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### **MS-4787: Abba Hillel Silver Papers, 1902-1989.**

Series I: General Correspondence, 1914-1969, undated.

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Central Conference of American Rabbis, 1926-1927.

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Cincinnati, Ohio, August 2, 1926

Rabbi Abba Hillel Silver  
The Temple  
Cleveland, Ohio

Dear Rabbi Silver:

This is to acknowledge receipt of three checks from you to the amount of \$13.00 for the Pension Fund, and also a number of checks from Rabbi Mayerberg amounting to \$25.00.

Very truly yours,

*Fannie Shokler*

Secretary to Rabbi Heller



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Cincinnati, Ohio, September 8, 1926

Rabbi Abba Hillel Silver  
The Temple  
Cleveland, Ohio



Dear Abe:

This is to acknowledge \$7.00 for the Pension Fund forwarded from Dayton, Ohio.

With cordial greetings for a Happy New Year, I am

Yours sincerely,

JGH:FS



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EAST 105 AND ANSWEL RD CLEVELAND OHIO

RABBI LOUIS WOLSEY PRESIDENT OF THE CONFERENCE WILL PROBABLY WIRE  
ASKING HELP FOR OUR STRICKEN JEWISH COMMUNITY THE ESTIMATE OF  
DOCTOR BOGIN IS THAT WE NEED ONE HUNDRED THOUSAND DOLLARS TO  
HELP MANY OF THE SUFFERERS TO BECOME SELF SUSTAINING AGAIN  
PLEASE ASK YOUR COMMUNITY TO HELP US MAIL CHECKS TO ISIDOR COHEN

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REV. DR. ABRAM SIMON

3722 HARRISON ST.

WASHINGTON, D. C.

Oct 15, 1926.

Rev S. Abba H. Silver,  
Cleveland,

My dear Colleague: -

As chairman of the Program Committee of the 1927 Conference, I am glad to follow the instructions of the Executive Board in asking you to present the paper on Jewish Mysticism. The Conference as a body no less than the Executive Committee is most eager to listen to, and discuss an essay on so important a theme. I do hope that you will accept this assignment, and will let me hear to this effect.

Incidentally let me say that  
the next Conference will be  
held most likely in Cape  
May from June 23 to 27.

With personal greetings,  
I am

Sincerely

Abraham



P.S. Let me add to this Conference  
communication a personal word  
of congratulation upon your  
spirited and devastating reply  
to the Menorah Journal Intellectual.  
"Why, do the Heathens Rage?" was the  
subject of very favorable comment by  
all men in Philadelphia. A.S.



C.C.A.R. ✓\*  
Dr. Simon

October 28th, 1926.

Dr. A. Simon,  
3722 Harrison St.,  
Washington, D.C.

My dear Dr. Simon,

Permit me to thank you for your letter of October 15th and for the invitation which you extend to me to read a paper before the next conference on "Jewish Mysticism". I would be delighted to avail myself of the opportunity if it were not for the fact that we are planning to leave for Palestine immediately after Confirmation. You probably know that my folks are there now and I have not seen them in two years. I am eagerly awaiting the opportunity of visiting them this summer.

Thank you kindly for your word of praise for my article "Why Do the Heathen Rage". I have been gratified at the response which it has evoked.

With kindest regards, I am

Very sincerely yours,



Edwin B. Meissner,  
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Harry Lesser,  
Vice-President

Nat. K. Baum,  
Treasurer

Sanford L. Bauman,  
Secretary

C.C. A.R.  
(Witt)

# Congregation Shaare Emeth

"Gates of Truth"

Louis Witt  
Rabbi

SAINT LOUIS, MISSOURI

November 9, 1926.

Samuel Sale  
Rabbi Emeritus

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Dear Colleague:-

With this letter I am taking up the active phase of our Committee assignment. We are to report at the next conference in July and as there will be much need of correspondence and inter-change of opinion, may I urge you to be so kind as to begin to give to this matter your best consideration and to reply at your very earliest convenience.

