I am glad that you "blew your top" but I cannot seriously advise the use of your letter in any way except to read and print some excerpts.

Before I forget may I suggest that you send, in the future, all articles for publication to me first and I will give them out to Gamzey. Anything Gamzey has now or may have is unavailable to me until after he has used it. You should know by now that the Temple is not in the best graces of the IJN. I hope you will deem it advisable to follow my suggestions in the above.

Now for a long story that I hope you will read carefully. When I began a letter I think I have a lot to say, but somehow or other it is difficult to put it down on paper. I will try my best.

Affairs in Denver are shaping up at this moment somewhat better than I anticipated. I must admit that I have had something to do with the following results. As you know by now there was a hue and cry for another replacement rabbi, which must come from the Hebrew Union College. I did not blow my top, but rather figured out a way to let some of these folks outsmart themselves. They wanted a man sympathetic to the work of the American Council. I knew some of the men they had in mind before this matter was formally presented to the Board. One of them was this Rabbi Merritt, whose career has been anything but distinguished. I knew where I could get the necessary information to substantiate this estimate. I coached Bernard in his relations with the visiting rabbi and also in his reactions to the Board. Everything worked out as I anticipated. Merritt was obviously inadequate and inferior in ability to Bernard. He also looked mediocre talking on the same platform with Dean Roberts and Rev. Dones, colored Baptist minister. As you recall this was our brotherhood program. This fizzle took the starch out of the advocates for a replacement. However, a few days mended their disappointment and the battle was on again.

In the meantime I went to the convention and later visited in New York. I met Granison in Cincinnati and later had luncheon with him and Elaine. We then returned to the Institute to spend the afternoon with Slonimsky. Of course, Granison started to shout "You can't do this to me. I will fly to Denver." I also counselled that he let me work this out because I felt that careful handling would achieve much more than quick temper. I spoke with Dr. Slonimsky and was

the petitions only

greatly impressed, not only with his appearance, but with his kindness. I could easily perceive that he does not care for one who thrusts his knowledge nor does he have a great deal of patience with those who may be classed as stupid. In other words, he expects a fella to be himself. He is also an admirer of anyone who has intellectual honesty. He told me that he would permit Bernard to stay on until after the holidays and longer if necessary. I returned to Denver on a Monday and that evening a special Board meeting was held at which I gave a report of the conference and also incorporated in the report the fact that Bernard would be available to us for as long as we needed him and that in view of the fact that a seminary did not determine the position of any rabbi with regard to Zionism, we would be fortunate to retain Bernard. Even suggested and passed by the Board a raise to encourage Bernard. So you see we have a JIR man in the pulpit.

Bernard does not have the convictions he should, but he knows that he has to return to school and therefore is not exerting a great deal of effort one way or the other, for or against Zionism. In some respects he is very wise in others he is not. So much for this particular item.

Back to the petition and your letter. The petition has lost a great deal of strength and in the last week or two quite a few of the signers have notified me that things have been misrepresented to them and several of the members have voluntarily sent in letters to this effect.

I expect to publish and read excerpts from your last letter and the one preceding it. However, there is a way to achieve your goal without losing your head. Dr. Slonimsky, in talking over this very situation, said to me that "Herbert when he returns will be able to mold the divergent groups and views into a larger and more effective congregation. I (Slonimsky speaking) do not fear divergent groups and views where there is a strong spiritual head and Herbert will furnish that leadership. I also want you to encourage Herbert to do as much preaching as possible and to develop a style that will be the most effective". I ~~hardly~~ agree with Dr. Slonimsky and urge you to follow my advice in this matter. I strongly feel that anything you might say on paper will not do the cause nor yourself any good. In fact it will hurt our side. When you return I want you to first survey the scene and before arriving at any decision ~~you must~~ sample the views and reactions of the majority of your congregation. The result of which I know will be pleasing to you. It is surprising that this petition has brought out into the open expressions of fondness and renewed confidence in you although the petition is not directed at you.

These people say that "When Herbert Friedman returns he will straighten all these matters out." After all you have only been here somewhat less than two years and you have made a place for yourself in the community, which is an achievement few people have realized in an entire life span. For these reasons I do not want you to do anything in haste or in temper. I want you to put your confidence in me and trust to my judgement with regard to this particular matter. In other words your letter is admirable, forthright, and meaningful, but is not the type of letter to be read at this time or in fact at any time.

When you return there will be ample opportunity to say what is in your heart. The results, I know, will be gratifying. I don't

want to lecture. A rabbi is essentially a teacher and spiritual guide. He should not lose his temper or his composure with those who wrong him or with those who disagree with him. He should try to educate them and exert his best efforts to cleansing the souls of those who are impure in thought and action and to inspire all to nobler purposes.

It is very difficult to tell a chaplain, serving pitiful remnants of Jewry in a devastated area of the world, that he should be patient and understanding of those who are enjoying the fruits of the greatest democratic nation in the world. I realize this and I also realize that you are affected more than you care to admit in your correspondence by the condition of our brethren - misery, disease, heartaches, hopelessness of their very existence and the many other things inevitable to a people so tortured and abused. It is not like you to be jumpy, as you indicated in your letter, and I am sure that the worry and responsibilities, together with the fact that you are no doubt sharing your food, are the contributing factors to the loss of weight.

Here I must speak a word of caution. You cannot serve the people there if your health is not good. Your position will change from one of aid and comfort to those who need you to a burden because you will have to have care and treatment if you allow yourself to become run down and mentally disturbed. I therefore urge you to do the best you can within human limitations and always keep in mind that "I must keep myself up in order to be helpful." Although there are some things you cannot do because of physical limitations, you must satisfy your conscience with the knowledge that you are doing the best for the greatest number within human endurance of a single individual.

I failed to mention in the above, that Rabbi Granison and Dr. Slonimsky assured me that the ^{greatest possible} ~~least~~ length of your service would probably be June 1947 and that there is a great possibility of your return to this country the end of 1946. Rabbi Lev, unofficially and not to be quoted, said that one hundred chaplains would be discharged in July and possibly a like number within six months after that. They also acquainted me with the "National Interest Act" which can be used for the release of a chaplain at any time. This has something to do with retaining Bernard until your return, because we don't expect it to be too far off.

Let me know if you received the literature that I sent to you from Cincinnati. It contains a masterful summary of the "State of the Union" by Eisendrath, the resolution passed and other information. If you have not received them I will try to get you duplicates so that you may be informed.

The American Council for Judaism applied to the Temple for the use of the Assembly Hall for a meeting. Permission was granted. Everyone seems to be pleased with this decision because it opens up the way for a really liberal attitude. Zionists organizations may also meet here now that the Council has been given our facilities. In fact Rabbi Lelyveld did speak in the Temple for the Hadassah about a month ago. I expect any day to receive a request ~~now~~ from the Zionist organization, which will be granted. I am not fearful of the American Council because it lacks sincerity of purpose, a positive program, leadership of the right kind and it is cockeyed in its views. I think it has strengthened Zionism rather than weakened it as it intended to do. They say you have to be for or against us, which eliminates any middle ground.

If you have not received the above mentioned literature from Cincinnati I will write you in detail of what took place there.

And now for some pleasant things. Marion and I went by plane to Cincinnati. There we enjoyed a week of meetings and conferences, and like the plutocrats you read about, we went by plane to New York, and put up at the Plaza Hotel. We saw five shows and the opera "Carmen". The shows: "I remember Mama" "The Day Before Spring" a musical, "Anna Lucasta" "Hamlet - Maurice Evans and "Harvey". We enjoyed visiting with Elaine. She was busily engaged in UJA work but found time to have dinner with us at Lindy's; spent an evening with us in the Persian Room of the Plaza, dinner at Longchamps and later to Hamlet, and then dinner at a little place near Madison and 59th, Curruti. Unfortunately Marion came down with the flu a couple of days before we left and could not enjoy herself to the fullest. Our plane reservations were cancelled because of the weather and we had a most difficult time getting her home. We finally got her to Denver and she is in bed at this time. If you were here to see and hear her speak now about Zionism, about which she has been ~~completely~~ won over, you would carry her around in your vest pocket as a charm. Quite a gal.

AMERICAN JEWISH

I found Elaine somewhat thinner but looking well. Her Dad gave us the opera tickets. Elaine lives, as you know, in a room in someone else's apartment and seems to be comfortably situated. She can come and go any time of the day or night without any trouble whatsoever. Needless to say she misses you as you do her, but she is a darn good sport about it. I know that you will be greatly enriched by your experiences and I can see the basically fine qualities of Elaine coming to the surface. Her perspective has changed about a good many things. When you both return to Denver, which she is most eager to do, I know that hand in hand you will go forward to a new high. I pray the day will be soon.

This letter is rather disconnected because the phone for the father and son, and other matters keeps interrupting. I want to say that we not only enjoyed being with Elaine and taking all at the same time, but we feel that being with her brought us a little closer to you.

Rabbi Granison and Dr. Slonimsky consulted Elaine as well as myself on each matter. In fact I insisted on her being present and she is as aware of everything as I am. They expect you to return to Denver and to make the JIR pulpit here the outstanding one in the country. Dr. Slonimsky has great faith in you, almost bordering on the fanatic. In this I agree with him one hundred percent.

I only ask you to consult with me before doing anything of a very serious nature and I will try to the best of my ability to advise you accordingly.

Abe has just called me up to tell me that he received such a beautiful note from you. You will be surprised how much this means to him.

Just received two letters asking that their names be withdrawn from the petition.

Today is the Mother and Daughter Tea - Thursday, Father and Son Night.

I hate to burden you with these, but I feel that letters are in order to the following:

A short note to Mr. Israel Dubin, 935 Colorado Boulevard, on the death of his wife, Annie. He has two grown sons, one an officer the other a dentist. Just three lines saying that you were very sorry to hear of his misfortune and a word of comfort to him since you don't know him intimately.

A letter to Mr. Harry Frumess, 1220 Clayton Street, who just sustained a loss in the passing of his wife, Fannie. She was the mother of Dr. Gerald Frumess, Mrs. Sam Goldberg, and Mrs. Harold Stuhlbarg. To Harry Frumess, in addition to the above suggestions, you might add that she exemplified the finest traditions of Jewish womanhood and motherhood.

I am only asking you to make these condolences acknowledgments because they mean so much to these people to have a word from you. They are, in effect, your family.

Marion and I miss you very much. God bless you and keep you.

AMERICAN JEWISH
ARCHIVES

Sam

I am exerting every effort with
Bernard. I took him to Dr. Markley
who has done wonders for him.
He is doing much better.
Sachin wants to be
remembered.

SK

Mrs. Samuel Rose

3328 East Thirteenth Avenue

Denver 6, Colorado

April 24, 1946

Dear Herbert:

There are so many things I want to say to you and so much to tell you that the thoughts just whirl about in my empty skull, but unfortunately the words don't drip from my pen as easily as yours do.

First let me tell you that hearing your voice was the biggest thrill Sam and I have had in ages, even more so than our airplane trip to the East. I can't get over how wonderful the connection was - your voice sounded as if you were right in Denver. Sam appreciated your call as much. It was mighty fine of you, the best present he could have received.

I can't begin to tell you how much we look forward to your letters. For my part they are perfect, even the

the hot ones which, unfortunately, only Sam and I have read. I realize that Sam is wise in not publishing them, but oh how I should love to send them to each and every member of the "American Council for Anti-Semitism".

Don't get me started on that subject, for I have become almost a raving maniac when it is mentioned. My better half tells me daily that I have lost my sense of humor and I'll admit I haven't enough to carry me over the rough spots when I come in contact with such unprogressive, ignorant humans (or are they human?) I had a knock-down, drag-out with Caroline Jew. As a matter of fact she had to take phenobarbital that night, but I felt fine. Sam and I can't afford to go around not speaking to people but I can assure you that the less we see of the Jews the better we like it. I am just waiting for you to come home so that you can

(3)

make this group of idiots look as small as they really are.

Sam just phoned to tell me that the aforementioned are having one of their secret meetings to night. Wish I knew where - I'd plant a nice little bomb. I've been told that Mort Lewin is president, Henry Winter one of the many vice-presidents and Bob Blett and Wotty Schloss in charge of publicity. With such a "live wire" for president they should go forward to bigger and better oblivion.

Our trip to Cincinnati and New York was not altogether successful, but we did enjoy some of it, especially our visit with Elaine. Gosh, how we missed you! Remember how you always wanted to show us New York? Never fear, we'll do it yet! Of course I was a drip, as usual, and had to get sick, so that the last few days I was lying

(4)

in bed in the hotel room, beating my brains out thinking of all the things I wanted to do. New York is positively the screwiest, most fascinating place I have ever seen. One day we were in the St. Moritz. I had been listening to all of the people jabbering in French when I heard a woman on the house phone speaking some language I was not familiar with. I turned to Sam and said, "That's not French" to which he replied, "No, you dope, it's Yiddish." I've have many funny things to tell you but will have to wait for one of our all-night sessions when you return.

Did you know I was an "Official visitor" (whatever that is) to the convention? It was a privilege to hear men like Lieberman and Silver, the only mental giant missing was Wise. Oh yes, speaking of big men, we saw your eminent predecessor, the Schlemiel (how do you spell it?)

from Toronto. He gave us a warm welcome with an icy stare right through us, and actually refused Abe's hand when he offered it. Sam and I ignored him as if he were still in Canada, so he didn't have the opportunity of insulting us. He was just about as popular at the convention as Hitler would be in Temple Emanuel. Sam, I know, has given you the highlights of the meeting so I won't go into that. There is one thing, however, which I'm sure he hasn't told you. The morning he conducted the round table discussion for Temple Secutaries, he practically locked me in my hotel room so that I couldn't come. Talks about stage fight - he's worse than I am. You'll have to work on him when you come home.

The babies are coming thick and fast this month in Denver. Norma Schwayder had a girl, Barbara Miller, a girl, Barbara Barnett, a boy, and Marion is due any day. In fact, she went

(6)

to the hospital ten days ago, but it turned out to be a false alarm. Bob called me at midnight to tell me that the pains were coming every twenty minutes, got me all excited, and the next day Marion was back home feeling fine. I phoned and told him he couldn't do that to me and he answered, "How do you think I feel?" Marion's mother and grandmother came for the event and, well is me, expect to stay at least three months. Wish I could choose my relatives.

Confirmation will soon be here and, as on all holidays, we miss you more than ever. Even though I have been tremendously impressed with the work you are doing and the importance of your present position, I still wish I could see you once again facing me from the pulpit of Temple Emanuel. From what

(7)

you said to Sam last Saturday, I
am sure that I shall soon realize my
desire. We are all waiting for you.

Love
Maudie.





Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado



Telephone Keystone 7618

April 26, 1946

Dear Herbert:--

Marion has indicated to you how thrilled we both were to hear your voice. You sounded like your old self. I am sure that you are deriving a great deal of satisfaction from a job well done.

It would be very thrilling to hear your voice at Confirmation. However, I doubt if it can be arranged by phone. There are so many uncertainties that it would be difficult to stop the service and then not be able to get your voice ^{in time} or to even get it at all. One of the KOA engineers and also a telephone official made this suggestion - that you contact some army authority who has the equipment, and that you make a record which we can use over our public address system, and that this record should be packed very carefully to avoid breakage. I even discussed with KOA about getting a message from you that morning or the day before but the law does not permit them to tap a telephone line. I wish you would make every effort to have a record made, not exceeding four or five minutes. It would not be as inspiring to you to speak into a machine, but you can do it over if the first is not satisfactory. All you have to do is to think of these thirty-one children, all of them known to you, the large congregation, and the fact that they are being charged with ~~the~~ full responsibilities as young Jews.

*a regular
recording
record.*

I think this is the most satisfactory way because I can get my machine in order and at the proper moment bring your voice into the Temple. They all assure me here that the army does have such equipment and will be glad to provide a chaplain with that service.

Your letters to the congregation, although edited slightly, were well received and we are now going to press with your Passover story. Your news letters are just right.

I feel now that at this time you can play down the Zionist angle. As you no doubt heard, the Anglo-American Commission has decided unanimously to recommend, without any strings attached, to the several governments interested that one hundred thousand Jews or more be admitted at once into Palestine, and I agree with many Zionists who feel that this will alleviate the situation. It may not solve the entire problem. I cannot agree with the extremists who think that this recommendation by the Joint Inquiry Committee is to side-step the issue of a commonwealth. I only mention this because I feel that for the time being some good has been accomplished and if the several interested governments will adhere to the results of the deliberations, one hundred thousand or more Jews will be saved. Let us be grateful for anything that helps to save a life.

Marion wrote you several days ago and I will omit some of the things she has already told you. She just called me up on the phone a few minutes ago and said she received a letter from Elaine. Her attitude, judging from the letter, is good and her spirits are high at this time. Eddie Miller and Bess were in New York and spent some time with Elaine. I understand that they had a swell time together.

Don't forget, if you can't make a record write to the children, and in the absence of a record we will print same in a bulletin.

Intrigue, politics and other things are in the air. I wish time would permit me to relay all the rumors, but as Dad used to say "What you don't hear probably isn't worth hearing anyway".

Our annual meeting will take place May 5th and I may have some surprises for you regarding trustees. I don't know any more than you do at the moment but precedent is liable to be broken and the nominating committee may bring in additional names. If so, there will be surprises.

I can just see you sitting at the head table, conducting a Seder with the important people in military circles seated with you. It must have been some experience. Knowing how deeply you are interested in people and understanding them, I can easily see why you were so affected. Rightly expressed in your letter, it was an historic moment.

Needless to tell you again how pleased I was to relay your conversation to the Board and later we will get together and see if we cannot hasten your return by a few months.

In our condition, pregnant with misunderstanding, indecision, false rumors and the growing pains of disunity, a few months can make a lot of difference. This condition is prevalent throughout the country, not only in Jewish circles, but in others. I was listening last night to an attack on Russia by Governor Earle and when a man in the audience asked him a question his retort was "I take it that you are a foreigner and that you do not like this country. Why don't you go back to the country of your birth?" And this was the answer to a very provoking question. I mention this little incident to show that following a war all is not peace and good will. Souls are sick and need treatment. The only cure is through the teaching and the application of the moral laws. This, you can do.

Louis Isaacson's father, Isaac Isaacson passed away at the age of ninety-four. A note to Louis C. Isaacson, 840 Detroit Street, Denver 6. In it you may include his sister, Mrs. I. Z. Ettenson (Sarah). Mr. Isaacson lived at the home of Mrs. Ettenson. You may address the same letter to both.

Marion joins me in love.

Love.
Sam

Confirmation
June 2nd



Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado



Telephone Keystone 7618

May 7, 1946

Dear Herbert:

I can't begin to tell you how pleased I am with the wonderful letter you sent to the congregation. It was read at the annual meeting by Big Lou Isaacson and was received with a great ovation, followed by a resolution of appreciation, and of hope that you will come back very soon to assume your important duties here.

This annual meeting was an historic event because it marked the first contested election ever held at an annual meeting. The nomination committee, consisting of Big Lou Isaacson, Lew Lewin, Rachael, Phil Miller and Marv Mintz, came in with a slate of eight names for five places. A nomination was made from the floor - Stanley Shubart.

You will see from the enclosed ballot who the winners are and the votes they polled. It was extremely unfortunate that Harry Nier was not at the annual meeting nor was he in the city for several weeks prior to it. He was in the east on business. His presence here would no doubt have gotten him another five votes, which was all that was necessary to get in.

The election was not as peaceful and sweet under the surface as it appears on the ballot sheet. The strategy was to elect Shubart, Silversmith and to defeat Little Lou Isaacson, Nier and Seeman, and they were willing to take any of the rest, but preferred Barnett and Grauman. They were successful in electing Shubart, but lost Silversmith. They were unsuccessful in defeating Isaacson and Seeman who polled the two highest votes.

Although 244 votes were cast, Isaacson received the highest count of 147, which means that the voters did not take advantage of their privilege to vote for five, but rather concentrated on voting for their particular favorites. Some only voted for one. I noticed this because I was a teller.

So much for the results and mechanics of same. The meeting itself will always be remembered as a sort of safety valve in a rather bad state of repair. It was about to blow off but somehow or other the safety valve held and the explosion was averted. I am sure, however, that an explosion of the nature I refer to at the annual meeting would have been rather small. No great harm would have come from it.

And the story is something like this - There is a small group in the Temple, who, as you know, are anti everything

May 7, 1946

and this group is trying to impose its will on the majority. They cannot do it but are continuing their efforts. They have a way of needling and criticizing but offer no positive program.

Henry Frankel, more or less, is in with the Council crowd, but got up and made quite a talk about unity and in that talk referred to you as the coming leading rabbi of America.

When Big Lou finished reading your masterful letter, the congregation gave you a big hand. Eddie Miller made a fine little talk, commending you and wishing you well and asked that the remarks be included in the minutes, and Jack Weil seconded the motion. This was a grand stand play on his part, because he is spearheading the drive for the American Council. He has become rabid on this Council business.

You fit into this picture because the meeting demonstrated that the ~~large~~ overwhelming majority of the members are eagerly looking forward to your return and pray that it will be very very soon. They are counting on your spiritual leadership to help mold the divergent groups into a strong congregation and to teach our people more about their heritage.

Mr. Barnett, in his treasurer's report advised to that effect and included one thing of a material nature, that the Congregation must be prepared to pay you a larger salary. I added this last bit of unimportant news because it indicates that not only are we looking forward to your return, but are looking forward to doing something about it in a more concrete way.

The American Council group, backed by Weil, were trying to get the nominating committee to bring a slate of five only, the old candidates, and they would propose a new slate from the floor. In this they were outsmarted, but did get in Shubart, because they concentrated on him. They would have liked to get in more, but their spokesman at the meeting was so unpopular that they did not dare risk losing Shubart. The Council crowd has decided that there can only be two groups - for and against Zionism, and as a result has strengthened rather than weakened the position of Zionism. However, this is not to be construed as an underestimation of their attacks and program, although negative in nature. They are doing harm and a great deal of it, not only to the Zionist cause, but to Jewry in general. This movement is going across the country in a well planned campaign.

If you were to analyze carefully the reasons behind the association of these people of the American Council you would discover that fear and ignorance are the two motivating factors.

I consider the annual meeting a resounding victory for our side. Out of it came a realization that the congregation wants you back more than ever before, even those mentioned among the Council group are telling everyone they see "I wish Herbert were back." You were not an issue in this campaign, but rather an inspiration to the members that they should unite in their efforts rather than divide and fall.

May 7, 1946

Again your letter was the best epistle ever written by you. The response was spontaneous and genuine. There were many wet eyes in the audience, including my own. Everyone is proud of you.

Bernard started off in a quiet manner but somehow he was struck with the same thing that prompted little Wilner, several years ago, to lash out against the Houston crowd, and he promptly went to town. This excellent punch in the nose followed by Abe's splendid speech and your letter were all we needed to sober up the audience which counted about 550 to 600.

Will copy Abe's speech for you.

A number of people said they were going to write to you. Hope they do.

All in all things are going along pretty well and after the next Board meeting I shall be able to tell you more about inner politics. I would suggest a brief note of congratulations and also say that you are looking forward to working with them for the best interests of the Temple and Judaism. Their addresses are:

Stanley Shubart,
655 Birch Street,
Denver 7

Louis G. Isaacson
1275 Glencoe St.,
Denver 7

George Seeman
99 South Downing St.,
Denver 9

Leon Grauman,
788 Milwaukee
Denver 6

M. D. Barnett
99 South Downing St.
Denver 6

You will notice from one of the articles in the last bulletin and the box underneath that we plugged for the Allied Campaign. This aroused much favorable comment. Charlie Rosenbaum who will head this year's drive intends to use some of your speech. I also understand that he is going to try to get a recording from you later on. This is another indication of the high quality of your messages.