Firstly, as to the status and composition of our Committee. It is entitled the Committee on Relation of Synagog to Mental and Physical Healing. The members of it are:

H. G. Enelow,  
Sidney E. Goldstein,  
Rudolph Coffee,  
Samuel Koch,  
E. F. Magnin,  
Julius Leibert,  
Louis Newman,  
Max Reichler,  
A. H. Silver,  
Nathan Stern.

Secondly, the report of the Committee is to be in the nature of a Round Table. This was decided on at the recent meeting of the Executive Committee of the Conference. I am given the assurance by the President of the Conference and by Abram Simon, Chairman of the Conference Committee on Program, that the reason for changing our Committee assignment from a formal report to an informal Round Table was that the Committee felt that the subject should be given the fullest possible measure of time for discussion and for opportunity to learn the mind of the Conference on this matter. It is, therefore, planned to devote an entire afternoon or an entire evening to this subject. Of course, should our Committee have any recommendations or resolutions to offer, we can do so at one of the business sessions of the Conference. It is expected that we will be in a better position to judge as to the validity and advisability of our own recommendations after hearing them discussed in the Round Table. The form of our contribution to the program being a Round Table, there is opened the way for dividing the work of our Committee under different headings



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and assigning different members of our Committee to a place on the program.

Of course, as Chairman, I shall be guided in all that is done by our Committee by its majority opinion. On the other hand, we must be economical as to time in view of the fact that our Committee is scattered from the Atlantic to the Pacific Oceans. I, therefore, take the liberty of advancing suggestions that will constitute a definite basis of discussion and by means of which I may secure for myself and for the Committee the attitude of mind of its members. I trust that there will be a free and a frank discussion of the suggestions I am advancing in order that I might make a compilation of it as the next step in the forwarding of our work. Firstly, then, I would suggest the following sub-division of our work.

A. A general report or statement by the Chairman of the Committee. This might well follow the lines that such a report would have taken if it had not been changed to a Round Table.

B. A paper, Jewish Science by an Eye Witness. The title is not material at this point. The idea is to have one of our members living in New York make a study at first hand of the Jewish Science movement and literature as it has been initiated and is being carried forward by Lichtenstein & Levy of New York. In other words, we want the Conference to get a full measure of information on the New York experiment and undertaking as a basis for its judgment. Of course, this survey or bit of re-search will be communicated first to the members of the Committee, early enough, we hope, to be an influence in the formulation of our own decisions.

C. A paper or talk on Healing by Religion in Jewish Literature and Practice. The idea here is to make a survey of those teachings and movements, if any, in Jewish history that have aimed to secure mental or physical health through religious agencies.

D. A paper on Recent Healing Movements and Pronouncements in Christianity. I have in mind here the Emanuel movement, the committee report of the recent Episcopal conference, Etc.

Thus far, for the headings under which we might more



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## "Gates of Truth"

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adequately present our subject to the Conference.

Now as to the opinions that I think, more or less tentatively, we might present to the conference in our report to be made by the Chairman, and to represent the concensus of the majority opinion of the Committee.

1st. We should acknowledge that religion is, and ought to be, and, for that matter, has been a tremendous factor in bringing peace to the spirits of men and, through the spirit, also to their bodies. Living in a world where, at every turn, there were things that might hurt him and even ~~slay~~ him, he learned to cry, "The Lord is with me, I shall not be afraid." Having to go through a valley of shadow, even of the shadow of death, he learned to reach out for the Shepherd's staff that it might lead and comfort him. In fear of going astray in awful solitudes and of falling down in shuddering chasms, he often yearned that the eternal God might be his refuge and that underneath might be the everlasting arms.

2nd. The potential efficacy of religion as a therapy for mind and body has a special relevance in our day. Psychology, ~~and~~ practically new science is revealing to us a hidden and an unsuspected realm of the sub-conscious and teaching us how we may utilize hitherto unused spiritual energies for a better control of our thinking and living. Religio therapy comes, therefore, in our day as a logical corollary and consequence of the psycho-therapy of our day. This is especially true in view of the high tension under which we live today and the resultant mental and nervous break downs of men when need of health for mind and body becomes all the more poignant and acute.

3rd. As a conference, we, therefore, favor the maximum extension of religious thought as a healing instrumentality in the lives of men.