This letter is not what I intended but it is keeping my mind off the team. Reading this as is and I will add more later. Also a copy to Elaine. Love you more than you think. Bob is now a father. Love Sam

B A L L O T

ANNUAL MEETING - MAY 5, 1946

(Read Carefully)

The following list of nominees for the office of Trustee has been submitted by the Nominating Committee appointed in accordance with the By-laws of Congregation Emanuel. Blank spaces are provided for nominations from the floor.

According to the By-laws five (5) Trustees shall be elected at this Annual Meeting for terms of three years.

VOTE FOR FIVE (5) ONLY

Mark X opposite your choices of candidates.

Noah A. Adler	106	
M. D. Barnett	120	*
Leon Grauman	131	*
Louis G. Isaacson	147	*
Percy S. Morris	105	
Harry Nier	115	
George Seeman	132	*
Joseph H. Silversmith	LOWMAN 103	
Stanley Schubert	121	*

(ONLY MEMBERS IN GOOD STANDING
ARE ELIGIBLE TO VOTE)

* Winners

Temple Emanuel Bulletin

Sixteenth Avenue and Pearl Street

Denver 5, Colorado



RABBI HERBERT A. FRIEDMAN — On Leave, *Chaplain, Army of U. S.*
RABBI BERNARD BASKIN

VOLUME VIII

MAY 6, 1946

NUMBER 5

Rabbi Bernard Baskin

WILL REVIEW

"PEACE OF MIND" by Rabbi Joshua Loth Liebman

FRIDAY EVENING, MAY 10TH

May 17th — "The Talmud" — *Origin, Development and Importance*

May 24th — "The Talmud" — *Greatness and Teachings*

May 31st — "Our Children and the Future"

(A pre-confirmation sermon to all parents)

PASSOVER — BERLIN — 1946*A Letter to You From Your***Chaplain — Rabbi Herbert Friedman**

Berlin, Germany
17 April, 1946

Dear Friends:

Since I wrote to you last, many things have happened, the most important of which has been my transfer from the 9th Division in Bavaria to United States Headquarters in Berlin. It is really quite exciting. I do not know how I was selected, and was not consulted concerning the transfer. I was simply told about it by the Theatre Chaplain's office in Frankfurt. Chaplain Joseph Shubow, of Boston, has been here for the past five months and is now being redeployed. Chaplain Eugene Lipman, of Fort Worth, has been assigned to replace me in Augsburg.

I arrived here about the first of April and was immediately plunged into the Passover preparations. The first task was to gather the Passover supplies for the Seder. Matzoh had been shipped from the States through the Jewish Welfare Board, and was stored at the big European Theater Quartermaster Depot at Mannheim. Wine was at the same place.

There is an interesting story behind the wine. It had been purchased through the Consistoire, the office of the Grand Rabbin of France, from French-Jewish wine-growers in North Africa. The Army actually assigned six huge transport planes, C-54's, to fly the wine from Algiers to Mannheim. This is another example of the meaning of American democracy, where everything possible is done to assist the religious needs of a minority. It

is really thrilling, when you stop to think about it.

In order to leave Berlin to go to Mannheim, a distance of about 400 miles, one must travel about 100 miles through the Russian Zone. For this, special permission is necessary, because the Russian Kommandatura is very strict in its control of travellers through its territory. But we passed through the control point on our way out without any trouble, and were only stopped once on our way back several days later with our loaded truck. The Russian officials wanted to know what sort of freight we were hauling on the big 10-ton trailer, and when we told them it was religious supplies, they became extremely interested. It was a pleasure for me to explain to their control officer, in German, how America encourages and sponsors freedom of religion. The Russians were very friendly; we exchanged cigarettes and salutes, and back we came into Berlin.

The Seder itself was one of the most thrilling events I have ever been privileged to conduct. It was held in a German Rathaus (City Hall), which is the only building still standing in the American Sector large enough to accommodate the crowd of about 1200 who were invited. The congregation was as mixed and cosmopolitan as can possibly be imagined. There were about 600 American GIs, 100 British-Jewish troops, perhaps 50 French-Jewish personnel, and a sprinkling of Jews wearing the Russian uniform. In addition there were some 450 civilians — German, Polish,

all sorts of Jews now living in Berlin. This large and varied group, numbering about 1200, could be heard speaking all languages, comparing experiences, soldiers of the various nationalities mingling with the civilians in one all-Jewish congregation.

The Seder was the first public celebration of Passover in Berlin since 1932. Hitler came to power in January 1933, and for the next few years there were some private celebrations but all public gatherings were verboten. So you can see that this festival of 1946 had great historic significance, and everyone present could feel this. The presence of certain guests at the head table also marked the historic value of this Seder.

We were honored to have with us the three great Allied Commanders, and regretted that the fourth was absent. The Russian General Kotikov could not attend, but we had Major General Ray Barker, commander of the U. S. Forces in Berlin; Major General Nares, chief of the British Forces; Major General Lancon, ranking French commander. These men graced our table, they spoke to the people, and their words were warm and honest and uplifting.

Also sitting at the head table were young heroes from the Palestine Brigade; a French lieutenant, Rathenau, related to the late Walter Rathenau, prime minister of Germany under the Weimar Republic; the Berlin leaders of the Joint Distribution Committee, two American boys who did a magnificent job of bringing Passover food into Berlin from all over the world; two British RAF sergeants who have done heroic work with DPs; and of course, civilian representatives of the Jewish Gemeinde of Berlin. It was a brilliant table, a truly distinguished group—but the notables were no more important than the multitude.

Everyone had gathered to celebrate the Festival of Freedom—in Berlin, once the capital of Tyranny. It was a wonderful twist of history, and all three of the generals referred to it.

Well, the Seder is over—but, as one speaker put it, the lights of Freedom are now on again in Berlin, and for good. In Hebrew and French, in English and Yiddish, in German and Russian, a new era was toasted—in all these languages men rose to their feet and testified that the victory of the ancient Israelites in Egypt would inspire us in our day to seek the same ideals of justice and liberty. As Chaplain (Lt. Col.) O'Reilly, a Catholic priest, senior American chaplain in Berlin, said: "This Passover in Berlin marks a new period for men of all faiths and all lands. So be the will of the Lord."

I hope that all of you in Denver had a fine Passover. I missed you, and wished I could have been with you in Temple Emanuel. Certainly by next Passover, if not much sooner, we shall be together again.

In just a few weeks from now Shabuoth will be here, and that means Confirmation. On that occasion, perhaps more than any other time during the year, I will be lonesome for you. Oh, how I wish I could be in the Temple on that great day! Right now, Rabbi Baskin, Rachel Schwartz, Sarah Fine, Sarah Davine and our fine teachers must be deep in preparations. To each and every Confirmand I send my congratulations and want you all to know that I will be standing on that pulpit with you when you march up to receive your diplomas and your blessing. God bless you all!

Till the next time I write,

Your devoted rabbi,

HERBERT FRIEDMAN

MEANING OF SHABUOTH — CONFIRMATION

ON THE 6th day of the month called Sivan, which occurs this year on the 5th of June, we celebrate the holiday of Shabuoth, known as the Feast of Weeks, since it is observed seven weeks after the second day of Passover. This period of seven weeks represents fifty days of the counting of the Omer.

The Feast of Shabuoth symbolized in ancient days a harvest celebration during which the first fruits of the early harvest were brought as sacrifices to the Temple in Jerusalem. It was a period of great joy, particularly if the people were blessed with a rich crop.

Another aspect of greater moral importance was the historical association between Shabuoth and the Giving of the Law. On that day there occurred the revelation of God's word to Moses on Mt. Sinai, which resulted in the Giving of the Ten Commandments to the Israelite hosts and thus to the entire world. These Commandments have been the ethical basis of and the greatest single contribution to civilization which the human mind has ever conceived.

Reform Judaism in 1810 first utilized this auspicious festival with its agricultural and historical significances as the occasion for the solemn Confirmation ritual. It was in the United States that the idea of Confirmation took a steady hold and developed widely so that today it is an annual observance not only in every Reform Temple but in many Conservative and Orthodox synagogues as well.

Confirmation is a religious "coming of age" symbolized by a public ceremony in which the

boys and girls who have completed a course of study are admitted into the household of Israel in the presence of the entire congregation.

Boys and girls become eligible for this consecrated ceremony when they have completed their studies which are designed to equip them for intelligent Jewish living in the future. In Temple Emanuel the age for Confirmation has been gradually raised to sixteen for the purpose of providing our students with the opportunity of spending more years in our religious school learning of the heritage of their people.

The early harvest gathered in ancient Palestine at the time of Shabuoth has been commemorated in our modern Confirmation setting by the decoration of our altars with flowers, palms and plants. The traditional sacrifices have been retained in the floral offering, during which the young girls place their sacred bouquets of flowers on the altar in a ritual of simple beauty.

In the Confirmation service the Shabuoth concept of the Giving of the Torah is retained by the reading of the Ten Commandments from the Scroll of the Law. Much attention is paid to the moral and ethical significance of these immortal commandments. On the day of Shabuoth-Confirmation, the covenant, which has been described as the marriage of the people of Israel to its God, becomes concretized, as the children take their pledge and renew their allegiance to their God and their people.

This covenant is sealed in the conclusion of the service when the children come up to the altar, face the open ark, and are blessed by the rabbi as an act of final consecration.

CONFIRMATION CLASS — 1946

NAME	ADDRESS	PARENT
FRANCES ABENHEIMER	1172 York Street	CECIL
JOAN ALEXANDER	660 Washington Street	MORTON
JOAN BASSOW	1133 Monaco Parkway	DR. SOL H.
JOAN BERRY	501 Albion Street	NAT
CHARLOTTE CREAMER	4863 East 18th Avenue	NATHAN
JANICE RUTH FINE	748 Adams Street	MILTON
LOUANNE FRANCIS	615 Eudora Street	PHILIP
DONALD FRIEDMAN	1277 Williams Street	LESTER
LELAND GINSBURG	4854 East 19th Avenue	DR. WILLIAM
BARBARA LEE GOLDBERG	6301 Montview Boulevard	MOREY
BAB-E GRIMES	474 Adams Street	GEORGE
HARRY HERMAN, JR.	300 Cherry Street	HARRY
MARY LOU ISAACSON	840 Detroit Street	LOUIS C.
LORRAINE KAHN	450 Clermont Street	LASKAR
EDWARD KUSICK	2265 Monaco Parkway	CLARENCE
JACQUELINE MEER	1925 Leyden Street	EARL
PHYLLIS MELNICK	1685 Steele Street	STANLEY
NANCY MILLER	118 Ash Street	PHILIP
PAT NEW	2060 Locust Street	NELSON
BURTON OLDE	4358 Bryant Street	DR. J. J.
SUSAN PIZER	5835 East 6th Avenue	JOSEPH
JOANNE REDAK	4830 East 17th Avenue	RALPH
WILLIAM SCHENKEIN, JR.	2833 East 8th Avenue	WILLIAM
CHARLES SCHLOSS	657 Columbine Street	MURDOCK C.
S. J. SHAFFRAN	2546 Cherry Street	S. J.
CAROLYN SHATZ	1247 Ash Street	MRS. ELFRIEDA
JOAN SILVERMAN	740 Jackson Street	SAMUEL
MURIEL SNYDER	520 Clermont Street	MAURICE
JANET STEIN	323 Bellaire Street	DR. HERMANN B.
BOBETTE STRIKER	350 Albion Street	ISADORE
FRANK TAVEL	1305 Dexter Street	HARRY

Shabuoth Confirmation Service Will Be Held

SUNDAY MORNING — JUNE 2nd — 10:00 o'Clock

A Reception will be held in the Assembly Hall and Vestry Rooms

Sunday Afternoon, June 2nd, from 2:30 to 4:00 o'Clock

RABBI BASKIN'S SERMON • FRIDAY EVENING, MAY 10TH**"PEACE OF MIND"****by Rabbi Joshua Loth Liebman**

DR. LIEBMAN, as the spiritual leader of the largest congregation in New England, has had much experience in human problems—in helping men and women conquer their fears and doubts—in helping them find fuller, richer lives.

In carrying out his task, he has found a logical way of combining his religious tenets with a thorough understanding of psychology and psychiatry, to provide a remarkably practical way of handling difficult situations.

Dr. John Haynes Holmes says: "This book must become indispensable reading to all students of religion and that great body of the general public which is so desperately seeking peace of mind in these difficult and trying times."

Congregation Emanuel

16TH AVE. AND PEARL ST.
DENVER 5, COLORADO

Sec. 562, P. L. and R.

U. S. POSTAGE

1c PAID

Denver, Colo.
Permit No. 188

Founded 1874



Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado



Telephone Keystone 7618

June 13, 1946

Dear Herbert:

First I want to apologize for not writing you immediately after your phone call. I did not feel so well last week and kept putting things off. However, I am all right again and will try to tell you some of the recent developments.

The transcription you sent arrived in perfect shape and the message thereon was "out of this world". It was meaningful, moving, and of interest to old as well as young. In other words the reactions of the many who attended the confirmation services can be summed up in one word - "wonderful".

We had KOA transcribe the two sides on one big fifteen inch record and in the process the name of dear Sara Fine was omitted. More about this later. A special play back system was installed to achieve the maximum result.

The services began at ten o'clock and at the end of Bernard's charge to the confirmands, he announced that "you will now hear from your Rabbi, Chaplain Herbert Friedman. No one knew about the record except myself, Abe and Lou. It was a dramatic moment and the atmosphere seemed to be electrified. Your voice came over perfectly and I have never witnessed an audience more interested and attentive. There ^{tears} were in the eyes of many. Men like Henry Winter, Maurice Shwayder, and others came to me afterward with moist eyes to say kind things and express their appreciation. The folks here are still talking about it.

I was thrilled to hear your voice afterwards and immediately called up Elaine to relay our conversation. Since then I have sent her the transcription of your confirmation talk. I used the same neat box you sent to me.

This year's confirmation was saddened by the passing of our dear friend Sara Fine. She died on May 26th and was buried from the Temple the next day, Monday, the 27th. She had been suffering from a malignancy which had spread to her lungs. Sara was only confined to the hospital a few days and was sent home to die. After several days at home she passed away. She was spared much pain and the realization of her hopelessness. Her age was 38.

I did not know that Janyce and Henrietta were her two nieces and her sister, mother of these two girls, passed away as a result of a similar disease. Sara raised these children from infancy and gave them her undivided love and affection.

June 13, 1946

I do not know if Elaine has written you about her passing, but if she hasn't, will you please write to Milton Fine, 748 Adams Street.

Sara's place in our Temple, and more particularly in our Religious School, will be almost impossible to fill. In fact her passing, the condition of Rachael's health and Bernard's lack of teaching ability, add up to quite a problem. If it is possible for you to be back in the fall then we can begin to rebuild our organization.

The Board has decided to engage an assistant when one becomes available, to assist in the school work and relieve the Rabbi when necessary. Bernard intends to be in New York for three weeks and he will take up this matter with Granison.

Next Monday the Board meets to elect its officers for the coming year. I am fairly sure that Abe will be reelected and that old Lou will be first vice-president. The other three officers will no doubt be changed.

Summer services are going along as usual. Attendance has been good.

Bob's baby boy is now seven weeks old. He is very cute.

Yesterday my nephew arrived from the Pacific and left the same day for his home in New York. He is a lad of twenty-two, has a college degree, and a lieutenant in the Navy.

Acting on our conversation, we have sent an inquiry to Rabbi Lev and expect his answer any day. You can't return too soon for me.

Marion did not have a good winter but the warm weather has a beneficial affect. When I get a chance I will write you some more things and I hope that the news will be cheerful.

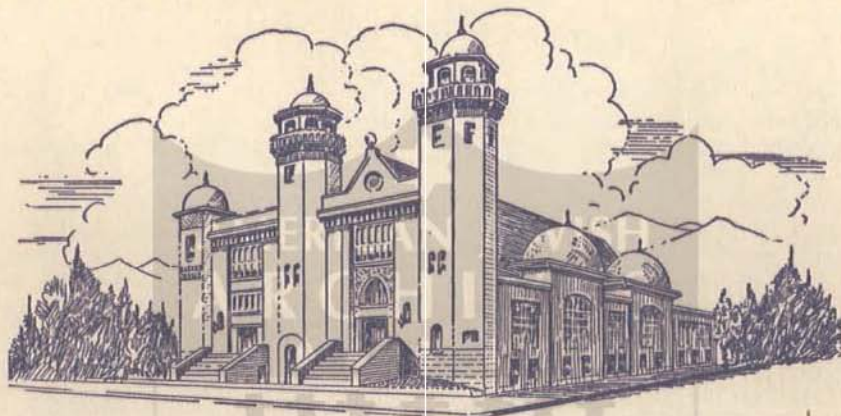
Marion sends kisses and love and I join her in both.

Sam.

Temple Emanuel Bulletin

Sixteenth Avenue and Pearl Street

Denver 5, Colorado



RABBI HERBERT A. FRIEDMAN — On Leave, *Chaplain*, Army of U. S.

RABBI BERNARD BASKIN

VOLUME VIII

MAY 17, 1946

NUMBER 6

RABBI BERNARD BASKIN

will speak on

May 24th — "The Talmud" — *Greatness and Teachings*

This, the second of two sermons on "The Talmud" will explain the teachings and describe the authors of this little known and often misinterpreted Jewish masterpiece. This sermon, complete within itself, is in response to many requests.

May 31st — "Our Children and the Future"

Parents, confirmands and all members of the Temple are urged to attend this service and to hear a vital message concerning our leaders of tomorrow.

June 2nd — Shabuoth Confirmation Service

Services at 10:00 A.M.

Reception from 2:30 to 4:00 P.M.

SEVENTY-FIRST ANNUAL MEETING OF THE CONGREGATION

Sunday — May 5, 1946

AN HISTORIC annual meeting of the members of Temple Emanuel was held Sunday evening, May 5, 1946. More than five hundred enthusiastic members gathered together in the Vestry Rooms of the Temple to hear annual reports from Temple organizations and to participate in the election of five Trustees. This meeting, the largest in Temple history, was a demonstration of democracy in action and was characterized by complete frankness and Temple unity. The nominating committee in an action without Temple precedent offered the names of eight members for the consideration of the Congregation. Hitherto only the names of incumbents have been brought in. This new procedure, an attempt to make the elections as democratic and as fair as possible, was acclaimed by the large audience. The following were elected to the office of Trustee for a term of three years, expiring in 1949:

M. D. BARNETT
LEON GRAUMAN
LOUIS G. ISAACSON
GEORGE SEEMAN
STANLEY SHUBART

The annual Temple reports outlined the accomplishments and progress made in the year gone by, and all contained

optimistic and high hopes for the future.

MRS. RAY GOTTESFELD, reporting for the Parent Teachers Association, the Temple's youngest auxiliary, pointed out the importance and function of her group as a liaison between the home and the school. She described the new Library Fund of the PTA, which has met with great success. Mrs. Gottesfeld concluded, "It is our desire primarily to meet the needs of the children in their Religious School and to bring it into closer relation with the home, so that the parents and teachers may cooperate intelligently in the education and training of our children."

♦ ♦ ♦

Our beloved Rachael Schwartz, principal of the Temple Religious School was unable to give her report due to illness.

A brief digest of Religious School activities was presented by Mr. Cowen. He stated that the Religious School had experienced a successful and fruitful season and that the enrollment now at three hundred and fifty, was the largest in Temple History. He thanked Mrs. Schwartz, Rabbi Baskin and the faithful Religious School faculty, who had worked with devotion and love during the year.

MRS. HERMANN STEIN, president of the Sisterhood, gave a detailed report of accomplishment and activity. "We have been able to continue all our previous philanthropic and community donations and have added a few new ones which seemed to the Board of Directors to be of value in advancing the status of the members in the community. We sponsored a come-and-get-it hour at the USO Service Men's Center; we served on every fund raising campaign in the community; and we now assist the Serve-a-Chaplain project; our sewing group has made garments for local, national and international needy; initiated a valuable book review group led by our Rabbi Baskin; and sent our full complement of six delegates to the biennial council in Cincinnati."

♦ ♦ ♦

MR. LOUIS G. ISAACSON, president of the Men's Club, reported the largest membership in its history, more than four hundred paying members. He described the many outstanding events, religious and secular, that the Brotherhood had sponsored during the year. He envisaged an even more active future with a full program of Temple activities, including a major forum series. The Men's Club has been exceptionally active in furthering interest in Temple projects.

♦ ♦ ♦

MR. M. D. BARNETT, treasurer, reported to the congregation that more than six hundred families were on the membership rolls and that new applications were being received daily. He pointed out, "Although operations show

a \$4000.00 surplus the gross income of the Temple, even now, will be insufficient to take care of future requirements. I do not feel that we should be content to have a slight surplus one year and have difficulty the next." He concluded, "If we continue to carry on the affairs of our Temple on the high level established and also continue to add to and improve our services, we have every reason to believe that our expenses will go up rather than down. I, therefore, urge every member of this Temple, we love so dearly, to participate in the work of the Temple—work essential to the perpetuation of Judaism and unity in the household of Israel."

♦ ♦ ♦

MR. MAURICE B. SHWAYDER, reporting for the Rehabilitation program, advised the congregation regarding a change in plans.

He stated, "The \$50,000.00 to \$60,000.00 necessary to enlarge the present balcony is prohibitive. We shall have to defer this part of our building program to some future time, when conditions are more favorable.

We are endeavoring to obtain permission from the government to go ahead with the replacement of steps in front of the Temple."

He expressed hope that we will soon be able to install an entirely new lighting system and to redecorate the interior.

♦ ♦ ♦

The most eagerly awaited report and one that stirred the large audience by its sincerity and moving plea for Temple unity was that of the President, Mr.

A. B. Cowen. In describing the function and importance of the Temple he said, "Let us recognize that in the Temple lies the hope for the future of Judaism. Upon the enthusiasm and the zeal with which we build up our Temple membership depends our ultimate survival as Jews. To neglect our duties in this respect is to doom our religion. No other organization can take the place of the Temple. Your Temple offers an island of peace in a troublesome world. Its historic message is one that we need for our spiritual well being. Its opportunity for prayer and meditation, its challenges, its consolations can serve us during these critical days."

In emphasizing the necessity for unity and our responsibilities to all Jews, he pleaded, "No Jew is worthy of the name who does not believe we must come to the aid of our starving fellow-men abroad, Jew and non-Jew. But for the grace of God any one of us might today be in a similar position. The issue of Zionism or anti-Zionism must not interfere with our deep religious concepts. In so crucial an hour as this, we cannot afford to be divided among ourselves. Unity is the need of the hour—the most urgent need of the world today, for too much blood has been spilled, too many treasures have been lost, to allow disunity in our ranks. We must respect each other's opinion. Each man should think for himself. But differences of opinion among us in Temple matters must not bring about a feeling that works against the progress of the institution, or it may mean 'trouble ahead.' And in our Temple and community, *harmony must prevail*, differ-

ences of opinion being of minor consideration. To be unified is a patriotic American duty. 'A house divided against itself cannot stand'."

♦ ♦ ♦

MR. COWEN's profound and moving address was followed by a message from Rabbi Baskin. The Rabbi, in a brief but eloquent and deeply sincere message expressed his appreciation to the members of the Temple, the Board of Trustees, to Mrs. Schwartz of the Religious School, and to all those who had lent him their cooperation, energy and unflagging interest in the year gone by.

"A year ago tonight, two weeks before my trip to Denver, I looked forward to my ministry here with mingled feelings of joy and trepidation. Joy because of the opportunity and challenge this position offered; and yet with trepidation at the same time, for the many difficulties, the arduous problems that lay ahead in the uncertain future.

(Continued on back page)

EMANUEL CEMETERY

The Temple has received recently many inquiries from thoughtful members in regard to Emanuel Cemetery.

From our experience, we have learned that when one is emotionally disturbed and grief stricken, it is most difficult to make a proper decision regarding the purchase of cemetery space.

We, therefore, respectfully invite your inquiry regarding the purchase of a lot in Emanuel Cemetery at this time. Call SAM ROSE, Executive Secretary, KE. 7618.

CONFIRMATION CLASS — 1946

NAME	ADDRESS	PARENT
FRANCES ABENHEIMER	1172 York Street	CECIL
JOAN ALEXANDER	660 Washington Street	MORTON
JOANNE BASSOW	1133 Monaco Parkway	DR. SOL H.
JOAN BERRY	501 Albion Street	NAT
CHARLOTTE CREAMER	4863 East 18th Avenue	NATHAN
JANICE RUTH FINE	748 Adams Street	MILTON
LOUANNE FRANCIS	615 Eudora Street	PHILIP
DONALD FRIEDMAN	1277 Williams Street	LESTER
LELAND GINSBURG	4854 East 19th Avenue	DR. WILLIAM
BARBARA LEE GOLDBERG	6301 Montview Boulevard	MOREY
BABETTE E. GRIMES	474 Adams Street	GEORGE
HARRY HERMAN, JR.	300 Cherry Street	HARRY
MARY LOU ISAACSON	840 Detroit Street	LOUIS C.
LORAIN KAHN	450 Clermont Street	LASKAR
EDWARD C. KUSICK	2265 Monaco Parkway	CLARENCE
JACQUELINE MEER	1925 Leyden Street	EARL
PHYLLIS MELNICK	1685 Steele Street	STANLEY
NANCY MILLER	118 Ash Street	PHILIP
PAT NEW	2060 Locust Street	NELSON
BURTON OLDE	4358 Bryant Street	DR. J. J.
SUSAN PIZER	5835 East 6th Avenue	JOSEPH
JOANNE REDAK	4830 East 17th Avenue	RALPH
WILLIAM F. SCHENKEIN	2833 East 8th Avenue	WILLIAM
CHARLES M. SCHLOSS, JR.	657 Columbine Street	CHAS. M.
S. J. SHAFRAN	2546 Cherry Street	S. J.
CAROLYN SHATZ	1247 Ash Street	MRS. ELFRIEDA
JOAN SILVERMAN	740 Jackson Street	SAMUEL
MURIEL SNYDER	525 Jackson Street	MAURICE
JANET STEIN	323 Bellaire Street	DR. HERMANN B.
BOBETTE STRIKER	350 Albion Street	ISADORE
FRANK TAVEL	1305 Dexter Street	HARRY

Shabuoth Confirmation Service Will Be Held

SUNDAY MORNING — JUNE 2nd — 10:00 o'Clock

**A Reception will be held in the Assembly Hall and Vestry Room
Sunday Afternoon, June 2nd, from 2:30 to 4:00 o'Clock**

A LETTER TO THE CONGREGATION FROM YOUR CHAPLAIN — RABBI HERBERT FRIEDMAN

BERLIN DISTRICT
GERMANY

24 April 1946

DEAR FRIENDS:

As I write this letter to you upon the occasion of the Annual Meeting of Congregation Emanuel, 5 May 1946, I think back to the last Annual Meeting, almost exactly one year ago, 2 May 1945.

That night, one year ago, has burned itself deeply into my mind, and I will never forget it. It was the eve of my departure for the Chaplain School at Fort Devens, Mass., and we had all gathered to say a temporary farewell. You were kind and wonderful and generous, and I left with a lump in my throat.

I carry on my person today the visible tokens which were presented that night. Remember Dr. Robert Levy, of blessed memory, when he spoke with such humor and wisdom, as he presented the beautiful watch which I cherish so highly? He had us all laughing and chuckling. God bless him—he was a wonderful man. And Abe Cowen and Rachael and the others who spoke that night—how I wish I could be with you tonight, one year later!

This separation which we are undergoing is symbolic in a small way of the great and tragic separations which have shaken our people all over the world during the last dozen years. Only in most cases, the European Jews have suffered permanent loss—nevermore will they be reunited with their loved ones who have been left behind in the gas chambers and crematoria.

And so, a year later, instead of being with you, I am with them. Here in Berlin there is not a single civilian Rabbi. Just imagine that—a community of several thousand souls without its own spiritual leadership. There is a Jewish committee which is seeking to rehabilitate Jewish life. They need all the support which we American Jews can possibly give

them. Thus, in a sense, Temple Emanuel of Denver is serving Berlin Jewry. You, the members of our congregation, are participating in their reconstruction through my presence here. I am on loan from you, as it were. I use you as a model in my work here—I strive to build in Berlin what we have in Denver. Each one of you can have a very real feeling of being part of this great effort. I am proud that I have the opportunity of being here at this historic time to help. You can feel the same pride.

A few days ago we celebrated the final day of Passover with a Yizkor service at the big DP camp in one of the suburbs. It was unbelievably touching—each and every person present had had a father or brother, a wife or mother murdered in some outrageous fashion. When the *El Mole Rachamim* was chanted the entire congregation burst out in a heart-rending cry.

Two of the most important Americans in Germany today were present at that service. These men were Lt. General Lucius Clay, Military Governor of Germany, and Mr. Robert Murphy, Ambassador from the United States. Both these names are known to you. I had the honor of conferring with General Clay and Ambassador Murphy for some time before we drove together to the DP camp. Then we left the headquarters and went in the General's car.

I was thrilled more by the wonderful attitude of these men than by the great honor of sitting in close company with them. They are humane, understanding of the problems of our people, and sincerely desirous of helping. I sat between the General and the Ambassador at the service, and explained to them the significance of the Reading from the Torah; the meaning of the various prayers; and finally the painful memories which the Yizkor prayer evoked. After the service was concluded they both spoke, and their words, when translated, brought cheers from the tear-stained faces. Our Jews crowded around these

two, shaking hands, crying and laughing at the same time. General Clay said to me, as he stepped into his car to depart, that he had rarely, if ever, been so moved and impressed.

Berlin is very fortunate in having a marvelous Joint Distribution Committee team. There are two American boys, Eli Rock and Henry Levy, who are here in charge of the program of the JDC. Let me assure you most definitely that the funds you contribute to the Allied Campaign in Denver, two-thirds of which go for overseas relief, are actually used for relief, and very well used, at that. Food, the most critical item in Europe today, is procured by the Joint Distribution Committee in Denmark, Sweden and Holland, the three most well-to-do countries, and is brought into Berlin for distribution by the JDC personnel. These two men, and the others on their staff, are doing an outstanding job. They keep their warehouses as full as possible, and distribute the goods in conjunction with the local Jewish Committee mentioned above.

One of the most unusual features of Berlin is the international aspect. As you know, the city is administered by all Four Powers—America, England, Russia, and France. Consequently there are soldiers of all these nations. It is the greatest thrill imaginable to see a gathering any Sunday at my Chaplain's Center of many young men, wearing almost all the uniforms of the United Nations—and all Jews. Last Sunday, there gathered the following, as an example: two RAF sergeants, one English captain, two French lieutenants, three boys from the Palestine Brigade, one Russian tank officer, and four American GIs. Thirteen young men, standing around on the lawn in back of the house, conversing in half-a-dozen languages, comparing experiences, exchanging cigarettes—this international group drawn together by only one thing which they all had in common—they were all Jews. It thrills me every time it happens—I am so proud of these men in their various national uniforms—they uphold the honor and the name of the whole Jewish people, wherever they go.

I did not intend for this letter to become so lengthy. Excuse me for rambling. There is so much I want to tell you, and share with

you, but I am afraid that it will have to wait. Let me simply say now that I hope to be back with you just as soon as it is possible. I look forward to my return with great and genuine eagerness.

Until that time, which I hope will not be many months distant, may the congregation grow from strength to strength. Under Rabbi Baskin's leadership and guidance, under his inspiration and instruction, may you have a good year ahead, with success in the total Temple program, with renewed vigor and consecration, as you dedicate yourselves to the preservation of that for which the Jews in Europe have suffered so mightily.

Till we meet again.

Your rabbi and friend,

HERBERT FRIEDMAN

Chaplain's Section

U. S. Hq. Berlin Dist.

A.P.O. 755 U. S. Army

c/o Postmaster, New York City, N. Y.

KADDISH LIST FOR THREE WEEKS

*(Taken from the Memorial Tablet
of the Temple)*

MAY 24th—Benjamin D. Schwartz
Hyman Olcovich
Emily Thalheimer

MAY 31st—Esther Klein
Sarah White
Harry Schlesinger
Wolff May

JUNE 7th—Leopold H. Guldman
Charles Hene
Ludwig Buka
Stella Toffler Meyer
Isaac Levy
Benjamin M. Steinberg
Albert L. Cramer
Max Morris
Regina Lehrburger

Tonight, looking back on the past year, I can say, with assurance and gladness, that if the year gone by has not been my most serene or easiest, it certainly has been the happiest and most fruitful period in my life." In a fervid plea for Temple participation and interest, the Rabbi said, "No institution is perfect, infallible, beyond reproach. It is, however, a paradox of institutional life that those who complain most, find criticisms unceasingly, are for the most part members of that group which evince the least interest, participate to the smallest extent. Those who stand from the outside and offer complaints, would do well to join in Temple activities, come to services, find out for themselves

where the 'right' lies, sift the truth from fantastic rumor."

♦ ♦ ♦

The meeting concluded with Mr. Louis C. Isaacson reading a deeply touching letter from our Chaplain—Rabbi Herbert Friedman, published elsewhere in this bulletin.

The annual meeting, 1946, will be long remembered. It was a meeting of unmistakable loyalty and reaffirmation, an omen for the unknown future that Temple Emanuel will stand strong and resolute, a bulwark in the struggle to perpetuate the ideals of our faith and to bring light and truth and justice to all men everywhere.

Congregation Emanuel

16TH AVE. AND PEARL ST.
DENVER 5, COLORADO

Sec. 562, P. L. and R.

U. S. POSTAGE

1c PAID

Denver, Colo.

Permit No. 188

Shabuoath Confirmation Service



TEMPLE EMANUEL
SIXTEENTH AVENUE AND PEARL STREET
DENVER 5, COLORADO



SUNDAY, JUNE 2, 1946 — 10:00 A.M.

SIVAN 6, 5706

Class Motto

"Whatever is hateful unto thee, do it not unto thy fellow"

Confirmation Order of Service

SHABUOTH RITUAL	<i>Union Prayer Book</i>
PROCESSIONAL AND HYMN	<i>Confirmands</i> <i>"Father See Thy Suppliant Children"</i>
OPENING PRAYER	<i>Louanne Francis</i>
FLORAL SONG	<i>Confirmands</i>
FLORAL OFFERING	<i>Charlotte Creamer</i> <i>Su Sh'orem — Choir</i>

SCRIPTURE READING

THE MORAL LAW	<i>Frank Tavel</i>
BLESSINGS BEFORE AND AFTER TORAH	<i>Leland Ginsburg</i>
HEBREW READING OF THE TEN COMMANDMENTS	<i>Harry Herman, Jr.</i>
ENGLISH READING OF THE TEN COMMANDMENTS	<i>Edward C. Kusick, Barbara Lee Goldberg</i>
MEANING OF THE TEN COMMANDMENTS	<i>Phyllis Melnick</i>
HAFTORAH — ISAIAH 42	<i>Joanne Redak</i>
PSALM 8	<i>Pat Nelson New</i>
RETURNING THE SCROLL TO THE ARK	<i>Bobette Striker</i> <i>Hodo Al Eretz, Ki Lekach Tov — Choir</i>
THE MEANING OF CONFIRMATION (Salutatorian)	<i>Carolyn Shatz</i>

"THE JEWISH PATTERN IN THE AMERICAN TAPESTRY"

OUR PAST

THE DISCOVERY OF AMERICA	<i>Donald Friedman</i>
THE FOUNDING FATHERS	<i>Janet Stein</i>
OUR CONTRIBUTION TO THE AMERICAN REVOLUTION	<i>Joan Alexander</i>
THE OLD TESTAMENT IN THE NEW WORLD	<i>Jacqueline Dee Meer</i>
THE REFORM MOVEMENT	<i>Lorain Kahn</i>
EMMA LAZARUS — THE STATUE OF LIBERTY	<i>Joan Berry</i>
REBECCA GRAETZ — EDUCATOR	<i>Susan Pizer</i>



OUR PRESENT

CHARITY AND THE AMERICAN JEW	<i>Charles M. Schloss, Jr.</i>
CONTRIBUTIONS TO ART AND LITERATURE	<i>Frances Abenheimer</i>
CONTRIBUTIONS TO MUSIC AND SCIENCE	<i>Babette E. Grimes</i>
THE IMMIGRANTS HAVE MADE THEIR MARK	<i>Burton Stuarde Olde</i>
OUR RESPONSIBILITY TO WORLD JEWRY	<i>Janice Ruth Fine</i>

OUR FUTURE

OUR PERSONAL RESPONSIBILITIES	<i>Joanne Bassow</i>
THE JEWISH HOME	<i>Nancy Miller</i>
JEWISH WORSHIP	<i>Muriel Snyder</i>
OUR GOAL — LIBERAL AMERICAN JUDAISM	<i>S. J. Shaffran</i>
OUR HOPE — WORLD PEACE	<i>Joan Silverman</i>
PROGRESS AND SURVIVAL (Valedictorian)	<i>William F. Schenkein</i>
CLOSING PRAYER	<i>Mary Lou Isaacson</i>
CONFIRMATION ADDRESS	<i>Rabbi Bernard Baskin</i>

BLESSING OF CONFIRMANDS

THE CONFERRAL OF DIPLOMAS	
.....	<i>A. B. Cowen, President; Louis C. Isaacson, Second Vice President</i>
RECESSIONAL — "Hark, The Voice of Children"	
.....	<i>Confirmands and Congregation</i>

BENEDICTION



Confirmation Class

FRANCES ABENHEIMER
JOAN ALEXANDER
JOANNE BASSOW
JOAN BERRY
CHARLOTTE CREAMER
JANICE RUTH FINE
LOUANNE FRANCIS
DONALD FRIEDMAN
LELAND GINSBURG
BARBARA LEE GOLDBERG

BABETTE E. GRIMES
HARRY HERMAN, JR.
MARY LOU ISAACSON
LORAIN KAHN
EDWARD C. KUSICK
JACQUELINE D'EE MEER
PHYLLIS MELNICK
NANCY MILLER
PAT NELSON NEW
BURTON STUARTE OLDE
SUSAN PIZER

JOANNE REDAK
WILLIAM F. SCHENKEIN
CHARLES M. SCHLOSS, JR.
S. J. SHAFFRAN
CAROLYN SHATZ
JOAN SILVERMAN
MURIEL SNYDER
JANET STEIN
BOBETTE STRIKER
FRANK TAVEL

A RECEPTION will be held in the Assembly Hall and Lounge
from 2:30 to 4:00 P.M.

OFFICERS OF THE TEMPLE

RABBI HERBERT FRIEDMAN, *Chaplain*, on Leave A.U.S.

RABBI BERNARD BASKIN

President A. B. COWEN
First Vice-President LEON GRAUMAN
Second Vice-President LOUIS C. ISAACSON
Treasurer M. D. BARNETT
Secretary NATHAN ROTHSCHILD
Executive Secretary SAMUEL ROSE

HONORARY TRUSTEES

MRS. ALMA S. JAFFA

JULIUS WALLBRUNN

TRUSTEES

HENRY G. FRANKEL
MAX GRIMES
ROBERT H. GLETT
LOUIS G. ISAACSON
LOUIS H. LEWIN
MORTON LEWIN

GEORGE SEEMAN
STANLEY SHUBART
MAURICE B. SHWAYDER
JACK A. WEIL
HENRY A. WINTER
JACOB L. WOLFF

MRS. HENRY SCHWARTZ, JR.
(Religious School)
MRS. CHARLES M. SCHLOSS
(Sisterhood)
EDWARD MILLER
(Men's Club)

RELIGIOUS SCHOOL FACULTY

RABBI BERNARD BASKIN, *Superintendent*

MRS. HENRY SCHWARTZ, JR., *Principal*

MRS. SAM BALABAN
MRS. HARRY I. BERRY
MRS. MORRIS BERRY
MRS. G. L. DAVINE

MRS. MILTON FINE
MRS. LOUIS FISKE
MISS ZELDA HORWITZ
MRS. JOSEPH D. FRIEDLAND
MRS. JACK JACOBSON

MRS. PERCY S. MORRIS
MISS DORIS NIER
MRS. STANLEY SHUBART
MR. IRWIN STRIKER

P. T. A. OF TEMPLE EMANUEL

MRS. SAMUEL SCHAEFER, *Honorary President*

MRS. LOUIS G. ISAACSON, *President*

CHOIR

MR. CLARENCE SHARP, *Director and Organist*

MRS. HANNAH BERRY, *Soprano*
MISS DELPHINE MURPHY, *Contralto*

MR. ROBERT H. EDWARDS, *Tenor*
MR. ROY ARCHER, *Bass*



THE WINTER WEISS CO.

2201 Blake St., Denver 2 • Phone MAin 6233

June 19, 1946

Chaplain Herbert Friedman, #0931745,
Headquarters Berlin District,
APO 755, New York, N.Y.

Dear Herb:

No doubt before now you have the air mail letter, or note I should say, that Esther sent you after writing it during confirmation services. All of us were just as thrilled with the recording as she was, but were too lazy to put our thoughts down on paper. I stood in the back, as usual, signaling to Sam Rose so that the proper volume would come over the loudspeakers. From where I stood I could see many in the congregation, and I could see them wipe their eyes from time to time as you spoke. This was without doubt the most impressive thing we have ever had in the Temple.

I am also writing to tell you that the Board has just elected me president of the Temple, and as such I am starting on my first assignment in helping the present committee prepare letters to get your release as soon as possible, and certainly to have you returned to Denver by the Holidays. I do not think you can possibly realize how much you are needed here and how much your presence with the congregation is going to do to bring harmony where it is most needed.

Whether anyone has ever written you or implied that there were some on the Board who did not want you to return, I do not know, but if someone has I want to take this opportunity to discredit any such statement, and feel that I am in more or less an official position to do so. Personally, last month when Bill and Marianne were with Elaine I asked that they convey this word to her, because I wanted it passed on to you in the right way. Now, however, being one of the closest to you in the work we will both have to do together, I want you to know that everyone is eagerly awaiting your return, and the sooner the better for all in Denver.

Please take this as my sincere wish that you will soon be with us and my sincere desire to help you in the work of the congregation. Also, let me say here and now that Abe Cowen, as honorary president for life, will be requested and urged by me to do the things that the president would normally do and make the public appearances that will mean honor to him, as I know as well as anyone the hard work and the sincerity that he has given to the congregation for so many years.

With best regards from Esther, the kids and myself, I am

Yours sincerely,

Henry



6/19/46

P.S.

I dictated the first page before your letter came at home in answer to Esther's note. I can't say that I liked all the things that you said in the letter, but know how you must feel about conditions there being as bad as they appear, and I know how your heart goes out to those who are suffering. I want to state right now that I know you will be called on to tell and retell your experiences in a number of places publicly, because we, over here, need to know the real inside story from someone who has been going through it.

Please start thinking about plans for Temple and Sunday School, and start writing me some of your ideas so that I can have them in mind as we make any plans here.

Again with best regards, I am

Yours sincerely,





Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado



Telephone Keystone 7618

June 21, 1946

Dear Herbert:

Action in Denver, with special reference to the Temple, has been greatly accelerated these past few weeks. Many things have happened. I will take them up one at a time.

First: I indicated to the Board your approval for action on our part and a special committee has been appointed to work with you. You will receive in the next couple of days letters to be used as affidavits which should be turned over to the proper authority. I understand in your case it is the commanding officer of the area. In any event you will find out the correct officer to contact.

The letters indicate better than I can how desperate is our need. You felt when you were here before that I was unduly alarmed, but I could see then the course of events. We are really up against it.

Two: the following officers were elected by the Board at the last meeting - Honorary President, A. B. Cowen; President, Henry A. Winter; First Vice-President, Louis C. Isaacson; Second Vice President, Maurice B. Shwayder; Treasurer, M. D. Barnett and Secretary, Nathan Rothschild. I have no comment to make about the above, but when we get together, which I hope will be very soon, I will tell you the whole story. It will take three evenings of six hour sessions.

Three: Again I can't tell you how much your record meant to me, to Marion, to your dear friends, and to the entire congregation. It was mailed to Elaine the other day and I know she will get an even bigger thrill from hearing your voice.

Four: If you can possibly make it home this fall you will be able to participate in the Allied Council drive, which is endeavoring to raise one half million dollars in Denver. Charlie Rosenbaum thinks that a talk from you would be about the greatest thing he can have.

Five: The children of the Confirmation Class are making their gift of \$100.00 to you to be used for the dispossessed. Lou Isaacson (Big Lou) just called me and said that he ~~will~~ ^{will} awaiting instructions from you regarding the \$100.00. He wants to know if you want him to send you the money or do you prefer ^{him to} ~~that he should~~ buy some specific articles or food. If the latter is the thing to do please let us know at once. The children were

June 21, 1946

spontaneous in their desire to assist you in alleviating some of the suffering of our unfortunate brethren. The parents likewise displayed much enthusiasm.

May I suggest that you write a letter to Henry Winter congratulating him and looking forward to working with him to further the interests of Judaism and good citizenship. His address is 2201 Blake Street. A letter to Maurice Shwayder as second Vice-President will also be in order. His address is 147 Bellaire Street, Denver 7.

And now a word or two about us. Marion has not had a good winter. However, the warm weather is ~~making~~^{helping her} out pretty well. She still stands at ninety-one pounds, ringside weight. On the other hand since you left she has become very well informed regarding Jewish problems and in this process she has been converted to views similar to yours - not quite as extreme.

When you return there will probably be a housing problem, but somehow or other this can be solved. Bob's baby is now two months old and quite a boy. He is a freak because a circumcision was not necessary. They handle him like a little football and the rougher they are the fatter he gets. I am sorry to advise you that although only two months old his views are a little right of center. Despite his limited education he is considerably brighter than most of my friends.

Bob has changed positions and is now employed by Phil Miller. I had something to do with the change and feel much better for it.

I have been thinking about your brother in this respect. When a family man is away from home he is at a great disadvantage. When you return it is possible that you may be able to do something. As you know Bob worked for the United Liquor concern since November. He was unsuited for that sort of work.

Minna Mae will soon have her baby in August, which may further aggravate our teaching problem. Mrs. Friedland is resigning, and, of course, the loss of dear Sara is irreplaceable. Swell girl.

I would suggest that Elaine wait until you receive the affidavits to which I referred, before doing anything regarding a trip to Europe. We have been advised that something like this can be effected in a very very short time and then again we may have to follow up.