4th. We go on record as acknowledging our great debt to medical science and in hailing it as one of the greatest of blessings in the lives of men. We are of the opinion that no method of healing can be adequate unless it is in full co-operation with medical science.

5th. We go on record as expressing our disbelief in all forms of healing by miracle. God works through natural



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processes that may be discovered by man and utilized in natural ways for his betterment of flesh and soul.

6. We go on record as opposing the name Jewish Science. There is no need for a new name as the practise of helping and healing body and mind by religious faith and fervor is very old and we favor only its extension in the light of modern knowledge and need. The name Jewish Science is only a cheap imitation of Christian Science, of which it may be said that what is science in it is not Jewish and what is Jewish in it is not science.

7. As a practical method of extending the therapy of religion in the lives of men, the Committee has but a minimum formula of program to offer. It would favor more active pastoral work on the part of the rabbis whereby they might come into more intimate contact with the men and women who are really sick in soul. It would favor a literature on the power of religion in the healing of body and mind, to be published, perhaps, by a special committee of the conference and, of course, to be in keeping with the spirit and the tradition of Judaism. Many people cry out for reading matter that will help them in time of trouble and we Jews are utterly deficient in such literature. It would be desirable, where feasible, to establish clinics under the joint auspices of doctor and rabbi, whereby the sick can secure the benefits of medicine and the consolations of religion at the same time. Also, group meetings might be encouraged for the study of the bible as a text or, for that matter, even a pretext for the stimulation of cheerful and healthful thinking, for the learning of a discipline whereby the mind might be held under better control.

I know this is a lengthy communication but I trust that you will give to it your very serious consideration. A responsibility rests upon us as the Conference itself is giving a very large part of its time to a consideration of what we will say. May I not urge you to reply as soon as you can and to give us all the benefit of your own opinions.

With best wishes,

Cordially yours,

LW:LG.

Witt.



c.c.a.R.

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MARTIN ZIELONKA, El Paso, Tex.

November 10th., 1926

To the Members of the Liturgical Committee:

A meeting of the Liturgical Committee will be held in Cincinnati on Wednesday, December 1st., at the office of the Union of American Hebrew Congregations, Merchants' Bldg., at 9:30 for the purpose of considering the services submitted for the students' ritual.

Kindly notify the chairman immediately whether you can attend or not.

Enclosed you will find the last of the proposed services for the students' ritual. Kindly go over it carefully and be ready to discuss all of the services when the meeting takes place. If you cannot attend, kindly send suggestions and criticisms to the secretary.

David Philipson,  
Chairman.

Isaac E. Marcuson,  
Secretary.

*Cannot come  
- but referred to  
Student Ritual*



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OF AMERICAN RABBIS

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1400 JEFFERSON STREET  
PHILADELPHIA, PA.

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MARTIN ZIELONKA, EL PASO, TEXAS

November 18, 1926

Rabbi A. H. Silver  
E. 105th St at Ansel Road  
Cleveland, Ohio

My dear Colleague:--

I am herewith enclosing you copy of the report of the Committee on Revision of the Hymn Book, on the subject of "Discovery of Book Needs." If you will look this report over carefully, you will note that we have no hymns whatsoever on these subjects, or a totally inadequate number in the present Hymn Book. I wish I could persuade you to get your muse to work and give us some verses on any of these subjects that appeal to you.

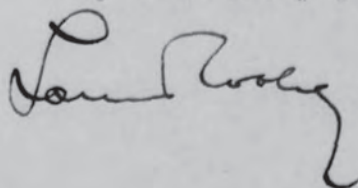
As I look over our present Hymn Book, I note not alone a great many melodies, but also a great many verses which are by non-Jews; in fact out of the probable 130 authors of verses, 54 are written by non-Jews. This is a testimonium paupertatis, which ought not to be made when considering in addition to the tremendous amount of Jewish poetry available, the great numbers of Jewish men and women who are able to enrich our Jewish liturgy.