Bernard is in Brooklyn visiting his family. His father has quite a sense of humor. In his letter he asked Bernard to wear his hat home and then mentioned "Even your brother Leonard is wearing his hat on the street these days" and "Mom says you should wear your hat". While this appears somewhat humorous it nevertheless indicates that there are extreme views on all sides.

June 21, 1946

The National Jewish Hospital of Denver has completed a drive to raise \$250,000.00 locally to help up a \$2,500,000.00 building. They expect to raise approximately \$2,250,000.00 throughout the country.

I am paying your insurance, storage, taxes on your furniture, etc., and making deductions from your pay. I don't know what Elaine has spent during this month, but for your information your bank balance at the beginning of June was \$1972.71.

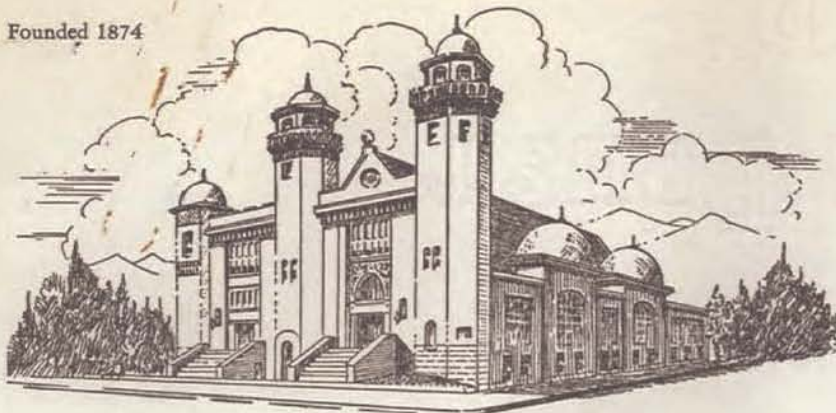
I failed to mention before that the Temple is keeping up your pension and that we are deducting your \$150.00 from your pay.

I brought to the attention of the Board ^{the fact} that you called me twice and sent this record to me which cost you \$4.80 in postage and asked that they reimburse you to the extent of \$12.00 for each call, totalling \$28.80. It was so ordered and same will be deposited to your account.

Marion sends her love and kisses, in which I join, sans kisses.

Sam





Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado



Telephone Keystone 7618

July 3, 1946

Dear Herbert:

No doubt you are greatly puzzled by some of my recent letters and the receipt of the affidavits. To be perfectly honest with you I have purposely avoided writing in detail the trend of events. My reasons are many and again I shall not attempt to bother you with a good many things that may blow over and yet on the other hand, develop into a rather serious situation.

At the meeting of the congregation some changes were made on the Board indicating very plainly the attitude of the membership at large. The attitude to which I refer is good. On the other hand, some changes have been made in the officers of the Temple by a group that still have control by a majority of one on the Board. It is too early to predict the outcome.

I take the position that a group of men elected to the Board of the Temple will expend their best efforts for the cause. There are those who foment trouble, but in the long run they will become ~~less~~ harmless.

I also feel that your return would do much to bring the several factions together. Some will never come into the fold and others who are sitting on the fence will come over to our side with just a little persuasion.

The affidavits sent to you will indicate better than I the true picture.

Denver is a definite challenge to your courage, convictions, experience, and training. I realize that you brush off a great many things and I am glad you can do so, because a lot incidents to which I have referred in the past are really meaningless and should be flicked off like a speck of dust.

Please advise me by fastest communication, namely cable, whether you received my letters and more particularly the affidavits to which I have referred.

Should you return in the fall the Allied Jewish Council will want to use you in their drive. Denver will attempt to raise five hundred thousand dollars as their part of the one hundred million dollar total. New York alone will raise twenty-five million.

I have never seen, since you have been here, such genuine concern for your return and your good health. Those who even

July 3, 1946

disagree with your views on certain matters are deeply interested in your early return. You have really made a place for yourself in this community.

When I think of the affection many have for you and the high regard in which you are held then I realize that you can mold these divergent views into one strong group.

Personally I miss you more all the time, as do Marion, Rachael, Sadie, Carl and Anna, the teachers, the children, and everyone else.

Marion has not been too well, but is able to whither some of the "Antis" with pointed remarks.

The purpose of this letter really, in addition to maintaining our correspondence, is to find out whether or not you have received the above referred to affidavits. Lou Isaacson is also anxious to know what you want him to do with the one hundred dollars contributed by the children of the confirmation class for any cause you designate, for any group that you come in contact with.

Sadie is going on her vacation in a few minutes so will cut this letter short and will write again very soon.

Marion joins me in love.


(Sam)

P. S.-- Two days ago marked the first anniversary of Dad's passing and the girls and I went to the cemetery to visit his grave. It does not seem as if it were only a year since you buried him. I cannot tell you how much we miss him.



THE WINTER WEISS CO.

2201 Blake St., Denver 2 • Phone MAin 6233

AIR MAIL

July 16, 1946

Chaplain Herbert Friedman,
U.S. Hq. Berlin District,
APO 755, New York, N.Y.,
U. S. Army.

Dear Herb:

AMERICAN JEWISH

I appreciate your prompt reply to my letter, and wish to say that it was received about a week ago, but I did not answer it because I wanted to wait for the Board meeting last night, thinking something else might come up in which you would be interested. I took the liberty of reading most of the letter to the Board, and they were all very much disappointed at the prospects of having to wait six to eight months more for your return.

I don't know how else to express it, but I do think we all realize your situation and that the work you are doing is necessary and cannot be neglected, so that we here must get along as best we can. However, please put in for your release as soon as possible, because I can assure you you are very much needed here. Also, let us know when you request this release, so that we can do anything to help it go through.

There is not much else to tell. Bernard Baskin came back last week and promptly went into the hospital for three days because of a strep throat, but he is out and around again and looks perfectly well.

This being summer, there is not much Temple activity, but we will soon have to start on getting things arranged for the Sunday School and Holidays. I would appreciate your writing me any ideas that you have along these lines, as changing conditions continually make changes necessary, and new ideas are what we need.

As you know, all our children are back and stepping out almost every night, as you would expect, on various parties and beefsteak fries (minus the beefsteak usually, but with weenies and sometimes hamburgers, but they still have the same old moonlight.) They all join me in sending best wishes, as does Esther.

Yours sincerely,

HAW/eb



The Army and Navy "E"
awarded five times for
outstanding war production.

Freight & machinery trailers, truck & bus bodies, dump bodies, axles & transmissions, sleeper cabs, power winches, etc.

LOUIS G. ISAACSON
ATTORNEY AND COUNSELOR
ERNEST AND CRANMER BUILDING
DENVER, COLORADO

July 17, 1946

Chaplain Herbert Friedman, [REDACTED]
Headquarters Berlin District,
A.P.O. 755, c/o Postmaster,
New York City, New York.

Dear Herb:

I have received with no great surprise your letter of July 6th. I not only understand the distinction which you draw but as I have indicated in previous correspondence, I concur entirely in your decision.

Let me explain how the wires were crossed. When I was originally appointed to head the committee for your return (under the old regime, of course) I refused to take any steps without your authorization. This was because of your previously expressed wishes and my sincere desire to honor the same. When Sam gave me your telephone authorization, I was still slightly skeptical and asked Eddie Miller, who was on that day writing you, to add a postscript asking you to send me some specific written instructions. Since I conscientiously feel that the time element is important, I did not want to delay all action until I had received the same, and took it upon myself to write to Rabbi Lev, inquiring as to procedure. I received a reply from him stating that there is no way in which a chaplain can be released except upon an application initiated by himself. On the basis of this advice, and upon my failure to receive any further word from you, the letters in question were secured and sent to you.

Upon my receipt of the letter of July 6th, I had my uncle telephone Rabbi Grandison in New York, who is quite conversant with the general situation in Denver. Incidentally I am not publicizing this phone call (I am merely advising the officers of specific actions being taken and letters written). Rabbi Grandison seems to indicate that a possibility exists of action being taken through the Chief of Chaplains, Luther Miller, in Washington, and has requested that I send him copies of the correspondence sent to you and of your letter to me. He states that he understands fully your decision, and regards it as being wise. At the same time, he is anxious to do anything in his power to accelerate your return.

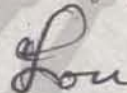
7/17/46

In accordance with this request, I am taking the liberty of sending him copies of correspondence requested by air mail today. It is my understanding that he will retain the same in confidence as your friend, and that he will immediately talk to Lev and advise us as to whether there is any proper procedure by which we can make application to Washington.

I am retaining the original of the correspondence which you have returned to me. In the event that we find that no action can be taken in Washington, and if in the future you feel that you can properly make use of the same, please write or cable me and the same will be returned to you forthwith.

Keep up the good work that you are doing. Never doubt that we realize the full importance of your task. We are all sending you our best wishes and regards.

Sincerely yours,



Louis G. Isaacson

LGI:mow

July 31, 1946

Rabbi Abram Granison,
c/o Jewish Institute of Religion,
40 West 68th Street,
New York 23, New York.

Dear Rabbi Granison:

I know that you will be interested in some recent developments at the Temple.

As you may recall in our conversations in New York, you informed me that the Institute could not provide an assistant Rabbi and educational director for the Temple at this time, since such a move in the absence of Rabbi Herbert Friedman would be contrary to an agreement on the part of all Jewish theological seminaries.

Soon after my return from New York I imparted this information to the Board of the Temple. The Board nevertheless made inquiries at the Hebrew Union College and to my surprise and in evident contradiction of what I had been led to believe, Dr. Morgenstern and Dr. Marcus suggested several names to the Temple for this position.

I think you should be made cognizant of this situation in view of the fact that your reluctance to send an Institute Rabbi here originally was based on ethical considerations and agreements.

I am looking forward with enthusiasm to the coming season's activity and hope that I can carry on with success and determination.

Very sincerely,

Bernard

BB:ss

August 2, 1946

Rabbi Bernard Baskin
Temple Emanuel,
16th St. and Pearl Ave.,
Denver, Colorado.

Dear Bernard:

Enclosed is copy of my letter to
Rabbi Brickner, which is self-explanatory.
Rabbi Brickner is the Chairman of the
Committee on Chaplains of the Central
Conference of American Rabbis.

Please tell me, Bernard, whether
or not in your opinion, the congregation
must have a temporary assistant rabbi and
educational director.

With all good wishes,

Sincerely

ABRAM M. GRANISON

Rabbi Abram M. Granison

AMG:ar
Encl.

2

PERSONAL

August 2, 1946

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

Dear Barney:

Pursuant to our telephone conversation of this afternoon, I am sending you herewith copy of the letter that I received from Rabbi Bernard Baskin, who was licensed by the Institute one year ago to serve as replacement for Chaplain Herbert Friedman. I have been informed that Rabbi Baskin has been serving very acceptably in Denver, and will remain there until Chaplain Friedman returns.

I am surprised to learn that Dr. Morgenstern and Dr. Marcus have made recommendations to the Denver congregation without the previous consent of Chaplain Friedman. The Institute has never done anything like that.

There was always unanimous agreement among the members of our Committee on Chaplains that the positions of chaplains shall be protected as much as possible. In keeping with this principle, congregations were to be discouraged from electing a permanent assistant rabbi in the absence of the chaplain, if the congregation never had an assistant rabbi before. The chaplain is to be restored insofar as possible to the status that he enjoyed before he entered the chaplaincy.

If a chaplain's congregation must have an assistant rabbi, it should engage one only on a temporary basis, and he should come from the same school of which the chaplain is a graduate, unless the chaplain has expressed a willingness to have the congregation select someone from another school. This should apply to Denver and anywhere else.

27

I trust that you will look into this matter and that you will give it your prompt attention and take whatever action that may be necessary.

I hope that you are enjoying a pleasant summer. Please forgive me for disturbing your vacation with this problem that I feel compelled to take up with you. I assume that you would want to know about it and do whatever you can.

With kindest regards,

Sincerely

Rabbi Abram M. Granison

AMG:ar
Encl.



4

August 8, 1946

Rabbi Abram Granison,
Jewish Institute of Religion,
40 West 68th Street,
New York 23, New York.

Dear Rabbi Granison:

I realize from the prompt attention you have given my letter that you view the situation at the Temple seriously.

In reference to your question as to whether or not the Temple "really" needs an assistant Rabbi and educational director at this time, I can only answer that as far as I know conditions have not changed here during the past few months to the extent that an additional rabbi is necessary.

There is, of course, no doubt that an assistant rabbi would aid considerably in the Temple program and its youth activities, but Mrs. Schwartz, the superintendent of the religious school and myself, who have carried on during the past year with success can certainly do so until the time that Herbert Friedman returns.

It may be possible that the board of the Temple has other considerations and plans in mind of which I am unaware, but judging purely from what I know and can foresee no desperate need is evident at this time.

Please be assured that I shall keep you informed as to conditions here at the Temple as they affect the Institute, Rabbi Friedman and myself.

Sincerely yours,

BB:ss

Bernard

5

A. B. COWEN
Security Building
Denver, Colorado

August 5, 1946

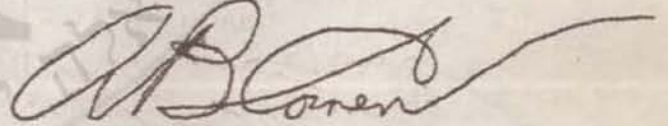
Dear Member:

The enclosed letter was presented to the Board of Temple Emanuel with the request that it be published in our Temple Bulletin. This request was denied me.

I am, therefore, mailing you a copy of the letter because I feel that the members of the congregation should know why I am not accepting the office of Honorary President of the Temple at this time.

My primary interest is the welfare of the Temple; I have no desire, certainly, to create disunity within the Temple. I am of the firm opinion that unless the members of the congregation are advised on important issues affecting the entire congregation, we cannot have a healthy organization. For the good of all, I am placing these facts before you.

Sincerely yours,



A. B. Cowen

July 15th, 1946

Board of Trustees,
Temple Emanuel,
Denver, Colorado.

Gentlemen:

I have been advised that on the evening of June 17th, 1946, I was elected to the position of Honorary President of our congregation. Under normal conditions, I would regard such an election as a very high honor and would feel most grateful. At the present time, however, because of the circumstances surrounding this particular election, and the conditions presently existing in our congregation, I find it essential to the preservation of my self respect to decline this designation. I feel that my reasons for this action must be well known to each of you, but since this communication must necessarily be a matter of record, I wish at this time to call your further attention to the following facts:

1. Under the By-Laws of our congregation, the regular meetings of our Board are required to be held on the fourth Monday of each month. Such meetings have frequently, in the past, been held a week earlier, and on many occasions have been postponed to accommodate social or business commitments of individual members. When I was advised that the meeting for the election of officers was to be held on the third Monday of June, I requested that the same be deferred until the fourth Monday, at which time I would have returned from Chicago. The denial of this request can only indicate to me a concerted attempt, not to honor me, but to unseat me during my absence from the city.

2. I have held office with our congregation for a period of five years. I had no desire that my tenure of office continue indefinitely, but I did wish to continue to serve you until Rabbi Friedman returned from his service overseas. I am advised that this request was communicated to you publicly on the evening of the election. Since you saw fit to reject my request, I cannot feel that the election in question carries with it the honor which would normally be ascribed to such an office.

7/15/46

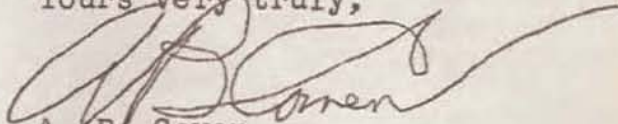
3. I appreciate the fact that your nominating committee designated me to serve as president for one more year. I am advised that in nominating Mr. Winter to oppose me, Mr. Weil stated that I should be replaced by a younger man more able to assume the burdens of an office in our congregation. I acknowledge and sympathize with this point of view, but I must question the sincerity of motives when I learned that Mr. Weil simultaneously nominated for Secretary and Treasurer two men to replace the choice of the nominating committee. These gentlemen, whose qualifications I recognize, are neither younger, nor more vital nor more capable of giving service than I.

4. From all reports I have received of the election in question, it has become apparent to me that the honorary title accorded me was merely a maneuver in a well organized political move to do away with the neutrality I have attempted to maintain in Temple matters. I have conscientiously attempted to comply with the resolution of neutrality adopted by our Board in conjunction with the Union of American Hebrew Congregations. I cannot feel that the repudiation of such a policy constitutes an honor which I could silently accept, thus dignifying the political activities which I am now protesting.

I am certain that it is needless for me to advise you that notwithstanding my declination of this office, I will at all times do everything in my power to be of any possible service to the congregation which has been so close to my heart for so many years.

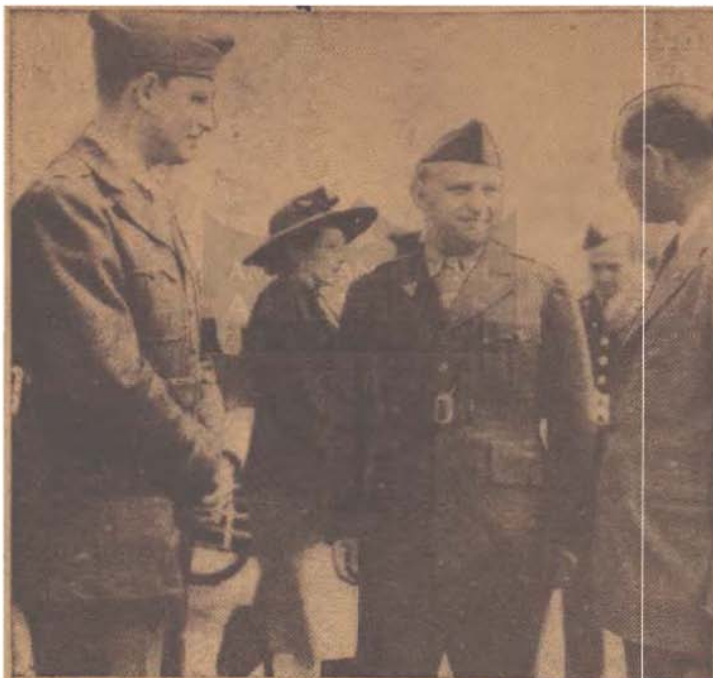
I respectfully request that this communication be spread upon the minutes of our congregation. I am desirous that the membership of our Temple should not gain the impression that I hold lightly what might ordinarily be regarded as an honor. Accordingly, I request that it likewise be incorporated in the July bulletin of our congregation.

Yours very truly,



A. B. Cowen

(COPY)



FORMER DENVER PASTOR in Warsaw—Lieut. Herbert Friedman (left), formerly of Temple Emanuel, in Poland as aid to Rabbi Philip Bernstein (center).



Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado



Telephone Keystone 7618

August 8, 1946

Dear Herbert:

It has been some time since I have received a letter from you and the same can be applied to my negligence. I did receive the picture and was able to see you quite clearly with the aid of a magnifying glass. I am always happy to receive a picture or anything from you. I am keeping all these things in a scrap book and when you return we will have a good time reliving your experiences.

Received the beautiful Menorah or candelabrum. What gives? Is it to be kept for you or do you wish to present it to the Temple? If so, please suggest how you want to have it finished. Imagine there is quite a story behind it.

To get a few sordid things out of the way, I want to let you know that your insurance has been paid, storage up-to-date, and your share of the pension. According to the U. S. Bank, as of July 30, your balance was \$2,368.39. However, I do not know if any checks are outstanding. I will be glad to send your bank statement on to you if you wish. I also paid your Yale dues.

Naturally I was keenly disappointed that you did not proceed with the use of the affidavits to accelerate your honorable release. However, I can understand quite well how you feel about this matter. Obviously you are doing the right thing. On the other hand, it is difficult for me to reconcile your position with the actions and attitude of the army and the JWB. It would seem to me that they are not giving the position of chaplain in Europe enough importance because they have been withdrawing chaplains rather than leaving them at their posts and recruiting new men.

From my own experience I know of several who would like to remain in the army and cannot do so. As a result, I have probably been a little too insistent. I now rely on your judgment and desires and have enough confidence in you to know that you are doing the very best under the circumstances.

I talked with Elaine some weeks ago and she called me to say goodbye just before she left. I deeply regret that she and I misunderstood each other. I assure you and her that whatever I may have said was done in the best interests of all concerned and not from any personal motive. I am sure that by now Elaine will understand what I was trying to put over.

Marion concurs with me, which emphasizes the fact that I cannot be one hundred percent wrong. Honest differences are not harmful and we will soon be together again.

Whether or not you will be able to get an automatic discharge at the end of a certain term of service is questionable. At least that is the information I have received and it may be necessary at that time to use affidavits. I know rabbis who have been in more than two years and are still in service.

As I have said before, my reasons for hastening your return are not selfish or personal. They are based on convictions that I believe will ultimately result in the best interest of our people. In America there are more than five million Jews - the largest congregation of Jewish people in the world - the last stronghold. Unless the American Jews can enjoy more harmony and understanding the cause of world Jewry is lost. Here in America the means and the energies are provided for the rebuilding of Palestine, for the defense and care of homeless Jews wherever they may be. Every spiritual leader in his respective sphere of influence can do much to solidify into a strong element the various groups of Jews having divergent views.

I feel that you can do much to bring a spirit of harmony with its ultimate good results, cooperation and usefulness to our brethren.

Denver, like several other communities in the country is experiencing conditions that are not healthful or helpful to Jewry. Our Temple is in the midst of quite a bit of feeling that can and must be eradicated by the kind of spiritual strength, which I know you possess.

You will find enclosed a copy of a letter from Abe mailed to the entire membership which will give you an idea of recent events. I don't believe that this will precipitate any break in our Temple, because the great majority of members feel the same as Abe and the minority group will disintegrate in time. In the meantime, however, the affairs of the Temple are being subjected to common discussion and criticisms. A special meeting of the congregation may be the result of this letter. I don't really know just what will happen. I do know, however, that all groups in the Temple are eagerly awaiting your return.

You will also find enclosed copies of correspondence between Bernard - Granison - Brickner. I am glad to see that Granison is on the ball. There is no question that we can use some assistance. However, the matter is not urgent and should wait until you return. The Temple is being served by Bernard and other functions are going on, not as well as usual, but going on satisfactorily. However, no particular group opposed the inquiries, although I was aware of the position the schools are supposed to take. I feel as others do that the Rabbi should select his own assistant, or rather have something to say about it. Should Rachael for any reason be unable to carry on, then, of course, we must have some assistance. Whatever we do should be on a temporary basis and not on a permanent basis.

You can probably understand why I have been over-zealous about your return.

Back to Elaine, who I think is not entirely wrong in everything. I can also understand why she wanted to go and why you wanted her with you. I sincerely hope that you both will stay well and will be able to derive great happiness in being together again.

The holidays are rapidly approaching and may I suggest at this time that you write a good message to our members in the form of a letter which will embody New Year's 5707 in Europe and America; the hopes of the homeless and the hopes and desires of those who have homes and to whom world Jewry must look for help.

Yesterday I started to write you a real long letter, but could not do so because of interruptions and demands on my time. Since yesterday I have heard a great many things regarding Abe's letter, all them complimentary. Abe has no desire other than to advise the congregation of the events that have taken place. He refused to accept the honorary office because to him it was an empty honor. May I suggest you send him a New Year's greeting, and omit anything regarding the political situation in the Temple. Also please take time out to drop Rachael a card.

I suppose Elaine has told you that Minna Mae gave birth to a fine young boy. Bob Eichberg's boy is now three and a half months old and is quite a fellow. Sometimes he looks like a gorilla, but I am sure that he is going to be a fine looking boy in a little while.

Marion joins me in love to you and Elaine.

Sam

Adviser to the Theater Commander on Jewish Affairs

APC 757, c/o Postmaster
New York, New York

August 9, 1946

Mr. Samuel Rose, Executive Secretary
Temple Emanuel
1595 Pearl Street
Denver, Colorado

Dear Mr. Rose:

I am taking the liberty of writing, through you, to the officers and members of Temple Emanuel about a matter that concerns us deeply.

As you may know, I am Rabbi of Temple B'rith Kodesh, Rochester, New York, who was on leave of absence during the war to direct the work of Jewish chaplains and have, subsequently, been granted leave by my congregation to serve as adviser on Jewish affairs to the Commanding General of the United States Forces in the European Theater.

At my request, Chaplain Herbert Friedman has been invited to join my staff as my Military Aide. I know that Chaplain Friedman, who has not yet begun his work here, is torn with conflict about his responsibilities. Like myself, he is rabbi of a congregation to which he is greatly attached and to which he hopes to return at the earliest feasible date. Also, like myself, he has been in close personal touch with the overwhelming tragedy of Jewish life in Europe and cannot yet see his way clear to return.

I have learned that Jews in America, with the greatest of sympathy and the best of intentions, do not altogether comprehend what is happening here until they have actually touched it themselves. I can tell you, without any maudlin exaggeration, that Chaplain Friedman has literally saved hundreds, possibly thousands, of Jewish lives and that he has made the burden easier for many more.

At the moment, we are in the position of trying to save the surviving remnants of Polish Jewry. Their tragedy is too vast, too overpowering to attempt to describe in a letter, but I can tell you for myself that, if I were compelled to face the choice either of forsaking them or of surrendering whatever security and position I have in America, I would feel that I had no alternative but to stand by these people until they have found some haven. In fact, I plan to fly back to Rochester shortly for a brief visit with my congregation to present precisely this alternative to them. On the basis of my past experience with them, I trust

that they will continue to recognize the inescapable urgency of the current European obligation.

The fact that Chaplain Friedman, like myself, is not prepared to initiate steps to return immediately does not reflect any lack of devotion to his congregation. He is, I can assure you, profoundly loyal and eager to return to the community he loves. However, there are special moments in history when men are confronted with historic inescapable opportunities and responsibilities. For Chaplain Friedman, this is such a moment, and I pray that his congregation will understand and will encourage him to place his special gifts and capabilities a little longer at the service of his needy people.

With all good wishes for the New Year,

Sincerely yours,

AMERICAN JEWISH
ARCHIVES

RAEBL PHILIP S. BERNSTEIN



Founded 1874



Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado



Telephone Keystone 7618

August 16, 1946

To the Members of Congregation Emanuel:

At the meeting of the Board of Trustees held on August 12, 1946, a motion was passed that the members of our Congregation be given the full report of a committee appointed to meet with Mr. Cowen, after he presented his letter to the Board.

This report is quoted in full herein.

CONGREGATION EMANUEL

Henry A. Winter,
President

ATTEST:

Nathan Rothschild,
Secretary

July 23, 1946

REPORT OF SPECIAL COMMITTEE
TO THE BOARD OF TRUSTEES

"The committee recommends that the communication from Mr. Abe Cowen, dated July 15, 1946 be received and duly filed.

"We sincerely regret that Mr. Cowen who has been our spiritual leader and religious inspiration should decline to accept his unanimous election for the exalted position of Honorary President for life with full voting privileges. This honor was bestowed upon him unanimously in recognition of his splendid and invaluable services to Temple Emanuel for many years. The position to which we have elected Mr. Cowen is the highest tribute and greatest honor ever bestowed by Temple Emanuel.

"The committee recommends that Mr. Cowen be requested to reconsider his declination, and further recommends that action on Mr. Cowen's refusal of this honor be deferred to some future date.

"The committee finds that the meeting of the election was held on the third Monday nite of the month, which has been the customary meeting nite for the past two years. Since August 14, 1944 all regular meetings have been held either the 2nd or 3rd week of each month with only two exceptions when they were held on the 4th week. A. B. Cowen was elected August 14, 1944, which was the 2nd Monday; again on July 16, 1945, which was the 3rd Monday; and Henry Winter was elected June 17, 1946, which was the 3rd Monday. The committee finds no evidence of any concerted action on the part of the members of the Board of Trustees to hold this meeting during Mr. Cowen's absence. The committee further finds that this was a valid election, and was held in the customary democratic manner.

"The committee finds that the matter of neutrality to which Mr. Cowen refers, had no bearing in this election, and that all members and officers are bound by the resolution of neutrality adopted by our Board in conjunction with the Union of American Hebrew Congregations.

"The committee recommends that Mr. Cowen's letter not be published in the Temple Bulletin because we believe that the purpose of the Bulletin is to promote harmony and spirituality and not to be used to provoke dissension.

"It is our sincere hope and wish that Mr. A. B. Cowen will reconsider and accept this highest honor that this Board can bestow upon him."

The Committee

Henry G. Frankel, Chairman
M. D. Barnett
Leon Grauman
Maurice B. Shwayder

NEW YEAR'S MESSAGE FROM OUR RABBI-CHAPLAIN

History moves with incredible swiftness—and the years roll by leaving each of us less time and more responsibilities.

Once again, Jews the world over are celebrating the ancient festival of the New Year, combining with it the awesome Day of Atonement. These High Holy Days contain the essential message of our religion.

With the birth of a New Year, we believe there occurs the birth of a new world, and people are given a new chance to refashion the structure. Who does not feel that the world could be a better, cleaner place in which to live? Young men have given of their blood and strength to cut out the cancers of tyranny and oppression. Shall we not rebuild a fine house, free of hunger and hate and sadness? This is the challenge of the New Year.

But a new world and a New Year will come only from new people, and that is why, ten days after Rosh Hashonah, we observe the solemn day of Yom Kippur, the Day of Atonement, in which each man examines himself with great care. You and I ask ourselves some questions. How have I failed? How have I done wrong? How have I been deficient in my responsibilities toward my fellow-man? How can I make atonement?

If you are critical of yourself—if you have a feeling of guilt and a desire for repentance in the year to come—then you have made yourself over into a newer and better person. When the people of this earth regenerate their souls and brains, replacing greed with kindness, and ugliness with beauty, then we have new people—and a new world.

The men and women in the armed forces hope and pray that this is the last High Holy Day season which they will spend away from home. They are returning now with new ideas and new attitudes—broadened, hopeful, willing to challenge the future. Some are fearful that those left behind have not developed proportionately. Disillusionment of the fighting men by smug and unchanged civilians will cause a frightful tragedy in this land. May the Holyday season provide an opportunity for those at home to reaffirm their consecration to the ideals for which this war was fought.

I extend to all of you my personal New Year greetings, and express the most heart-felt wish that time and circumstance will soon bring us together again. I miss Emanuel and Denver, with all their associations—and hope with all my heart that we shall spend next Rosh Hashonah together.

Warmly and devotedly,

HERBERT FRIEDMAN

NEW YEAR'S MESSAGE FROM RABBI BASKIN

On the threshold of the New Year 5706, Jews throughout the world are profoundly thankful to God for the victory he has vouchsafed us over the enemies of mankind. Twelve benighted and hate-filled years lie behind us—years in which five million Jews flayed and hounded and tortured to their death stand as a constant terrible reminder of man's inhumanity to man.

We rejoice as a New Year begins with our fellow Americans in the glorious victory of truth and justice over deceit and despotism. American Jewry which mobilized all its resources, as did all elements of American life, to meet the war challenge, is proud of its record and of the more than half million fighting members of its faith.

But hate and war and destruction are past and before us we envisage a new future—a future free from the blight of race hatred and discrimination. An era of social and political equality that will rid mankind of those conditions which have plagued it from time immemorial.

The problems that lie ahead are manifold and tremendous. The victorious United Nations must now show that it can work for peace and reconstruction as unstintingly as it has worked for war. The problems of reconversion and rehabilitation ahead will tax our patience, understanding and genius.

The center and core of Jewish life has passed in the last few years from its traditional European home to America. The form Judaism will take in the year to come, its religious practices, its creativity and culture lie in our hands and hearts. American Jewry also has the formidable task in the year ahead to care for the remnants saved in the war-swept lands abroad; to minister to the wants and needs, material and spiritual, of our so sorely tried brethren.

God grant that in the year ahead, out of the suffering and the turmoil of the war years will come a new birth of freedom, a renewed adherence to the basic ideals of religion and social justice. Then one in brotherhood and one in understanding we can advance to build from the rubble and debris of past mistakes a new shining edifice of hope and peace for all mankind.

A TRIBUTE

We, the Trustees of Temple Emanuel, would like to express our sincere thanks and



Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado



Telephone Keystone 7618

August 22, 1946

Dear Herbert:

Now that I have adjusted my mental processes to the fact that you will not return to us the coming Holydays, but maybe at the turn of the year or shortly thereafter, I can write to you as a normal individual. The "norm" in my case varies according to perspective.

I received a beautiful letter from Rabbi Bernstein which I appreciate a great deal and which will be read to the Board at its next meeting.

I realize fully everything that Rabbi Bernstein stated in his letter. With all that you can't return too soon for me.

Here's the situation - Bernard will remain with us until next spring and we are getting along; that is a matter of opinion. I will say this that he is very decent about the whole matter. I may add here that it would be nice to drop him a chatty note which can be read to others.

I failed to mention in my last letter that the correspondence enclosed has not changed your status or lessened the desire for your early return. I think that when several fellows are "knocked off" at the next annual meeting the entire situation will be adjusted to the satisfaction of the great majority of the Temple.

I am also enclosing a letter which was mailed to the congregation by the Board. This report was not accepted unanimously by them and is not accurate. A good strong hand, such as yours, could brush aside these things as easily as a duck sheds water.

Tell Elaine I received a government check for \$185.00 from her father which was duly deposited and on the first of the month I will report to you your balance.

In my last letter I asked for a message for the bulletin. If it doesn't come in time for the Holydays, I will publish it as soon as I receive same, with the necessary explanation that distance and the uncertainties of deliveries have caused the delay. In any event I want a nice message from you.

You will find your message from last year which will serve as a sort of guide. You may write as much as you want; we never get too much from you.

I hope that you and Elaine will be able to see a great deal of each other and make the most of this opportunity. I am sure her presence in Europe will lighten the heavy burden that you no doubt are carrying in your heart.

The press and the radio are filled with the problems of the DPs and the extremely hazardous situation of our brethren in Palestine. I have been informed that several workers are now going to Europe to aid the destitute and homeless Jews. In fact I met a young lady who had just received her notice to sail. I mention this because I strongly feel, as I have indicated before, that you can be of even greater service here, because trained personnel will soon be in Europe to aid in every way possible the remnants of our people.

You probably think that I am nuts on this but I am not and I say this with due modesty and humility. I, therefore, earnestly believe that as soon as the critical situation is relieved you should make every effort to come back.

Many things have happened here. I cannot begin to tell you of the prolificness of our young people. In about five years, Grade I will exemplify the "Birth of a Nation."

Sad things have happened also:

Henrietta Fine, oldest daughter of Sara and Milton Fine was thrown from a horse and is very ill at the moment.

Buddy Basso, Sol's son, is in the hospital - suspected disease - polio.

Stella Michaels, mother of Louise Rosenbaum, recuperating from severe heart attack.

Hattie Cohen, mother of Alvin, only a question of weeks.

Marion Baskin, wife of Ellis the dentist, dying of a malignancy.

Rabbi Kauvar recovering from an operation.

Sam Schaefer quite sick. Will be operated.

George Meyers quite ill - will never get well. May not live many months.

Anne Wittelshofer recovering from a severe burn.

Marjorie Hyman passed the critical period during a siege of pneumonia.

I mailed you several letters and hope that you received them.

The housing situation in Denver is extremely critical. Many houses and apartments are under construction but cannot be completed for lack of essential materials. To speak of a housing shortage when you are seeing people living in dire want may appear to you as out of place. I mention this because you will have to think about housing prior to your return. The prices, of course, are frightful. When you and Elaine return you will probably have to be content with a small aptment for a limited length of time. I am now faced with the same problem with regard to Bob and his mother. She wants a small apartment or room at a hotel; Bob needs a house. His mother's is too large and this presents a problem. Bob's unit, where he has been living for the past few months, is going on the market for sale. The price is out of all reason.

I like the way you handled the "hot potato" sent to you by Mort Lewin. He read your note to the entire Board and must admit that you haven't lost your delicate touch.

There are a million things I want say but can't go on forever so please kiss Elaine for me and Marion.

Love

Sam

P.S.--Just saw Martin Weitz on the street and he voluntarily said that you are needed very badly in Denver and hoped that your return would be soon. He is doing quite well in Des Moines.

often
I shall try to write from now on to keep you informed on activities within and around the Temple.

S

Sachi wants to be remembered and sends her love.



Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado



Telephone KeyStone 7618

September 3, 1946

TO MEMBERS OF OUR CONGREGATION EMANUEL:

Knowing your interest in the success of our Religious School in promoting Judaism and giving our children a thorough knowledge of our religion we ask your help and guidance to assist this committee solve a problem confronting us.

We have had the three highest grades attend our Religious School on Saturday mornings for the past three years. This has not only solved our problem of providing sufficient rooms for proper instruction but has given them the privilege and opportunity to attend and take part in our Sabbath services, a great contribution to their religious education. Other fine Religious Schools in our reformed Temples throughout the country are using this method successfully. By dividing the school into Junior and Senior groups, as we have done, and following the platoon system in the Senior group, we use the system recognized by leading public school educators as the best procedure.

Some parents have voiced an objection to Saturday classes, stating that required attendance on Saturday interferes with other activities the children may have on that morning.

If the Saturday Religious School were discontinued it would be necessary for the pupils of the Confirmation Class to attend Sabbath service either Friday night or Saturday morning. This, as always, is a requirement for Confirmation.

Our Temple has a physical problem in providing space to accommodate 10 grades at the same time, particularly in our effort to have the number of pupils in each class small enough to gain the fullest advantage from the instruction given. To accommodate all of our pupils at one time means, as you probably know, utilizing unsatisfactory rooms back of the organ loft, possibly more than one class in the balcony which would not offer conditions for proper instruction and possibly infrequent assemblies because of lack of meeting space.

Please help us by returning the enclosed questionnaire with all three questions answered. Send it back IMMEDIATELY as we want your opinion.

Sincerely,
Board of Trustees,
Religious School Committee

LOUIS C. ISAACSON
RACHAEL N. SCHWARTZ
Co-Chairmen



Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado



Telephone Keystone 7618

QUESTIONNAIRE

P L E A S E R E T U R N I M M E D I A T E L Y

1. I believe a division of classes with the 3 highest grades attending Saturday school as a permanent arrangement is desirable.

YES	NO
59	21
2. Because ^{of} the present limitation of space for proper instruction, I believe we should continue the Saturday classes for the 3 highest grades.

YES	NO
65	18
3. Regardless of the limitation of space I believe there should be no Saturday classes for any grades even tho the facilities for instruction may not be as favorable.

YES	NO
16	55

My children will be pupils in grade _____ and _____

My children were confirmed in years _____

Remarks:

Signed _____

PLEASE ANSWER ALL THREE QUESTIONS AND RETURN IN THE ENCLOSED STAMPED ENVELOPE IMMEDIATELY.

September 18, 1946

Mr. Samuel Rose
16th Avenue and Pearl Street
Denver, Colorado

Dear Sam Rose:

I wanted my earlier letter to stand alone. I thought you might care to read that letter to Herbert's best friends and perhaps publish it in the Temple Bulletin as a word of testimony from the President of the Jewish Institute of Religion and the President of the World Jewish Congress. I mention the latter post because I went to Frankfurt as the President of the World Jewish Congress in conjunction with representatives of the American Jewish Committee, American Jewish Conference, the Joint Distribution Committee and the Jewish Agency for Palestine.

Now I can let down my hair, particularly since there is a barbers' strike in New York and talk intimately about what is to be shared with only Herbert's most intimate and trusted friends.

Herbert told me something about the successful attempt to organize an American Council for Judaism section in Denver. Of course, he seemed disturbed about it but I do not think he feels that there is anything personal about it. Of course there should not be and please God when he returns to Denver, he will be no worse off than are the rabbis of other communities afflicted in the same way by the un-Jewishness of those members of the community who label themselves under the title American Council for Judaism. I have noted some rather interesting correspondence which Rabbi Granison may have sent you between himself and Brickner. I had a good talk with Rabbi Klausner, who is a native Denverite and who knows the situation in your community, which he recently visited. He absolved President Morgenstern from all blame in the matter of interference, saying he kept his hands off in every sense and refused to make recommendations.

Write to me very fully so that I may be kept informed about the situation with respect to the whole Denver picture in relation to Herbert and your own accurate estimation of Baskin.

I am not too disturbed about the situation. I think upon Herbert's return you will be greeted with honor and enthusiasm and he will be more than able to hold his own. I must repeat that this letter is for your eyes alone unless you feel some of his most intimate friends should see it.

Faithfully yours,

Rabbi Stephen S. Wise

SSW:jn

Q'n i' >
all's



THE WINTER WEISS CO.

2201 Blake St., Denver 2 • Phone MAin 6233

Nov. 10, 1946

Dear Herb (and Elaine if around);

I wanted to sit down and write you last Sunday but I was just too lazy--in spite of the fact that it was snowing so hard that we had postponed Sabbath School. Perhaps you have already heard about the "Big Snow"--which we will be talking about for years to come. It was almost 30 inches on the level---the last big one was in 1913 (yes, I was here then) and that was 39 inches. It only snowed for thirty-six hours then but it snowed steadily for 72 hours last week. We had four cars stuck in various parts of the town, and you can bet we did plenty of digging out. Business was almost at a standstill until Tuesday. And today it has been snowing hard again--so much so that we called off the Saturday classes because the kids would not be able to get there in time and then they might have to walk home again because of the bad driving conditions. I assure you that condition won't happen often. The snow is piled along the side of the streets that there is just a one way traffic--and if you get out of that track you get stuck. We have had chains on the car for a week now--and still will keep them on. I have not used chains in so long that I do not remember the last time--most people do not even own them now.

While writing this Rachel just called up and we decided to do without Sunday School tomorrow also---that is how bad the conditions are yet. You just cannot believe it being here this way unless you are here. Some of this snow is piled so high where it has been dumped by the city trucks and people shoveling that I think it will stay there until spring. That is something for Denver as you know.

We had very good holiday services altho we still had a few seats each service. Bernad did himself proud and was well complimented by the Congregation.

Next Wednesday, Thursday and Friday Rabbi Henry Berkovitz of Portland, Ore. will be here for the American Jewish Cavalcade. That is a revival meeting only part of a nation wide movement to help further reform Judaism. We will have a joint meeting of Sisterhood, Men's Club and PTA Thursday night where he will address us. All newcomers and young people are being urged to come too. Wednesday he will meet with the Board and their wives at a dinner at the Park Lane.

Friday he will speak from the pulpit at Temple.
We are working hard to make the movement a success here.

I do not think that I have had the chance to write you since I was in Washington last month. While there I followed inquiries about when you might get out and found out the same information that you have sent us yourself. I had been in touch with the Chief of Chaplain's office thru Senator Johnson, and so I called on them while I was there in the Pentagon. I first saw Col Parker, who is in charge of personnel. He explained the classification system of discharge. He then asked that I wait to see Gen. Miller---Maj. Gen. Luther D. Miller. He was a fine chap and one that could pat you on the back, make you feel good, and then do just as he pleased. He told me of the work that was needed where you are and that he would not do anything to hurt his friend "Phil Bernstein". Also while I was there he was working to get 10 more chaplains back in the Army because of a request from Gen McNarney that had just come the day before.

When I returned to Denver I sent him the letter that I received from the American Jewish Conference so that he could see what they thought of your work. We are proud of what you are doing--and I think that all of the Congregation realizes that it is more important than anything we can have here--no matter how important we think what we have is.

Let me tell you how marvelous everyone thinks you have been in promptly answering any card or letter that they send you. They do not expect such promptness and it pleases and surprises them. So if you are rushed along that line do not think that you have to answer me the same way. However, anything that you want to tell me about your work will be passed on where I hope that it will do the most good.

Mandell and Babs expect to move into an apartment that is ready as soon as the weather will permit. Our grand-daughter is getting cuter every day. Give our love to Elaine.

Best regards from us all.

Henry



Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado



Telephone Keystone 7018

October 2, 1946

Dear Rabbi Bernstein:

Please pardon my delay in acknowledging your very interesting and thoughtful letter of the 9th, as I wanted to read it to the Board of Trustees before writing to you.

The Trustees met prior to the High Holy Days and I read your letter to them. The Board and I are deeply grateful to you for your informative report of Herbert's activities and also your friendly interest in him.

You will notice from the enclosed bulletin that we took the liberty of using several excerpts from your letter as an appropriate preface to Herbert's message.

All of us understand very deeply the importance of your work in Europe and why it is necessary for Herbert to remain as your aide for several months more.

Rabbi Bernard Baskin, who was sent to Denver by Dr. Wise to occupy our pulpit during Herbert's absence, is doing very well. Rabbi Baskin is carrying on in the finest traditions of the Institute and is capably ministering to our large congregation, which now numbers over six hundred families.

Although Rabbi Baskin is, of course, anxious to locate permanently he has graciously consented to stay until Herbert will be returned to us. Every effort is being made to keep the position and ideals of Herbert Friedman secure and alive.

Denver is in the midst of successfully raising its quota for the UJA and I want you to know that your letter and Herbert's has served as a stimulus to giving and understanding of the great need.

Your untiring efforts in behalf of stricken Jewry will always be a symbol of the highest traditions of Judaism and the Rabbinate.

We pray that you will be home with your dear ones the coming year in a world of justice and permanent peace.

With best wishes for a Good Year, I am

Sincerely yours,

Samuel Rose,
Executive Secretary

LOUIS C. ISAACSON
840 DETROIT STREET
DENVER, COLORADO

Nov 21 1946

Dear Herbert

The C.A.R.F. packages have been sent to the ten persons you suggested. Letters as per enclosed copy have been sent to each one on the list. As to conditions in Denver we had Rabbi Henry Berkowitz of Portland with us last week in the interests of the American Jewish Cavalcade. He gave no comfort to our Council Clique. He was very plain spoken in his comments and speeches, which of course pleased many of us, very much. I'm not going into any detail about conditions here, but let me urge you to be sure and arrange to get back here as soon as your Army discharge will permit. You owe it to yourself, your future and to the Temple, ^{members} a great majority of whom are with you 100%. The Council is now in the saddle, but with your return and your leadership we will regain control of the situation.

Undoubtedly you will be urged
to reinlist and while we here
realize the urgency of your work
overseas, there also is a serious
situation here in Denver that
needs attention and needs it
badly. We will hold tight un-
till you return in March. Then
comes the Annual Meeting and
election. That's when the issue
must be fought out. I'm sure
we have a large majority of the
congregation with us and can re-
place several board members
to wrest control from the Council.
So we'll be anxiously waiting
for March '47. Meanwhile keep
well and let us hear from
you as often as time permits.

All good wishes to you and
Claire

Sincerely
Lou.