I am sure you will sympathize with the desire of the Committee to make our Hymn Book just as Jewish as possible, not alone as to the personalities of our composers and versifiers, but also as to its thought and spirit. I am therefore inviting you, in my capacity as Chairman of the Committee on Revision of the Hymn Book -- which Committee has the duty of passing on the verses that are presented to its consideration -- to write one or more hymns on any of the subjects named on the enclosed list. You would be rendering a great service to the Cause if you wrote something which we could consider for our new Union Hymnal.

I am particularly addressing you because I know you could and would add to our Hymn Book literature. Please let me know whether I may count on you for this service.

With cordial greetings, I am

Very sincerely yours



LN:RW



Based on accompanying "Table of Eliminations," the following is the report of the Committee on

# DISCOVERY OF HYMN BOOK NEEDS

taking into consideration what remains. This is of course based upon the Conference's approval of the "Table of Eliminations."

This report is submitted to all the members of the Conference, first to indicate what subjects of Hymn material ought to be included in the new Hymn Book, according to the judgment of the Committee; secondly, to invite, not alone members of the Conference, but any laymen whom they might suggest, to write verses on these subjects. The Committee reserves to itself the right to accept or reject any verses.

|  | Number of Hymns on<br>subject already in<br>Hymn Book | Number of Hymns<br>Committee suggests<br>on subject |
|--|---|---|
| Almsgiving   | 1   |   |
| Anniversaries  |   |   |
| Bible and Torah  |   |   |
| Calmness   | 1   | several   |
| Childhood and Youth                                    |   |   |
| Chosen People (modern attitude)                        |   |   |
| Close of Service                                       | 2   |   |
| Community  |   |   |
| Conflict and Heroism (Who is a Hero)                   |   |   |
| Dedication of Temple                                   |   |   |
| Faith in Better World Order                            |   |   |
| Feast of Lots  |   |   |
| Forefathers  |   | 1   |
| Freedom  |   | 1   |
| God: His Justice                                       |   | 1   |
| His Wisdom   |   | 1   |
| Gratitude and Love                                     |   | 1   |
| Harvest  | 1   |   |
| Home and Friends                                       | 1   |   |
| Kindergarten   |   |   |
| Little Children's Sunday School Opening<br>and Closing | 1   | a great many needed                                 |
| Love of Learning                                       | 1   |   |
| Now that we Live in a Land of Freedom                  |   |   |
| Obedience  |   |   |
| Reign of Righteousness                                 |   | 1   |
| Repentance   |   |   |
| Respect for Law and Authority                          |   |   |
| Sabbath Eve  |   |   |
| Sabbath Morning  | 2   | many more   |
| Sanctity of Human Life and Personality                 | 4   | " "   |
| Sanctification of Life (Kiddush Hashem)                |   |   |
| * Schools and Colleges                                 |   |   |
| Seasons: Spring  | 1   | 1   |
| Summer   | 1   | 1   |
| Autumn   | 1   | 1   |
| Winter   | 1   | 1   |
| Self Sacrifice   |   |   |
| Service  |   | 4   |
| Social Progress  | 4   |   |





#2 - Report of Committee on DISCOVERY & NEEDS

|                                     | Number of Hymns on<br>subject already in<br><u>Hymn Book</u> | Number of Hymns<br>suggested by<br>Committee on<br><u>subject</u> |
|-------------------------------------|--|---|
| Struggle for Righteousness          |  |   |
| Spiritual Interpretation of History |  |   |
| Tabernacles                         |  |   |
| Thanksgiving and Harvest            | 2  |   |
| Truth                               |  |   |
| Work and Duty                       |  |   |
| Word of God                         |  |   |
| Witnessing                          |  |   |
| Duty of Spiritual Health            |  |   |
| Discipline of Sorrow                |  |   |
| Duty                                | 1  |   |
| Immortality                         |  |   |

.....

Note: Where no numbers are indicated, the Committee suggests a modest number of Hymns.

\* By way of explanation, we mean, on this subject (Schools and Colleges), such hymns as these from Littlefield's "Hymns of the Christian Life," numbers 455 and 456:

No. 455-WE BUILD OUR SCHOOL ON THEE

We build our school on Thee, O Lord  
To Thee we bring our common need;  
The loving heart, the helpful word,  
The tender thought, the kindly deed.

We work together in Thy sight  
We live together in Thy love;  
Guide Thou our faltering steps aright  
And lift our thought to heaven above.

NO. 456 -OUR FATHERS RAISED THESE WALLS

Our fathers raised these walls to crown  
The passing years of grace divine,  
O God, Thy light, from heaven sent down  
Hath made this school a sacred shrine.

Through golden years Thy guiding hand  
Hath led us, while these halls we trod,  
The quest of learning, wisely planned  
Impelled us toward the quest of God.

November Twenty-third  
1926

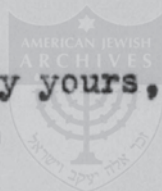
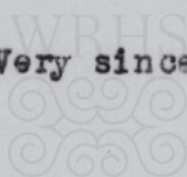
Dr. David Philipson,  
270 McGregor Avenue,  
Mount Auburn,  
Cincinnati, Ohio.

My dear Dr. Philipson,

It will not be possible for me  
to be present at the meeting of the Liturgical  
Committee on the morning of Wednesday, December  
1st. I wish to say, however, that I am  
opposed to the Student Ritual.

With kindest regards, permit me to  
remain

Very sincerely yours,





Edwin B. Meissner,  
President

Harry Lesser,  
Vice-President

Nat. K. Baum,  
Treasurer

Sanford L. Bauman,  
Secretary

# Congregation Shaare Emeth

*"Gates of Truth"*

SAINT LOUIS, MISSOURI

Louis Witt  
Rabbi

Samuel Sale  
Rabbi Emeritus

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Mrs. Lewis Godlove

November 26, 1926.

Rabbi A. H. Silver,  
E 125th at Ansel Road,  
Cleveland, Ohio.

Dear Dr. Silver:-

I am enclosing a copy of the substance of Enelow's letter to me, as well as my answer to him. Won't you please take the time to read them both and give to me, through me to the committee, the benefit of your views?

Cordially yours,

LW/LH  
enc.



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Rabbi

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SAINT LOUIS, MISSOURI

Copy of Rabbi H.G. Enelow's letter to Rabbi Louis Witt,  
dated November 17th, 1926.

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I don't favor your putting it that way. I don't see that you, or anybody else, can or should go on record as expressing disbelief in all forms of healing by miracle. I am opposed to any such attitude of mind on the part of an individual, and certainly on the part of a body of rabbis. What is a miracle. You would have to answer this question first and are you so sure that there are not any miracles in general or miracles of healing in particular. Of course, I know all the arguments about nature, etc. But I remember reading somewhere about there being a lot of things between heaven and earth that are not in our philosophies; -- to say nothing of the fact that religious people in all times and places have believed in what some folks call miracles. No sir, I am absolutely opposed to your making any such statement in the name of the Conference, as much as I favor your other statements. A little religion might be good even for up-to-date rabbis. A French writer, whom Jews are in the habit of decrying as an anti-Semite, because he has said occasionally things about us we dislike, in a recent booklet, said, that the wonderful thing about the Jews at all times has been their belief in the miracle. Well, I think that is not at all an uncomplimentary thing to say about Jews, and there is no reason or sense your going into any sort of spiritual healing if you set out with wholesale pronouncements about the impossibility of miracle and with a flat-footed sort of rationalism. If you don't believe in miracles, why leave it alone. But you don't have to prohibit others from believing in them if they choose to do so.

Nor do I favor that point. While, personally I am not partial to the name "Jewish Science" in this connection, and regard it as a misuse of a historical term, I don't see that it is any business of ours to start a fight on the subject with those who see fit to use it. Why can't we leave them alone and show what we can do on our own hook. The fact is that they are going things which are helpful to them and that these others, or those who run our congregation, have done nothing in spite of the fact that some of us have been urging it for quite some time. I am decidedly against making an attack on any Jewish groups, under no matter what name they may be working, as part of the program of this Committee.



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# Congregation Shaare Emeth

*"Gates of Truth"*

Louis Witt  
Rabbi

Samuel Sale  
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Copy of Rabbi Enelow's letter - #2.