REFORM CONGREGATION KENESETH ISRAEL

1717 NORTH BROAD STREET

PHILADELPHIA

Rabbis

WILLIAM H. FINESHRIBER

JOSEPH KLEIN

MALCOLM H. STERN

(Chaplain, U. S. Army)

President

HARRY I. STERN

Honorary President

LOUIS A. HIRSCH

Chairman of the Board

JOSEPH H. HAGEDORN

Vice-President

LAURENCE L. ANCKER

Secretary

LESTER S. HECHT

Treasurer

HERMAN E. GREEN

November 25, 1946

Chaplain Herbert A. Friedman
% National Jewish Welfare Board
New York 16, N.Y.

Dear Herb:

I have just received word from my Uncle, Rabbi Henry Berkowitz, of Portland, Oregon, that he has recommended me to the Denver Congregation. It seems that he spoke in Denver for the UAHC Cavalcade and was asked by some of the Trustees to assist them in locating a rabbi. It happens that I was offered the same position last March at the UAHC Convention in Cincinnati by some of the Trustees. At that time I was still in uniform, but had given my word that I would return to Philadelphia upon discharge, so I recommended one of the other chaplains, then on terminal leave. He informed me that no one would accept the position because the 'grape-vine' carried the rumor that the Congregation was desirous of ousting you by bringing in another man. Naturally, none of the ex-chaplains would countenance such a proposition.

My Uncle's letter prompted me to write to you to ascertain the true facts in the case, and I would appreciate anything that you would care to tell me. I am not certain that I would want the job, as I realize the many problems that would confront both of us in working together; and I certainly would not be interested in supplanting you.

My guess -- and it is purely a guess -- is that the Antizionist element in the Congregation would like an Antizionist rabbi (which I am). I assume that since you are a JIR Alumnus that you are a Zionist, and consequently objected to by the opposite faction.

I am HUC '41, age 31, married without children. I have been Assistant to Fineshriber since my ordination, with the exception of my Chaplaincy period, June '43 to April '46. My pre-war job was primarily with the Youth groups. This season I have the responsibility of both the Religious School and the Youth groups. I do considerable preaching and spend most of my time attending meetings of one organization or another in our Congregation of 1700 families.

Jde Klein, who left us this year for Altoona, Pa., is an ardent Zionist. He and I got along very well together, as we are both easy-going individuals. It would be my thought, that should we become associated we might be able to demonstrate how it is possible for the two factions to live amicably and to work for the better interests of Jewry.

In a letter of this type, one must needs brag, so I say that the

REFORM CONGREGATION KENESETH ISRAEL

1717 NORTH BROAD STREET

PHILADELPHIA

Rabbis

WILLIAM H. FINESHRIBER

JOSEPH KLEIN

MALCOLM H. STERN

(Chaplain, U. S. Army)

-2-

November 25, 1946

President

HARRY I. STERN

Honorary President

LOUIS A. HIRSCH

Chairman of the Board

JOSEPH H. HAGEDORN

Vice-President

LAURENCE L. ANCKER

Secretary

LESTER S. HECHT

Treasurer

HERMAN E. GREEN

traits of mine which you will find most obnoxious are:
Both my wife and I are noted for our radiant personalities;
the kids and the old ladies are crazy about me, the folks in between
like me; I'm a tolerable preacher, but shine best at pastoral activity,
teaching the Confirmation Class, and organizing.

If you would consider such a partner in your pulpit, I might apply
for the post.

I understand that you expect to be discharged in March, so perhaps
the whole thing can rest till then. Or, if you happen to be in the
United States and anywhere in the vicinity of Philadelphia, we might
get together and size each other up.

I have tried to be frank, and I hope you will be the same. If you,
personally, don't want an associate in the pulpit, please say so, and
I'll drop the whole idea. I assure you that I will do nothing with
the Congregation until I hear from you; and as I stated above, I am
not certain that I shall act, then. After all, it is not only a case
of my getting along with you; we must get along with each other. I
understand that the Congregation is offering \$6000, which, coupled
with what I know of the Denver community and the climate and location
of the city itself, is most tempting.

Here's wishing you the best luck in your Chaplaincy. I hope that we
shall have an opportunity of meeting in the near future, whether
any association comes of it or not.

Most sincerely yours,

Malcolm

MALCOLM H. STERN

Aide to the Adviser on Jewish Affairs

21 December 1946

Rabbi Malcolm Stern
Reform Congregation Keneseth Israel
1717 North Broad Street
Philadelphia, Penna.

Dear Rabbi Stern,

Your letter of 25 November 1946 arrived just as I was leaving for Switzerland, and its contents came as such a surprise to me that I was not prepared to write a hurried answer.

Since my return, I have reread your letter carefully, and confess that I do not understand it fully. I have heard nothing from my Congregation, Board of Trustees, or Executive Secretary concerning the plans which you discuss; and have no knowledge of any offers, direct or indirect, which you say have been made to you.

You have asked me to be frank. The frankest thing I can say is, that in my judgment, our Temple is not in need of an associate at the present time. If, upon my return to Denver, a re-evaluation of this judgment is necessary, there will be time then to appraise the situation.

Thank you for writing, and I hope we have the opportunity to meet when I return sometime in the spring.

Sincerely yours,

HERBERT FRIEDMAN
Chaplain (1st Lt)
Aide to the Adviser to the
Theater Commander on Jewish
Affairs

HP/ow
Phil's PS (handwritten)

Dear Malcolm,

Herb has shown me your letter. I came completely in his reply. It would be unethical for any Rabbi to lend himself to a change in the chaplain's status during his absence overseas. I strongly advise you not to become involved. Regards to your wife,
Phil

141
file 141

REFORM CONGREGATION KENESETH ISRAEL
1717 NORTH BROAD STREET
PHILADELPHIA

DR. WILLIAM H. FINESHRIBER
~~RABBI JOSEPH KLEIN~~
RABBI MALCOLM H. STERN

141

OFFICE OF THE
RELIGIOUS SCHOOL

January 6, 1947

Chaplain Herbert Friedman
G-5 Div., DP Branch
USFET, APO 757
c/o Postmaster, New York City

Dear Chaplain Friedman:

Many thanks for your response to my letter. I regret exceedingly the fact that it was the bearer of what must be unpleasant news to you. I assure you it was farthest from my thoughts to lower the morale of a Chaplain. You may be certain that even without Phil's postscript, I would most certainly keep "hands off" of Denver. If there is any way in which I can be of assistance in clearing up that situation for you please do not hesitate to let me know.

Here's wishing you everything of the best in the important work which you are doing. Please give my most cordial regards to Phil.

Most sincerely yours,

Malcolm H. Stern

Rabbi Malcolm H. Stern

MHS/ak



THE WINTER WEISS CO.

2201 Blake St., Denver 2 • Phone MAin 6233

AIR MAIL

December 2, 1946

Chaplain Herbert Friedman,
G-5 Division,
APO 757, c/o Postmaster,
New York, N.Y.

Dear Herb:

Your letter was received last Monday and was read that night to the Temple Board. The report was only received Friday, and it is certainly very interesting to know of your work step by step as this shows. One thing occurs to me which I certainly would appreciate your answering frankly at this time, because I am getting a lot of pressure from every side and need some answer to anticipate.

You stated, and as you know I have also checked with the Chief of Chaplains office, and you both agree that you are due for release the last of February or the very first of March. Also, when I was in the Office of the Chief of Chaplains in Washington I heard them discussing the dates for the ten additional Jewish Chaplains which General McNarney had requested. You quote this in paragraph 6 of your report. Considering that these chaplains will be available, will one of them replace you in your present capacity, and will you return to Denver immediately upon your separation? Do you suppose that pressure will be brought to bear on you from J.W.B. or any other organization to ask you to re-enlist or to serve in some other capacity in Germany? If this pressure is brought to bear, what will be your attitude toward it?

These are very direct questions, I appreciate, and they call for direct answers, because the Congregation cannot be expected to rock along as it has been this past year. We do not want to seem selfish and we try to appreciate the great importance of the work you are doing, but naturally it is hard for us to see its full importance in spite of all that we read and all that you tell us. In the meantime things are not right here, and I believe you are the one person that can best handle the situation.

Further, if you are going to get back here about the first of March, we ought to start looking for either an apartment or house for you. You may have written Sam Rose telling him about what you desire, but if you have not, then either write him or me so that we can start something along that line; and if we are lucky enough to find it before you arrive, we will have to continue to pay the rent on it until you are here.

I was glad that you and Elaine had had a chance to be together.

I suppose this will reach you while you are in Austria, since you said you were leaving November 19 immediately after dictating the letter the day before.

Everybody appreciates the extremely prompt manner in which you reply to their many letters, and frankly they marvel at how you are able to do it, knowing how busy you are kept and how much of this correspondence you continue to get.



The Army & Navy "E" awarded five times for outstanding war production

Freight & machinery trailers, truck & bus bodies, dump bodies, axles & transmissions, sleeper cabs, power winches, etc.

12/2/46

As you probably know, John L. Lewis has called a coal strike which is affecting the whole nation and which is beginning to shut down a considerable portion of the steel production and other industries. Our weather has been mild here in Colorado since this happened, but we cannot expect mild weather to continue at this time of year, as you know. Denver and Colorado were both in a very critical situation before the strike was called, due to the heavy snow storm which I described to you previously, and which extended throughout the state for days after it cleared up here in Denver. Of course, the houses and buildings that have natural gas are doing all right. The reason I tell you this is because at Temple we are curtailing all activities, and for the last two Friday nights have held services in the vestry rooms of the Temple so as to conserve our coal supply. Beginning this week we will hold services in the lounge of the basement to further conserve, in order that we can then keep both the Saturday school and the Sunday school going through December and up into January if possible, unless the coal strike is ended before that time and coal is made available. We have also made arrangements to convert the furnace into gas burners, but cannot get a supply of gas until after the strike is over, because of the enormous demands the Public Service Company has on it due to the present situation. *(Just heard Public Service will give us gas supply now)*

The public and parochial schools of Denver and of many towns in Colorado are closed because of the coal supply situation. Colorado University has closed until December 28, and other colleges are beginning to follow suit. I have never heard of any such situation in my life, and never dreamed it would happen here. All of these things can be blamed on the war, because of lack of proper labor controls due to the emergency and the necessity for keeping going then regardless of the concessions necessary to Hitler-like labor leaders.

Perhaps I should write you more cheerful letters, as you have enough to break down your morale with what you see right around you, but I know you prefer to see conditions as they are and I speak frankly on that account.

Please give my best regards to Elaine, and extend the season's greetings to her and yourself from my whole family.

Incidentally, Mandell and Babs are now in their own apartment and their little girl is getting sweeter and cuter every day. She has a wonderful smile and is so strong that even at 3½ months she stands on her feet if you just give her support enough so that she can pull herself up. Of course, she is a wonderful baby—why wouldn't she be!

Again best regards,

Sincerely yours,

Henry



Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado

✠

Telephone Keystone 7618
December 4, 1946

Dear Herbert:

Please let me know in your next letter whether or not you received my letters. In this way I will know if we are in "contact".

and Report
I read your latest letter with a great deal of pride. As Dr. Wise wrote to me upon his return to this country some weeks ago "you are doing a magnificent piece of work."

Although you know by now how much I appreciate and value your services to those less fortunate, I reserve my greatest admiration for Elaine. She is giving of herself and her reward will be the satisfaction of doing a good job. *I did not mean you are not doing the same but rather trying to express myself my estimate of her.*

Although I differed with her on going abroad I did so because I did not approve of her going under military auspices but I did not disapprove of her going on her own. I did not know, however, that she was going to do this kind of work, otherwise I would not have raised a dissenting voice. Whatever I said or did I conscientiously felt was the best advice I could give.

Marion and I held a Thanksgiving dinner in our apartment. Fourteen sat down to "tear a very big turkey apart." Marion and I both were of the same mind; Thanksgiving day would have been more meaningful if you and Elaine could have been here. I now extend you a rain check for next year.

Rabbi Laderman left for the "World Zionist Congress" and no doubt you will see him in Basle. I deeply regret that I did not get to see him before he left.

As of December 1st your bank account is \$3700.68. During the month I noticed you made out one check for \$5.00 to the Association of Jewish Chaplains and a deposit was made by me for \$116.32, your differential.

I did not receive the allotment check usually forwarded to me by Elaine's father.

I would like very much to get a line from Elaine and a first-hand account of her work and her impressions. We would print such a letter in our bulletin and parcel out some to the Jewish News.

For lack of address and the fact that she has not written since she left makes it impossible for me to write to her direct. So be a good fellow and forward this letter to Elaine, and, of course, all subsequent and previous letters.

CONVERSION NOTICE: - Charles Levy, legally changed to Charles Lehman. Grandson of Mrs. Alma Jaffa. Recently married a girl, daughter of a minister - non-Jewish - in the Shove Memorial Chapel, Colorado Springs by a minister. I failed to mention that, prior to change of name, he had his nose shortened *by plastic surgery*.

Sidney Buka, returned several months ago from the Pacific, after a very fine record in the army. Married last night, a girl - non-Jewish - Services at his home, conducted by a minister, who I understand is also a carpenter in his furniture shop.

Gus Ornauer, about a year ago married a girl - non-Jewish, services conducted by a minister, using Protestant ritual - one month later they were separated, now they are legally divorced. Reason - drink.

Marion Rose - non-Zionist - now Zionist.

Her husband, the same.

Marion joins me in love to you and Elaine. We miss you lots and eagerly looking forward to your return.

As always

Sam

More in a day or two

December 20, 1946

Mr. Selig Schwartz,
11 Commerce Street,
Newark 2, New Jersey.

Dear Mr. Schwartz:

The government check payable to Elaine in the amount of \$185.00 was deposited yesterday to the joint account of Herbert and Elaine at the U. S. National Bank.

You will notice from the enclosed bulletin, another copy of which has been sent to your home, an account of Herbert's and Elaine's activities. I know you must be proud of them.

We here in Denver have been informed that Herbert will be redeployed at the end of twenty-two months of service, which will be approximately March 7th. Whether or not the army acts precisely in these matters is of very little consequence because a delay of thirty or sixty days will not be important.

However, it is important that Herbert return to his post here as soon as it is honorably possible. Upon his return it will not be necessary for him to assume his duties since we have a replacement. We expect him to take it easy for a while and not plunge into work.

You realize, of course, my affection for Herbert and Elaine and I have tried to the best of my ability to keep things going for them. In this, I have always kept their best interests in mind.

With kindest regards, and best wishes, I am

Sincerely yours,

Samuel Rose,
Executive Secretary

SR:ss



Inness 7r 6843
Schuckman Ea 5706

November 8, 1946

Dr. Stephen S. Wise,
c/o Jewish Institute of Religion,
40 West 68th Street,
New York City 23, New York.

Dear Dr. Wise:

Please forgive me for not answering your letter before this. I have been away from the office a great deal of the time and did not get a chance to do the things I should.

I have just finished settling my sister-in-law Leona in an apartment hotel and closed her home. This is an entirely new experience for her and I did everything I could to effect the change with a minimum amount of anguish of mind. After all, she has lived with her parents in this particular house for twenty-seven years.

I have also waited several weeks in order to report to you regarding developments in Denver.

Two weeks after Herbert's departure for service Rabbi Elmer Berger visited Denver in behalf of the American Council for Judaism. Some months later Rabbi Reichert of San Francisco came here to address the advocates of the Council. At this meeting the local Council became an affiliate of the national.

Tomorrow night, Elmer Berger returns to Denver to speak at a dinner meeting given by the members of the Council. It seems as if Berger has been "working" this territory during the past week. He was up in Wyoming and also in the southern part of Colorado.

I do not feel that the local ACJ will be much of a force after Herbert's return. He has a faculty for molding the various groups together into a working unit for the Temple and the community.

The success of the Council in my opinion has been largely due to the inactivity of the opposing groups. ZOA in Denver is not an active or influential organization. On the other hand, the Hadassah is a progressive, alert and ever growing unit of the Zionist movement.

In contrast, it seems as if the ACJ has reached its peak in this area.

Herbert informs me that his terminal leave will begin on March 7th. Although I value and appreciate the excellent work he is doing in Europe I also feel that he can iron out the differences that exist in our local Jewish community. Therefore, I pray that nothing will happen to delay his return beyond that date.

Dr. Morgenstern did recommend several people for the position of assistant rabbi, but evidently was not aware of the existing circumstances. He later wrote that this could not be done until Herbert's return.

I read, with a great deal of interest of your coming participation in the deliberations of the World Zionist Congress and hope that you will be rewarded with a full measure of satisfaction. We who know you personally are very proud of your achievements and your untiring efforts in behalf of our people who are so sorely stricken.

Marion joins me best wishes for a good trip and continued good health.

Sincerely,

Sam Rose

SR:ss



January 3, 1947

Dear Herbert and Elaine:

I can't tell you how pleased Marion and I were with your letters. It was with mingled feelings of joy and expectation that we read and reread your letters. We are very happy that you are both well and deriving much satisfaction from your work. On the other hand we are looking forward to the day when we can all get together and carry on one of our disconnected and exciting "bull sessions."

Several weeks ago I mailed you a letter which evidently did not reach you. It would have clarified to some extent the local picture. I will try now to recount some of the happenings in Denver and why Rabbi Stern wrote to you.

In my letter, evidently lost, I referred to the fact that unfortunately some members of the Board are affiliated with the American Council for Judaism, and that their election to the board antedated the founding of ACJ. These some folk lined up against Abe. They also have other ideas regarding many things in the Temple. I want to make one thing clear at this time and that is that they do not represent the will of the congregation. However, they were elected and must serve out their terms. The fact that several were not reelected last year bears me out, and even though some of the trustees or what is known as "the other side" represent a different point of view, they nevertheless act in concert on all matters.

I think I wrote to you about the invitation to Denver of Rabbi Merritt and the subsequent results. There is no question in my mind that you must have some assistance in the Temple. One man cannot minister to this large congregation properly without aid. At present Bernard does practically nothing in the Religious School, except teach one class on Saturday morning. The Friedman Club, as you know, passed out of existence, and the Men's Club is now reorganizing it in order to have it going when you return. He does no pastoral work and is not active in communal work. He says he does not like school work or pastoral duties. Teachers are not being trained or instructed in any way. Rachael has been carrying the load and I have done what I could to assist her and Bernard. Following the Merritt episode, an attempt was made to get someone else, but as you have already been informed Granison, through Bricker, stopped the Union cold.

Bernard in the meantime has been sitting on the fence, waiting to fall on either side. There is a group among the Council crowd that would like to see Bernard stay on as an "associate" as Bernard had indicated. At a meeting of the Ritual Committee I asked one simple question regarding Bernard, "What do you expect him to do when Herbert returns?" Following this question there was considerable confusion, because the men there did not actually know what an assistant is supposed to do. I asked "Would you have him teach school; would you have him conduct the school; do pastoral work; aid in the youth activities; instruct teachers; conduct study groups, etc?" They admitted he was deficient in these departments and the Ritual Committee decided not to make any recommendation. So the matter rests as far as Bernard is concerned.

(Klausner must have told Wise some things following his Denver visit)
 Rabbi Wise asked for my appraisal of him.

In the meantime Granison and Slonimsky are holding back on Bernard's graduation. (I have nothing to do with this).

You will find enclosed a letter to Rabbi Wise, which was written with considerable restraint because I did not want him to get the idea that Bernard's ineffectiveness resulted in the existing conditions. In other words I do not want to do anything to hurt Bernard ~~and~~ his future.

I had a very frank talk with Bernard and asked him point-blank what he was up to. He assured me that he is not guilty of collusion or has he encouraged such ideas or plans. He was quite disturbed when I talked with him and asked me to believe that he only had our best interests at heart.

Now it seems that sometimes our best friends can cause us considerable harm. I know that when the Council group proposed Lou Freehof as educational director it was done with the intention of eventually replacing me. In this they were unsuccessful. As you know Lou is now the executive secretary in Reichart's Temple in San Francisco. Reichart is one of the main forces behind the American Council for Judaism. Two trustees, Weil and Glett, were the planners. There is quite a story behind all this. More at another time.

Glett Weil

Abe Cowen, who calls me one of his best friends lined up with this group to put in Lou Freehof. He was unaware at the time what was behind it all. Now he tells me how wrong he was and he is very ashamed of his activities in that regard. Incidentally, Lou left town owing him and Noah quite a bit. My feelings toward Abe are just the same, because I knew that he was not cognizant of the situation. I mention that incident at this time because the same group who are trying to engineer other things were behind this. If I felt that the congregation was behind them then my attitude would be entirely different. That is why I am not too disturbed about the eventual outcome.

At the next meeting Henry G. Frankel asked for and received a \$600.00 raise for me. This was unanimous. It was really a vote of confidence.

When Abe and Lou attended the convention in Cincinnati they did contact this Rabbi Stern and others. They felt that if they could find a likely candidate for an assistant, who in their judgment would be congenial with you, then they would allow the "other side" to propose an assistant and they would present a candidate. Of course, Abe was president at the time and Lou first vice-president. They felt that this was the best way to get ahead of the other side. Anyway no harm was done. Maybe they were right.

When Rabbi Berkowitz visited Denver, Abe and Lou gravitated toward him because he represented the point of view of our side. He is a Zionist all the way. Although Lou and Abe both are not Zionists they felt that Rabbi Berkowitz was a friend. So they asked him to look around for a likely candidate because they conscientiously felt that anyone would be better than Bernard, ~~without proper suggestion~~. I do not subscribe to this point of view. At the convention I dissociated myself from Abe and Lou because I did not want to be involved and the same situation prevailed during Berkowitz's visit. I know that no one can take the position, ~~on any choice of the "other side"~~, unless he accepts for ulterior motives. Granison assured me of this fact and the stopping of Morgenstern convinced me of the accuracy of his advice.

Lou and Abe are among your best and sincerest friends. Their judgment may not be the best, but they are trying as I am to work out everything for your ~~best~~ interests.

I would advise you to write to Stern, repeating what you said in your letter; that you do not know what he is talking about and that you are not in a position to discuss anything with him until you return to your post in Denver at which time you will study the situation and will be very happy to reopen the entire matter. The fact that Stern wrote to you bears out what Granison has advised me. The Board does not know about Stern nor has anyone been authorized to negotiate.

The Jewish community of Denver is experiencing the same thing that all communities are throughout the country. The American Council for Judaism is spreading its doctrine all over the country - naturally it has some effect. Ultimately it will not survive and for one reason alone - it does not have a positive program.

The peculiar thing about all this is the fact that all of this has started from a small group of about eight people; the leaders are Glett, Weil and Mindell and Nelson ~~and others~~.

Old established rabbis are experiencing similar difficulties. The situation in Denver, I am sure, is not the worst in the country. Fortunately the vast majority of our members think as we do, and your task will not be too hard. There is no evidence of a split. Your return to Denver will automatically weaken the Council's position because the Jews of Denver have a very high regard for your services and during your absence they have been apprised of your activities. I say, without boasting, that the handling of your material has been good, and that a day never passes without ten or fifteen people asking me "When will Elaine and Herbert return?"

You will notice from the enclosed bulletin and a subsequent article in the Jewish News that the coverage is adequate.

mailed
in
separate
envelope

I want to say also that I have never seen anything like the desire of our adults and our children, some who have just entered the religious school, ~~but who have heard about you~~, to once again renew their contact and friendship with you. I realize that this letter is disconnected, but I have to go back to some of the above. I want to emphasize here that the desire to assist you in every way is the motivating factor behind the engagement of a school director or an assistant rabbi with particular ability in that direction. In this group I include myself, although I have not worked to get anyone during your absence I strongly feel that you should be in a position to select your own assistant.