I would push the positive part of your program to the fore as much as possible. What is the use of academic papers in such a discussion, unless they lead to some action? Theoretically, we have been discussing this subject for the last two decades and I doubt whether there is a member of the Conference that has not dealt with it in one way or another. In fact, it has been a popular subject of Jewish pulpit oratory for quite a while, as one is sure to get a crowd if one talks on Christian Science, pro or con, it does not matter. The question now is, what positive program can we offer and are we going to do anything? It is all right to advocate pastoral work -- whatever that may mean -- but it takes two to make a pastoral call real. I think we have had a lot of talk about pastoral work without its meaning anything. I am not so sure that all the people who criticize the rabbis for not calling on them, are really so eager to see them, or that when rabbis do call, it has any special religious value. I don't think that the question of rabbis calling or not calling has had much to do with this particular subject. Nor do I think that the literature you suggest would accomplish much, though it is desirable to have as much of it as possible. If this work is to be done properly, I believe it is to be undertaken in good earnest in the same manner in which other organizations do it. It would have to become a regular department of synagogue work, similar to religious school departments, with competent people in charge and rabbis, or whatever would take their place and physicians and with as close attention to individual cases as the importance of the work involves, if it is to be done in the right way. It does not at all follow that every rabbi is competent to do it. A man may be a great orator, or a profound scholar, or what-not, and yet not be the person for this kind of service. The point is that if the thing is to be done successfully, it must be treated seriously by every synagogue, energetic enough to undertake it. I think it offers a vast field of usefulness and the reason why other groups have grown so popular is that we have neglected it entirely and they are likely to remain popular as long as we content ourselves with discussions.



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# Congregation Shaare Emeth

*"Gates of Truth"*

Louis Witt  
Rabbi

SAINT LOUIS, MISSOURI

Samuel Sale  
Rabbi Emeritus

November 26, 1926.

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Rabbi H.G. Enelow,  
521 Fifth Avenue,  
New York, N.Y.

My Dear Enelow:-

I appreciate very much the promptness and thoroughness with which you answered my letter. If all the members of the Committee would work in that spirit, we really ought to have a fine Committee Report, drafted with a minimum of nagging on the part of the Chairman and a minimum of interchange of correspondence.

I am forwarding a copy of the substance of your letter to me, to the other members of the Committee, enclosing also a copy of my reply to you. It seems to me that, if this is done with all the letters that really carry some contribution to the forwarding of our work, it will be very helpful to the Committee in the formation of its final opinions. Of course, this will involve much work for my stenographer, but it will be cheerfully done. I should like to say one thing at the outset that will explain by supplying the back-ground, some of the opinions that may be recommended by me. I am constantly thinking on this subject with Christian Science as a back-ground. Our report will, willy-nilly, be judged in that way, quite generally by the Conference and certainly by the Jewish public. People who do not think as much on this subject as this Committee will be obliged to do, will tend readily to confuse our undertaking with Christian Science, even by way of making our work seem a cheap imitation or by way of going to limits utterly alien to our own objectives, for example; I preached a sermon on "Religion and healing" and was told by a large part of my congregation that I had been preaching good Christian Science. I preached another sermon entitled "Man the haunt of fear; God, the refuge from fear", taking as my text, that beautiful verse from Psalms, "The Lord is with me, I shall not fear" and was told again that I had preached good Christian Science. In writing our report, we must be exceedingly careful in our use of words. We must be clear-cut in the lines that we draw as regards what is ours and what is not ours. If we were genuinely borrowing from Christian Science, we ought to be honest enough to say so, but we honestly are not. On the contrary as regards the philosophical or the theological content of Christian Science, we stand quite opposed.



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Rabbi H.G. Enelow - #2, SAINT LOUIS, MISSOURI

While we must not go out of our way to attack any religion, while we must give every man the full right to attach himself to any religion he pleases, we must, at some time, as much as possible, by indirection, set forth our own point of view in a way that will make clear, not alone what we stand for, but what we do not stand for.