There are few men in the pulpit today who have the God-given talents you possess. These natural attributes are needed in this community and in this country. It will be your lot to build up a good Jewish community practicing the finest traditions of our Faith.

I was happy to read in Elaine's letter that you will return to Denver when you are released by the army. Whether or not you return on March 7, as indicated, is of little importance. April 7 would do as well, as long as we have an approximate time. What I am trying to get at is that some assurance should be given to the members ~~the approximate time of your return~~. I think that the Board agrees with me in not expecting you to resume your duties at once, but would rather

I can't understand why he refused to his anti-Zionist position as a deliberate requisite. Especially after Bernstein's visit.

prefer that you get a rest and settle down comfortably. This information will produce the desired result; to defer everything until your return.

This also brings up the question of where you are going to live. I would advise that you do not purchase a home at the prevailing high prices. It would be very wise to move into an apartment for a year or two and then with the money have in the bank and the money you will save, you will be able to buy a better home for less money and will also be able to own it at the time of purchase. If you say the word I will start out to look for an apartment. Accommodations of any kind are difficult.

Temple Emanuel and the Denver community are justly proud of your record. The Board was pleased to receive the award from General McNarney. You and Elaine are now held in such high esteem that your presence in Denver will do much to weld together the several groups in the community.

Please do not become disturbed or upset by anything I have said above. On paper these things look so much worse. You have today more genuine friends than ever. These friends are proud of you both, which will be demonstrated upon your return. I want to add again that at no time has there been a desire of any group to supplant you. Now that I know from Elaine's letter that you intend to leave the services when the army discharges you, I can calmly go about my business.

Rachael is now a patient at St. Joseph's Hospital. She is suffering from an acute attack of arthritis. It is entirely possible that she may not be able to continue her work. This is a serious blow to us. Abe is also slowing up considerably. His one hope, as he expressed it to me, is to be here to greet you on your return.

May I suggest that you or Elaine drop a short line or card to Harry Nier, 745 Milwaukee St. - Rachael, 1450 Grant - Louis Isaacson, 840 Detroit - Abe, 1451 Gilpin - Marion Gottesfeld, 4050 Montview Blvd., now president of the PTA. *L. G. Isaacson E & C. Bldg*

I failed to mention above that plans are being made to increase your salary in order to allow you to live according to the position of rabbi of Temple Emanuel.

Everyone is becoming informed regarding the situation of the European Jews - Palestine and Zionism. Marion and I are keeping abreast of the news. The daily press, radio, publications are printing the deliberations of the World Zionist Congress.

Marion has decided with some persuasion on my part to take up her cello. You evidently do not know that Marion was an accomplished cellist at one time. She has not touched it for twenty-one years. Without her knowledge I took her cello to a violin maker and had him put it in first class condition, and brought it home, following which a program of subtle indoctrination took place. Some of my suggestions: - Exercising the fingers and arms, are beneficial for one's health; keeping the mind active; acquiring new interests; Herbert and Elaine would like to hear you play the Kol Nidre, and many others". Surprisingly she has been making noises ~~and~~ the past week. On several holidays she played the Kol Nidre in the Temple. She was also soloist at St. John's and other churches at Easter Time. She said that if I promised not have her play for you she would practice, so I promised. I really get a lot of enjoyment out of watching her fool around with the cello.

Bob's baby is almost nine months old and is going to be quite a fellow. I could go on forever, but realize that you must have the above information so will lay off until another time.

I am also sending you copies of letters sent to Selig and Dr. Wise.

In another envelope you will find other information. Bulletins, etc.

Marion joins me in affectionate regards and love to you and Elaine.

Sam

To Elaine:

Your letter is magnificent and we are very proud of your endeavors. I may edit it some for eventual publication. Please let me know where to send food stuffs. We have quite a bit in the Temple left from the Succoth collection.

Sorry about Herbert's losing his belongings. Wish I could help him.

Also send more detailed instructions for the Sunday School children.

I typed your letter adding some names to it including Bernard. Also deleted part referring to Stern, etc.

Please pardon this lousy letter but I had to be written at intervals for obvious reasons. Love and kisses from Morrie & me.

They would be happy to write and send boxes to anyone you designate.

Over

Mr M O Barnett (Luna) just
underwent an operation, (breast)
for malignancy. 99 So Downing

Mr Leon Frauman (Libbie) same
operation as above 2 weeks ago
788 Milwaukee St.

Suggest brief notes to above

Please —
Send my mail to
3328 E 13th Ave

1/28/47

Chaplain Herbert Friedman

otherwise they had no trouble.

Since returning to Denver I have been trying to catch up on the back work, and am almost at that point.

Last night was another monthly Board meeting, but nothing exciting was taken up. Again everybody asked when you could be expected back.

Incidentally, there is the question of a house, that might not be foremost in your mind now but to which you should be giving some thought, because the housing shortage they talk about here has some reality to it (I can see great possibilities of a pun in that word "reality", but will let you use your own imagination). On that account you should tell us about what you have in mind and let us start looking; and in order to start looking, we ought to specify the time you will be back, as something definite is necessary in less you want to take your chances after you get here.

Sam Rose probably keeps you posted on the personal health of various friends here, but just to bring certain things up to date I wish to say that Rachel Schwartz was at the meeting last night and she will take one of the Confirmation Classes each Saturday from now until Confirmation, in order to give the children certain special work she wants them to have. Mrs. Barnett is still quite ill, although Duke says she is getting along all right. Mrs. Grauman is much better, but still at home. George Seaman's mother is also confined to her bed, having collapsed in a doctor's office last Friday. I do not know the details of the trouble.

The Board meeting last night was quite small, because six of the members were out of town, Stan Shubart was attending a Reserve Officers Convention meeting here, and University of Denver was starting their expansion drive, so that Abe Cowan had to be late to the meeting because he attended their drive workers dinner previous to the meeting. At least everybody takes such a keen interest in Temple affairs that they really have legitimate excuses when they stay away.

Incidentally, there is a young lieutenant who has been the psychiatrist at the Nurenberg trials who married a second cousin of mine. I am telling you his name so in case you run into him you will know who he is, and I would appreciate your making his acquaintance. He is a Dr. Leonard Rosengarten.

The weather has been good here since the first of the year, and is almost too warm to be true for this time of year.

That about covers the situation up to date, and I hope to hear from you shortly. Give my best regards to Elaine.

Yours sincerely,

Henry



THE WINTER WEISS CO.

2201 Blake St., Denver 2 • Phone MAin 6233

January 28, 1947

Chaplain Herbert Friedman,
G-5 Division, APO 757,
c/o Postmaster,
New York, N.Y.

Dear Herb:

Shortly before I left on a trip in the middle of December I wrote you to the above address, but up to the present time have not heard from you, and knowing this is not like you thought perhaps you did not receive my letter.

I heard Dr. Laderman speak on a report of the Zionist Congress Sunday night at the Auditorium, and he spoke very highly of the work you are doing. He also stated that you attended the Congress, and that may be one reason why you have not had a chance to answer my letter.

It was reported in the newspaper about a week ago that you were expected back in April, but not having this information directly from you, we do not know whether it is just hearsay or what foundation it has.

I requested that you write me telling me directly what your plans were, so I could report them to the Board, and believe I am entitled to have this information directly from you rather than to guess about it in any other manner. On that account, I wish you would write me by return air mail giving me this information.

I took a real vacation this time for the first time in five years, even though I have done a lot of traveling in that time, as you know. Esther, Marianne, Dick, Bill, Hank and I drove in two cars down to Shreveport, Louisiana, where my mother is, and stayed there a week, where we had a swell time. The day after Christmas we drove to St. Louis and attended the Pi Tau Pi Conclave for the next four days. We left Dick in Shreveport and he came back to Denver on the train in time to get back in school the first of the year. After the Conclave Marianne and Bill took Bill's car and drove back to Denver, so she could get to school and he could get back to his work.

Esther, Hank and I took the other car and went to Cincinnati, Louisville, and back to various points in Illinois, on through Iowa, Nebraska and into Denver, so that Hank and I could see factories with which we deal in some of the smaller places that were hard to reach by train or plane schedules. This took us an extra ten days, and when we arrived we had been over 5100 miles in the one car. The weather was bad part of the time, but we still were able to drive whenever necessary. Marianne and Bill were stuck for a day by snow drifts in the little town of Beloit, Kansas;



The Army & Navy "E" awarded five times for outstanding war production

Freight & machinery trailers, truck & bus bodies, dump bodies, axles & transmissions, sleeper cabs, power winches, etc.

Office of the
Adviser to the Theater Commander on Jewish Affairs

APC 757, c/o Postmaster
New York, New York

6 February 1947

Mr. Henry Winter
2201 Blake Street
Denver 2, Colorado

Dear Henry:

Received today your welcomed letter of 28 January, and was pleased to read of your extended vacation with the family. I can just imagine what this meant to you after the concentrated strain of the past several years. After going at a pretty heavy pace myself for the past 18 months here in Germany, I am beginning to feel the need of a little rest myself. We have just succeeded in pulling Rabbi Bernstein away from his desk, and shipped him to Garmisch-Partenkirchen for a week's leave. That is a little town in Southern Bavaria which is a world famous winter resort. The winter sports program of the Olympic Games of 1936, held here in Germany, took place in that village. Perhaps after he returns, I shall have an opportunity to run away for a few days.

I think things are beginning to shape up a little more definitely about my return home. From the latest advice which I have been able to obtain in the Administrative Section, it seems that I will be relieved of active duty in the Theater and started on my way home not later than 30 April. How long the actual process of redeployment will take, no one can say. The Army is using only one port, namely, Bremerhaven. How long I may have to wait at the port for a ship is unpredictable and how quickly I can be processed through a Separation Center upon arrival in the States is also an unknown factor.

If I can get on my way into the redeployment pipe line sometime before 30 April and meet with good luck at Bremerhaven, I might actually be in the States by 10 May. I am going to work on the possibility of flying home commercially at my own expense in order to save the time involved in the cumbersome redeployment process. I think there may be a possibility of obtaining official permission to do that, in which case, I could actually be back in the States during the last week of April or the first of May.

You very thoughtfully brought up the question of a house. From everything I read about the situation in the States today, I do not think it is wise to contemplate buying. Do you agree with that? Then it becomes a question of trying to find a suitable place to rent. While Elaine would prefer, I think, a new modern house, we would have no objections to any dwelling which would fill our needs. It should be a two or three bedroom house with a large room which could be used as a study. Such talk on my part may be utterly unrealistic. We will settle for anything which you and Sam consider to be adequate and reasonable.

It is with a mounting sense of excitement and anticipation that I watch the calendar. The passage of several weeks will bring to an end our period of long separation. I am looking forward particularly to confirmation. I am setting that date, 25 May, as a target date towards the acquisition of which I shall break through any obstacles and red tape which the Army can set in my way.

My fondest regards to Esther, the kids, and all the Shwayders. Elaine joins me in these good wishes.

As ever,

HERBERT FRIEDMAN

Office of the
Adviser to the Theater Commander on Jewish Affairs

141

APO 757, c/o Postmaster
New York, New York

6 February 1947

Mr. Henry Winter
2201 Blake Street
Denver 2, Colorado

Dear Henry:

Received today your welcomed letter of 28 January, and was pleased to read of your extended vacation with the family. I can just imagine what this meant to you after the concentrated strain of the past several years. After going at a pretty heavy pace myself for the past 16 months here in Germany, I am beginning to feel the need of a little rest myself. We have just succeeded in pulling Rabbi Bernstein away from his desk, and shipped him to Garmisch-Partenkirchen for a week's leave. That is a little town in Southern Bavaria which is a world famous winter resort. The winter sports program of the Olympic Games of 1936, held here in Germany, took place in that village. Perhaps after he returns, I shall have an opportunity to run away for a few days.

I think things are beginning to shape up a little more definitely about my return home. From the latest advice which I have been able to obtain in the Administrative Section, it seems that I will be relieved of active duty in the Theater and started on my way home not later than 30 April. How long the actual process of redeployment will take, no one can say. The Army is using only one port, namely, Bremerhaven. How long I may have to wait at the port for a ship is unpredictable and how quickly I can be processed through a Separation Center upon arrival in the States is also an unknown factor.

If I can get on my way into the redeployment pipe line sometime before 30 April and meet with good luck at Bremerhaven, I might actually be in the States by 10 May. I am going to work on the possibility of flying home commercially at my own expense in order to save the time involved in the cumbersome redeployment process. I think there may be a possibility of obtaining official permission to do that, in which case, I could actually be back in the States during the last week of April or the first of May.

You very thoughtfully brought up the question of a house. From everything I read about the situation in the States today, I do not think it is wise to contemplate buying. Do you agree with that? Then it becomes a question of trying to find a suitable place to rent. While Elaine would prefer, I think, a new modern house, we would have no objections to any dwelling which would fill our needs. It should be a two or three bedroom house with a large room which could be used as a study. Such talk on my part may be utterly unrealistic. We will settle for anything which you and Sam consider to be adequate and reasonable.

It is with a mounting sense of excitement and anticipation that I watch the calendar. The passage of several weeks will bring to an end our period of long separation. I am looking forward particularly to confirmation. I am setting that date, 25 May, as a target date towards the acquisition of which I shall break through any obstacles and red tape which the Army can set in my way.

My fondest regards to Esther, the kids, and all the Shwayders. Elaine joins me in these good wishes.

As ever,

HERBERT FRIDMAN



THE WINTER WEISS CO.

2201 Blake St., Denver 2 • Phone MAin 6233

March 7, 1947

Chaplain Herbert Friedman,
APO 757, G-5 Division,
c/o Postmaster,
New York, New York.

Dear Herb:

Your letter of February 6 came while I was out of town running around the country, as I do every once in awhile, but since I have received it we have started to look for something which should meet your requirements, at least until such time as you can find the house you want to buy. We will keep after it, and hope to have something that you want when you arrive.

You did not definitely state in your letter whether Elaine will be coming back with you, but I assume that is the case and hope you will be able to come back together.

From what I hear, there is not much that we can do from this end to help you get transportation, but if you want to tell me how you are going to try to get air transportation, maybe I can start something with United Air Lines here at Denver or with TWA that will be of help. Be sure to specify whether you want passage for one or two.

I had a meeting with the executive committee of the Parent Teachers Association Board yesterday, and I am trying to get them to get some organization in action which can be of definite help next year, as I have found we need to educate the parents even more than we do the children, in order to get the best cooperation at the Sabbath School. They should have something concrete to propose by the time you get back.

The way I talk it sounds as if I expect you to go into harness as soon as you reach Denver, but please don't be alarmed about that, as we all realize that you will need a rest, and will cooperate to the fullest extent along that line.

We had a bang-up meeting on the Inter-Faith Brotherhood dinner this week, at which 294 men were present. At this meeting we had visitors present from India, China, Egypt, Norway and Puerto Rico. James G. Patton of the Farmers National Union spoke and stressed the critical world situation due to the atomic bomb and the starving peoples in Europe. He is an inspired speaker, and judging by the applause after his talk it was certainly appreciated by everyone. Since the meeting we have had a number of favorable reactions and comments. Bernard gave the group a talk in the Temple afterwards, explaining various things of Judaism and the present Palestine situation. Comments on this were even more favorable than on the talk downstairs. Those who have attended the meetings in past years were more enthusiastic about this one, and feel that they want to attend every year.

This country has had its share of bad weather this year, as you have probably noted,



The Army & Navy "E" awarded five times for outstanding war production

Freight & machinery trailers, truck & bus bodies, dump bodies, axles & transmissions, sleeper cabs, power winches, etc.

3/7/47

Chaplain Herbert Friedman

and it looks as though it is still going to be a long cold spring. However, judging from what I read, the weather situation has been about the same in Europe.

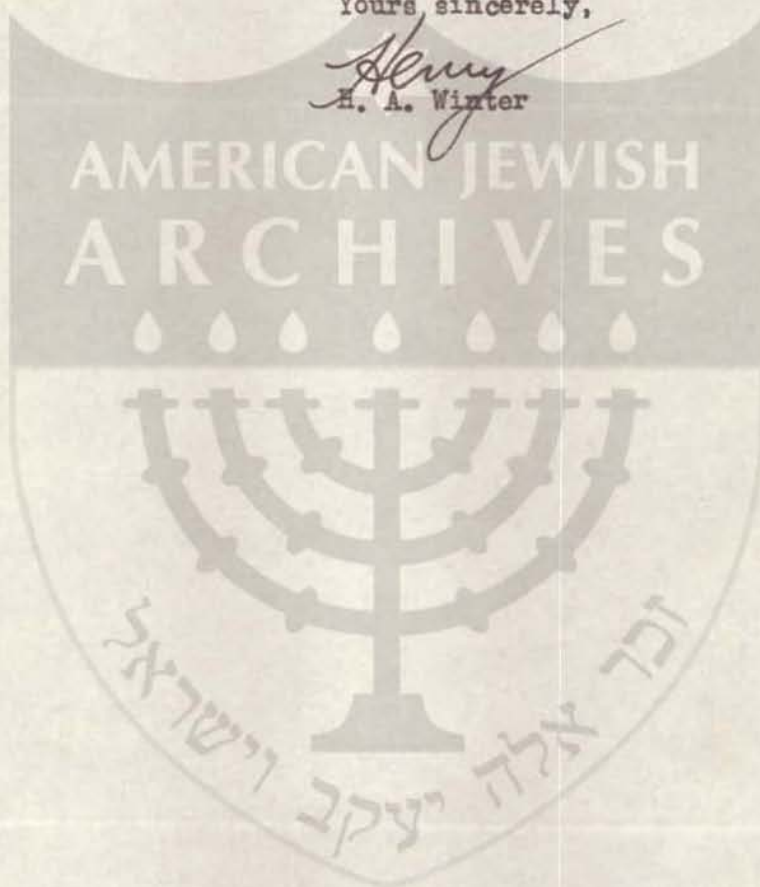
Please give my best regards to Elaine and the same regards from all of our family. We talk about you both very often. Also, put down in your note book right now that your very first dinner in Denver is to be at the Winter's, even if we do spill spaghetti on you.

With best regards, I am

Yours sincerely,

Henny
H. A. Winter

HAN/eb





THE WINTER WEISS CO.

2201 Blake St., Denver 2 • Phone MAin 6233

April 1, 1947

Capt. Herbert Friedman, Chaplain
G-5 Div., DP Branch
USFMT, APO 757
New York City, New York

Dear Herbert:

Your letter of March 20th was just received, and I am answering immediately so that I can hear further from you if you have anything more to tell me after you read my letter.

We hope that everything will work out as you have planned and that you can leave on (Army terms) "30 April" so that you will be back in New York "1 May."

I can understand why you will have to stay in the East awhile to make certain reports, but at least when you are in this country, we can talk to each other by long distance telephone, if necessary.

To answer your questions:

- (1) Confirmation is on May 25th.
- (2) The annual meeting will be on Sunday, May 4th.

After rereading the by-laws, both Ed Miller and I agree that there is no provision for postponing the date of the annual meeting, unless a quorum is not present, however since you will be in this country May 1st, you could leave New York or Washington Friday night, May 2nd, arriving in Denver Saturday morning by air. You could attend the meeting Sunday night and then fly back for any business you had, arriving on the East Coast again by noon Monday. If that is agreeable, the board will stand the transportation expense, and you already have a reservation at 3811 East 26th Avenue. Let me know if you desire to do this or not.

We do not plan anything in the way of a reception for you during that visit, because we know you would be too tired hopping from Europe here, in that short time. In regard to you reporting to as many of the Congregation and other Denver Jewry as possible at one time on the DP problem, my suggestion would be that either one or two weeks after Confirmation, preferably on a Friday night, we plan that you speak from the pulpit at any length you desire on this subject. After services, we will then hold a reception and social hour in the Temple Vestry rooms. This would give you a chance to talk to the most people and give them a chance to talk to you personally afterward. What do you think of this plan?

On Sunday, Rachel called a meeting of the Rabbi and the two Confirmation class teachers and read over the outline for the Confirmation program. I horned in on the meeting. The children will be told about it Wednesday and the work of preparation for that event will then begin.



The Army & Navy "E" awarded five times for outstanding war production

Freight & machinery trailers, truck & bus bodies, dump bodies, axles & transmissions, sleeper cabs, power winches, etc.

Friday night we will have a Sedar service and dinner at Temple. So far we have reservations for 329. I have taken a particular interest in this myself, and have assigned parts to 22 different people who will participate. I hope and think it will be very worth while.

I just talked with Lou Hellerstein who is the Attorney for the owners of the new Camila Apartments which are being built between 11th and 12th on Grant Street. He is going to save you one of the 2-bedroom apartments. We thought this the best situation at present, allowing you and Elaine time to pick out your own house at leisure. Provided the building trades do not strike (as is possible today) the apartments will be finished about the third week in May. Sam and I are following its progress.

Again sending the best regards of our whole family to you both, and accordingly awaiting your next letter, I am

Yours sincerely,

HAW/lm

H. A. Winter

LOUIS C. ISAACSON
840 DETROIT STREET
DENVER, COLORADO

April 6 1947

Dear Herbert

Your letter arrived in time for Duke's party which was quite a success.

Presume that you have received information from Henry Winter advising you that the annual meeting could not be postponed on account of restrictions in our By Laws. That contention is correct.

The Council group is very anxious to have you here for the meeting on May 4. The thought being that it would indicate a truce between the factions and will also scotch the rumors of their opposition to your principles. We on the other side feel sure that your presence will bring out a tremendous attendance which is just exactly what we need.

Our reasoning is that the Congregation outside of the highly organized Council group are with us and will vote for our candidates.

What we need is a big vote which your presence assures. We do not want you to take any part in our controversy, you are to remain non committal. The ground work is being laid to properly inform the members of the inner conditions and to arouse them to action.

We haven't wanted to worry you with details, but the fact remains that The American Council for Judaism controls our Board and dominates every committee in the Temple.

We are sure that our plans with your presence will be successful in replacing enough Council members ^{on the board} to change the entire situation.

I fully realize that after flying the Atlantic it is quite an imposition on you to ask you to fly on to Denver for one day. But the Cause is tremendously important for the future welfare of the Organization as well as yourself.

LOUIS C. ISAACSON
840 DETROIT STREET
DENVER, COLORADO

I would appreciate a cable message from you indicating your intentions so that we can make our plans as far in advance as possible.

Our Anti Council group has remained intact during your absence and are determined to fight on to complete victory.

Hoping to hear from you soon and with all good wishes to you and Elaine and looking forward to your arrival. Love

Sincerely
Lou,

April 24, 1947

Dear Herb;

I know that I just wrote you yesterday, but a report came to me last night that I would like to have answered immediately and that is why I am typing this at home before breakfast this morning, airmailing it to you so that you can reply by airmail and I can have it in my hands before May 4th.

Last year before the Annual Meeting and before the election of directors the report was spread that if certain members remained on the Board that you would never come back to Denver. This year, apparently those who spread that report knowing that libelous talk has been disproved, have twisted it around to say that if you do come back that you will be so hamstrung in what you can do and say that you will not stand for it and leave.

AMERICAN JEWISH

Also they go far enough to say that Jack Weil, and possibly someone else, has written you that if your attitude toward Zionism does not change that you will be relieved of your duties in the Temple.

I have never written any of this to you before altho this has been a very unpleasant year in that regard in my position, because I did not want to bother you with nonsense, but when the situation remains as bitter as it is I think you ought to express yourself. Nothing in any letter from you that I have heard or read makes me suspect that any poisonous thoughts have been written you by anyone here. I would like to know.

In fact if the answer is what I expect I am seriously considering reading it to the Congregation at the meeting before the election. You want harmony and you have expressed yourself and caused the Board to follow your expression in regard to neutrality in the Zionist question in Temple.

Please let me have your answer by return airmail. In the meantime do not worry about the desire that we all have to get you back as soon as possible.

Henry

*P.S. Just noticed the "apt" —
Big congratulations!*

Charge to the account of

CLASS OF SERVICE DESIRED	
DOMESTIC	CABLE
TELEGRAM	ORDINARY
DAY LETTER	URGENT RATE
SERIAL	DEFERRED
NIGHT LETTER	NIGHT LETTER

Patrons should check class of service desired; otherwise the message will be transmitted as a telegram or ordinary cablegram.

WESTERN UNION

A. N. WILLIAMS
PRESIDENT

1206

\$
CHECK
ACCOUNTING INFORMATION
TIME FILED

Send the following telegram, subject to the terms on back hereof, which are hereby agreed to

5 May 1947

Henry Winter
2201 Blake
Denver, Colorado

AMERICAN JEWISH
ARCHIVES

Your letter postmarked 25 April arrived today 5 May sorry
unable to have provided answer before annual meeting stop
No one has written me about my being relieved of duty at
Temple because of attitude on Zionism Regards

Herb

Chaplain (Capt) Herbert Friedman 0931745
Civil Affairs Division (DP Br.)
Hq. EUCOM, APO 757
Tel 2-2992



THE WINTER WEISS CO.

2201 Blake St., Denver 2 • Phone MAin 6233

April 24, 1947

Chaplain Herbert Friedman,
APO 757,
Headquarters European Command,
Aide to Adviser on Jewish Affairs.

Dear Herb:

I was glad to receive your letter of April 17, but I was also much disappointed at the information that you will be delayed getting into this country. However, I can understand why you have had to make this decision, and hope that it won't have to be postponed a second time.

I know Elaine will be glad to be back, and she undoubtedly will have a nice visit with her folks while waiting for you to arrive.

I will confer with Charlie Rosenbaum as you have suggested, and try to cooperate with the Allied Campaign so that whatever you say can help them as much as possible.

At the present time all building trades in Denver are on strike, and this, of course, affects the completion of the apartment which we have lined up for you, so it may be just as well that you will be a little later getting here so that the apartment can be finished about the time of your arrival. We are still planning on having you for Confirmation.

Confirmation will be held about 2:30 in the afternoon this year, because IMH will have theirs the morning of that day, and since they cannot change theirs because of traditional ideas, we have accommodated ours so that persons who wish to visit both could do so. That night at 8:00 P.M. the reception will be held for the Confirmands in the vestry rooms of the Temple. Arrangements for Confirmation seem to be going along nicely. The parents of the Confirmation Class had their first meeting last Friday night after Temple and elected Ed. Miller as chairman, and Dr. Ed. Silverberg as their treasurer. The committees have also been selected for the various arrangements which are usual at that time.

Undoubtedly you have the Temple Bulletins as soon as they come out, and you will notice that the nominating committee has recommended re-election of all six trustees whose terms expire this year. They are all eligible for a second term. If they are elected you should then be able to recognize those on the Board, as they will look very much the same as when you left.

With best regards, I am

Yours sincerely,



HAW/eb

Temple B'rith Kodesh

117 GIBBS STREET
Rochester 5, N. Y.

THE RABBI'S STUDY

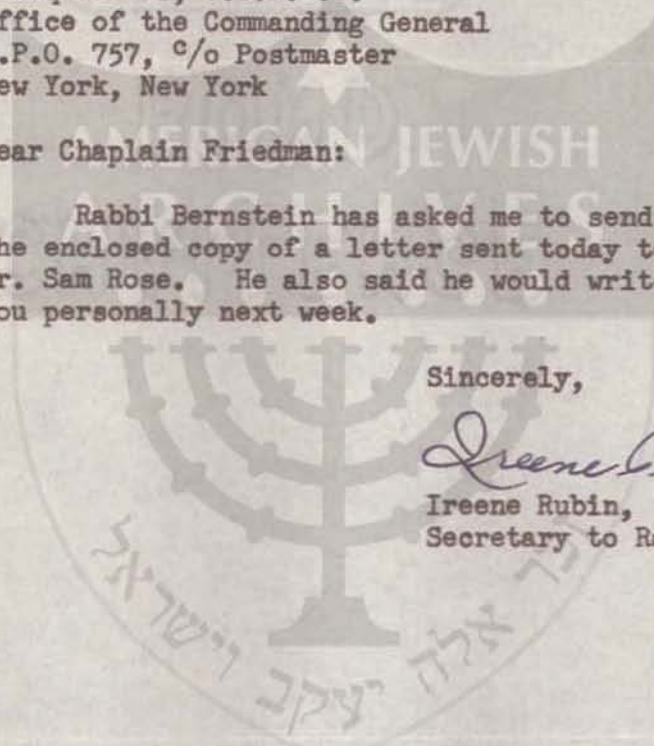
April 25, 1947

Chaplain Herbert Friedman
Assistant to Rabbi Philip S. Bernstein
Headquarters, U.S.F.E.T.
Office of the Commanding General
A.P.O. 757, c/o Postmaster
New York, New York

Dear Chaplain Friedman:

Rabbi Bernstein has asked me to send you the enclosed copy of a letter sent today to Mr. Sam Rose. He also said he would write you personally next week.

Sincerely,



Irene Rubin

Irene Rubin,
Secretary to Rabbi Bernstein

Temple B'rith Rodesh

117 GIBBS STREET
Rochester 5, N. Y.

THE RABBI'S STUDY

April 25, 1948

Mr. Sam Rose, Executive Secretary
Temple Emanuel
1595 Pearl Street
Denver, Colorado

Dear Mr. Rose:

Owing to the grave illness of my mother, I was recalled to Rochester on an emergency leave. I am writing to tell you that this may make some slight difference in Herbert's plans. His return may be delayed a week or two because of my absence, but it is certain that he plans to be with the congregation for Confirmation.

I take for granted that you will be hearing from him directly, but thought I should convey this information to you anyway. I will be in Rochester for a few weeks, depending upon my mother's condition, and you may feel free to get in touch with me here at any time.

Herbert has been closely associated with me in Germany for some time. I have become greatly devoted to him. I appreciate more keenly than ever the sacrifice that your congregation has made through his absence.

However, I wish to assure you that his remarkable and rare qualities have enabled him to render a service to our people in this crisis, from which his congregation may take satisfaction as long as it endures.

With kind regards and all good wishes,

Sincerely,

Philip S. Bernstein

PSE/ir

EDWARD MILLER
ATTORNEY AND COUNSELOR AT LAW
830-33 UNIVERSITY BUILDING
DENVER, COLORADO

April 29, 1947

Chaplain Herbert Friedman
Headquarters European Command
Office of the Commander in Chief
Office of Advisor on Jewish Affairs
A. P. O. 757
New York, New York

Dear Herbert:

This is in response to your letter of April 17th.

We are sorry that your return home has been postponed, but we shall be glad to see you whenever you do get here.

The Men's Club is planning to make its annual dinner dance at the Broadmoor Country Club a welcoming party for you and Elaine. Harry Nier is Chairman of that program. We talked tentatively about holding it either on Sunday night, June 8th, or Monday night, June 9th, depending on when the Broadmoor will be available. If either of those two nights is not available we shall not postpone the dinner much beyond that date. I am assuming that you and Elaine will be around at that time and I want you to be sure to reserve the dates for us. As soon as there is more definite information I shall get it to you. Naturally, we do not like to plan a party and have the guests of honor absent.

You will be interested in what happened at the meeting of the Board of the Temple last night. I think you probably know that the election is set for this coming Sunday. Stanley Shubart said that it had come to his attention and to the attention of others on the Board that there was a rumor to the effect that somebody had written you that if you said anything about Zionism from the pulpit you would not be acceptable to the Board, and that you had written back that if that were the case you would not stay in Denver. I may not be quoting the rumor exactly, but that is the general purport of it. I had not heard it, although it seems most of the members of the American Council who were present had heard it. Lou Isaacson, Jr. said he had not heard it and Abe Cowen said he had not heard it. I said that what I had heard was that this Board wanted to get rid of Herbert Friedman. Stanley therefore proposed that a letter be sent to the membership advising them that any such rumors were without foundation and that the Board of Trustees was awaiting your return and your "superb spiritual leadership". He submitted a letter which he had drafted and after considerable discussion on a motion to send the letter to the entire membership immediately, the motion was passed. I objected, as did Lou Isaacson, on the Shakesperean ground that "Methinks the lady protests too much". It will be interesting to get the reaction of the Congregation.

April 29, 1947

#2—Chaplain Herbert Friedman, New York, New York

I must point out that after the meeting, in the informal conversations, there was nothing but the highest praise for you from everybody, and enthusiasm about what must be done for you upon your return. In that connection I think you should know that at a special meeting of the Board called to discuss the proposed By-Laws, my minority report on the position of the Rabbi was adopted. The majority of the Committee had recommended the adoption of a provision to the effect that the Board of Trustees should have the power to prescribe the duties and functions of the Rabbi in all activities of the Congregation. My minority report, which was finally adopted by the Board, provided that the Rabbi shall be the spiritual leader and teacher and that he shall perform such duties as are ordinarily incumbent on a Rabbi occupying a pulpit in a Jewish Temple. The argument against me was that it was too broad and too vague, but I am happy to say that the majority of the Board felt that the Rabbi should have the widest latitude, without restriction,—the position for which we have contended.

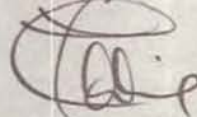
There is a great deal to discuss but I shall wait until you return.

I heard also indirectly that Henry Winter is writing you to find out who had written you the letter upon which the rumor was based. Even if there were such a letter, which I doubt, I suppose that is only your business.

The Men's Club will meet tomorrow night. Rabbi Laderman will speak on "Accepting Ourselves as Jews". We shall also have the candidates for mayor. Each will deliver a very short talk, with no debate. We will keep it impartial.

Our very best to Elaine and you. We are eagerly anticipating seeing you both again.

Yours,



EM:M

P.S. Doc Tauff just telephoned. By coincidence, he says regarding the Board letter "He really protests too much". I told him I was writing that to you, and he said to be sure to say hello for him and to tell you that he's looking forward to seeing you soon. I'm enclosing here for the Board letter after this was typed. I'm enclosing it.



This is the letter that I am mailed yesterday
4130
Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado

☆

Telephone Keystone 7618

April 29, 1947

Dear Temple Member:

Various officers and board members have been approached recently by members of our congregation. They asked authenticity of reports and rumors regarding the attitude and actions of the board of trustees with reference to the return of Rabbi Herbert Friedman. These rumors seem to spread now, immediately prior to our annual Temple meeting, and the election of six trustees. Hence the necessity to recognize the rumors and to inform our membership of the true prevailing situation.

Until just last week we had hoped that Rabbi Friedman could fly to Denver to attend our annual meeting on May 4. He just replied regretfully that he is being detained for an additional short time in Europe. However, he definitely plans to be here in time for Confirmation services on May 25.

There has never been a spoken word or written line between the board of trustees or any member of the board, with Rabbi Friedman regarding any provisions or restrictions under which he will return. There will be no difference whatever from the status under which he left to serve in the Army. It has been the repeatedly expressed hope and wish of every member of the board that he return at the earliest possible time to resume his superb spiritual leadership of our Temple. Any reports to the contrary are unfounded and untrue.

We sincerely hope and pray that our Herbert's early return and resumption of leadership will be the means by which harmony, understanding and fellowship will prevail in our Temple. That Temple Emanuel will progress in the spiritual leadership of this area, as it has during the past 72 years.

Sincerely,

BOARD OF TRUSTEES, CONGREGATION EMANUEL

HENRY A. WINTER, President

Office of the Adviser on Jewish Affairs

7 May 1947

Dear Eddie,

Received your long letter today, and am most grateful for it. It helped clarify the background, with which I was not familiar. I had received a letter from Henry Winter, asking me whether the rumor was true that I had been approached about my attitude on Zionism, about my return or resignation, etc. I didn't understand Henry's letter fully, but answered him, nevertheless, that no one had ever written to me in such a vein. I can't imagine who started such a rumor, or to whose advantage it would be.

At any rate, it must have gotten pretty hot for Stanley Shubart to have proposed sending such a general letter to the Temple membership, and for Sam to have sent it. I must say that had I been a member of the Board, I would have taken the position of Lou and yourself, namely, not to send out the circular. However, it doesn't really make much difference. Have there been any reactions to the letter?

The dinner dance party on 8 or 9 June sounds like lots of fun, and you can bet that Elaine and I will be there. The Men's Club bunch is a good crowd, and I look forward to a little civilized entertainment.

Elaine is in Paris right now, waiting for a flight out, and I hope to follow her as soon as possible.

Have fun, Eddie, and don't listen to any more rumors.

As ever,

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.

WESTERN UNION

JOSEPH L. EGAN
PRESIDENT

1201

SYMBOLS

DL = Day Letter

2 NL = Night Letter

LC = Deferred Cable

NLT = Cable Night Letter

Ship Radiogram

The filing time shown in the date line on telegrams and day letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

22992
33243
MAY 5 PM 6
FFT14/5 DENVER COLO 41 5 NLT CHAPIN (CAPTAIN)

AMERICAN JEWISH

HERBERT FRIEDMAN HDQTRS EUROPEAN COMMAND OFFICE OF
COMMAND IN CHIEF AID TO ADVISOR ON JEWISH AFFAIRS
APO 757 FRANKFORT

ELECTIGN TREMENDOUS SUCCESS PHIL MILLER MILLSTEIN GRIMES
EMMETT HEITLER ISAACSON LEW LEWIN HURRY HOME WE LOVE YOU

SAM ROSE

Office of the Adviser on Jewish Affairs

7 May 1947

Dear Sam,

Received your telegram concerning the elections, and am pleased with some of the names, very pleased with others, and doubtful about one. Which Lew Lewin is it? It is really an outstanding success, however, and I am thoroughly at the prospect of working with it.

Received a letter from Henry Winter the other day, asking me to reply, before the Annual Meeting, and tell him whether I had ever received any letter asking me about my attitude on Zionism, and whether I had ever said that I would resign if certain men were elected. I could not get my answer back to him before the Meeting, but replied telegraphically that in the negative on both scores. I think the whole thing is rather laughable.

Today I got your cable, which made me feel quite good, and also a letter from Eddie Miller arrived. Eddie described the legal battle concerning the definition of the duties of the Rabbi, and I like the way he worded his resolution, which was finally adopted. It makes sense - to leave the widest latitude, without restrictions.

Eddie also sent a copy of the letter which you mailed out to the entire membership. I'm not qualified to judge from this distance whether it was necessary or not, but I suppose you know best. At any rate, I don't think it can do any harm, and the reactions, if any, should be interesting.

Dear Sam Rose, as Dr. Wise says, you must have been having your hands full in the past few weeks. Honestly, old pal, I feel sorry that you should have had to sweat through all this unnecessary mess. I really hope that we can establish peace in the family when I get back.

Elaine is in Paris right now, waiting a flight to N.Y. The weather over the Atlantic has been quite bad for the past few days, and all planes have been held in Paris. She expects to get out tomorrow. My plans are to follow just as soon as I get clearance - it should be within the next week, at the latest.

Rabbi Bernstein is still in the states - expects to return to Germany by 20 May. He is having his confirmation a week early, on the 18th, in order to be able to return earlier. He's a wonderful guy, Sam - I'll tell you all about him.

Much love to Marion and to yourself,

As ever,

May 8, 1947

Dear Elaine:

Marion and I want to be the first ones to greet you on your return. It seems such a long time since we have seen each other and there are many things to discuss.

As things turned out it was best that Herbert could not be here for the annual meeting. In several of my recent letters I counselled against coming for the annual meeting. I did not want Herbert involved in this thing in any way because a small group, as later events proved, would have used him for political football.

Jack Weil spearheaded the movement which had as its main goal re-election of the three American Council Members and their continued control of the affairs of the Temple. I could spend several days telling what happened.

The enclosed letters will give you an idea of the intensity of the campaign. Needless to say I am elated with the results. The voting, as indicated on the enclosed ballot will bear me out when I say that the congregation and the community are overwhelmingly anxious to have Herbert back and the many public expressions of friendship, admiration and appreciation at public gatherings should make you and Herbert very happy.

The three men, namely, Weil, Wolff and Morton Lewin running on the American Council platform were defeated. You must realize that the Council group had control of the meeting and all its arrangements which was a tremendous advantage. The meeting was the largest ever held in the history of Temple Emanuel and emphasized the interest and desire of the rank and file of the congregants to express themselves.

Again I refer to the results. Please show this letter to Herbert on his return.

There are many aspects of the meeting I would like to discuss at this time, but must refrain from doing. When we get together we will have a real old fashioned bull session.

I know that you and Herbert have inadvertently overlooked dropping a line to Harry Nier, who in my judgment is probably one of your best friends in Denver. May I suggest that you drop a line to Harry saying that you just arrived

*Harry met
745 Milwaukee*

and are looking forward to renewing old times, etc. I am inserting this in my letter because Harry has heard that others have received notes from you from time to time. Although he has never said a word to me I feel sure that he would more than appreciate a direct message. Will you attend to this right away, please.

The apartment house in which we were to get an apartment has not been completed due to several strikes. This complicates the housing situation. I am now trying to get a place for you at the Park Lane, which, of course, will be of a temporary nature until this apartment will have been completed. As soon as things settle down we may be able to locate a house that will be satisfactory to both of you.

Marion and I are looking forward with great pleasure to your return.

Much love.



What do you think? Are husbands and wives who take separate vacations criticized for it by the general public?

JUST THE OLD MAN.

DEAR OLD MAN:

Don't be silly and stodgy. Or rather tell your wife not to be. Why shouldn't husbands and wives take separate vacations? Personally I think it's a fine thing. I firmly believe that two people who see each other day in and day out month after month, owe it to themselves and each other to have a "breathing spell" now and then.

Your wife may not agree with me, (and many others may not either) but I've seen the theory put into practice and noted that it worked well.

M. M.

Song in Johnny's Heart Touched Her

DEAR MRS. MAYFIELD:

In reference to Johnny's letter in your column the other morning let me say it sure made me feel good. Remember, Johnny was the young man whose heart was singing because he was so much in love.

I felt awful that morning but after reading his letter I felt like a million dollars. It's been a good long time since I've been in love. I'm a woman in my sixties. But, boy oh boy, it just made me feel excited and young again to read what Johnny said.

MRS. B. L. W.

DEAR MRS. B. L. W.:

It must be true that "the world loves a lover," because I've had at least a dozen letters commenting on Johnny's fervor and each one saying Hurrah for Johnny.

M. M.

Race Distinction an Error

DEAR MRS. MAYFIELD:

Sometime ago you referred to the difference between Jew and Gentile as a "race" distinction.

This error has become so general since the advent of Hitler "aryanism" that it needs correction whenever it occurs. Hence this note.

There is no foundation from any source to substantiate a Jewish race, any more than a Catholic or Methodist or Baptist race. There are black, yellow and white men in all our religions. And were we to follow faithfully the tenets of any religion we could all enjoy true brotherhood of man.

JACK A. WEIL,

Chairman, American Council for Judaism, Inc.

Paging LILLIAN BLOOM or MAINARD: She is about 20 years old now. When I was manager of an apartment house she use to stay with me. Ask her to call GL. 8801. Violet.

Paging RUTH, FLORENCE, or Mrs. NICHOLSON, formerly of 1603 W. 59th st., K. C., Mo. Call CH. 0882. E. T. Franklin, 2800 Franklin.

Note to MR. G: By all means consult a doctor. Don't delay. There are many things he can suggest to relieve you.

M. M.

May 2, 1947

THE TEMPLE ISSUE

Dear Temple Member:

Many of you have been asked to private meetings, others have been phoned, with reference to the Temple election Sunday nite. Efforts are being exerted to replace three of four trustees whose terms expire. Various and sundry charges are made, depending upon what might appeal to whom, but the real issue involved is whether Zionism is to be brought into our Temple.

A few years ago Rabbi Herbert Friedman returned from the Central Conference of American Rabbis and reported to the board of trustees that the conference had adopted a policy of neutrality on the Zionist question. Upon the basis of that report the board of trustees adopted the same policy for the Temple, as did many other Reform Congregations throughout the country.

Last year at the Convention of the Union of American Hebrew Congregations which was attended by Messrs. A. B. Cowen and L. C. Isaacson a similar resolution was adopted, and the board reaffirmed its policy of neutrality.

This stand for the Temple in no way limits the views of individuals, but it does eliminate the controversial political issue from our religious institution. It permits us all to continue our common religious beliefs in harmony, and to continue as a leading representative organization of Jews of this area as we have in the past.

The majority of the members of the board, including those now nominated for re-election believe that this policy will preclude making our Temple the battleground for this controversial question. This policy will be the means of preserving our Congregation, preventing a split as has occurred in other cities.

I believe that every fair-minded Temple member is in accord. I know that if either side "takes over", and makes the policy untenable for the other, that disaster is inevitable. I hope that our Congregation will go on for many years after the whole Zionist mess has subsided.

Please make every effort to attend the annual meeting, and if the stand of those trustees presented for re-election makes sense to you, cast your ballot accordingly.

Sincerely,

JACK A. WEIL

The trustees whose activities have been as outlined above and who have been nominated for re-election, are in addition to myself:

Morton Lewin,
Lewis H. Lewin,
Jacob L. Wolff



Congregation Emanuel

Sixteenth Avenue and Pearl Street

Denver 5, Colorado



Telephone Keystone 7618

April 29, 1947

Dear Temple Member:

Various officers and board members have been approached recently by members of our congregation. They asked authenticity of reports and rumors regarding the attitude and actions of the board of trustees with reference to the return of Rabbi Herbert Friedman. These rumors seem to spread now, immediately prior to our annual Temple meeting, and the election of six trustees. Hence the necessity to recognize the rumors and to inform our membership of the true prevailing situation.

Until just last week we had hoped that Rabbi Friedman could fly to Denver to attend our annual meeting on May 4. He just replied regretfully that he is being detained for an additional short time in Europe. However, he definitely plans to be here in time for Confirmation services on May 25.

There has never been a spoken word or written line between the board of trustees or any member of the board, with Rabbi Friedman regarding any provisions or restrictions under which he will return. There will be no difference whatever from the status under which he left to serve in the Army. It has been the repeatedly expressed hope and wish of every member of the board that he return at the earliest possible time to resume his superb spiritual leadership of our Temple. Any reports to the contrary are unfounded and untrue.

We sincerely hope and pray that our Herbert's early return and resumption of leadership will be the means by which harmony, understanding and fellowship will prevail in our Temple. That Temple Emanuel will progress in the spiritual leadership of this area, as it has during the past 72 years.

Sincerely,

BOARD OF TRUSTEES, CONGREGATION EMANUEL

HENRY A. WINTER, President

B A L L O T

ANNUAL MEETING - MAY 4, 1947

According to the By-laws (6)
trustees shall be elected at this
Annual meeting for terms of three years.

Mark X opposite your choices of
candidates.

357 Ballots Cast

Max Grimes	264
Emmett Heitler	290
Louis C. Isaacson	308
Lewis H. Lewin	334
Morton Lewin	143
Philip Miller	316
Philip Milstein	256
Jack A. Wehl	108
Jacob L. Wolff	123