For that reason, I am still in favor of recommending that the Conference go on record as disapproving the title of "Jewish Science" as applied to any healing endeavor in the Synagogue. This title leads to the very confusion we want to avoid. We do not wish to give even a nominal encouragement to the idea that we are resorting to Christian Science for help and initiative in the matter of healing by religion. It is not true, although I imagine many will think otherwise. Secondly, Jewish Science, as practiced by Lichtenstein, is, as has been explained to me, quite outside of anything the Conference would or should undertake to endorse. Thirdly, the very ones in Jewish Science have asked for the Conference to make a pronouncement on the subject. For all these reasons, I think that we should very clearly and positively indicate that it would not be good sense nor good morals to give to whatever healing endeavors we may undertake, a name that is alien to us and that will only mislead many of us.

The same is quite true of the matter of healing by miracle. Firstly, in the Christian Science Church itself, there is a quite general expectation with regard to healing by altogether supernatural agencies such as by touching the bones of Saints or by the laying on of hands. In Christian Science too, there is a general feeling that faith or the healer can work wonders that are utterly outside of the range of natural processes. If we are going to say that through faith and prayer and spiritual communion we may beget effects that seem nothing short of miraculous, we must safe-guard our people from the error and the confusion of miracle-mongering. This can all be done in the report in a way that will need no academic definitions and involve no attack on those who prefer to believe in the miraculous understood in its orthodox sense.

I agree thoroughly with you that all this is more or less theoretic and academic: that it really gets us nowhere. The question really is, as you say, what positive program can we offer and are we going to do anything? I must confess that my own thoughts become limping and ineffectual at this point. It is easy enough to point out that spiritual thinking ought to be most efficacious as a therapy for mind and body. It would be



Edwin B. Meissner,  
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# Congregation Shaare Emeth

"Gates of Truth"

Louis Witt  
Rabbi

Rabbi H.G. Enelows, #31, LOUIS, MISSOURI

Samuel Sale  
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easy also to show that the spiritual content and even the tradition of Judaism lends itself to such an end, but what to do, concretely, definitely is the question. This is the weakness of our undertaking. It may even make our entire report negative, academic and ineffectual. Lets be frank with each other about this. We cannot tell our people as does Christian Science that everything evil and sickly is error and that all that is needed is simply to think otherwise. Neither can we establish a corps of trained healers. What then can we do? I must confess I am somewhat up in the air. I have thought of a number of things that we might do in the hope that if we are in agreement as to principal and start out in the doing of at least these things, a more adequate program and technic will come for use in future years. I have in mind among the things we might do: pastoral visiting by which I do not mean at all social calling, but rather larger availableness of the Rabbi in all cases where people are suffering from sickness or sorrow or melancholy: a more adequate religious literature, not historic or sermonic, but rather consolatory and comforting and designed especially to be applicable to more or less special cases or classes: clinics such as the one operated jointly with the rectors of the church: group meetings lead by the Rabbi with a view to demonstrating how right thinking, getting its inspiration from spiritual or religious heights, can be tremendously helpful to right feeling and right living: Perhaps also the appointment of one or two or three lay-men and lay-women to call on people who are lonely or depressed and would be glad to be visited by some one who can cheer and help them. All this, if it works out, ought to lead to what you call "A Regular Department of Synagogue Work With Competent People in Charge and With Close Attention to Individual Cases."

I think I have talked too much already, although I do not see how we can get on with our work unless we go through the talking stage. I want to add just this. Some one ought to report to the Conference in connection with our assignment on what is going on in New York city on the part of those who have undertaken to do concretely what they call Jewish Science. What are they doing? What is the thought back-ground of their work? Is their work progressing or promising? Is it in keeping with Jewish traditions and tendency? Won't you undertake that work. Give it what title you please. You know what we want. It ought to be done by some one in New York and I know no better one than yourself to do it.



Edwin B. Meissner,  
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Louis Witt  
Rabbi

SAINT LOUIS, MISSOURI  
Rabbi H.G. Enelow - #4.

Samuel Sale  
Rabbi Emeritus

Please let me hear from you.

Board of Directors

With best wishes, I am,

Nat. K. Baum  
Sanford Bauman  
Major B. Einstein  
Mrs. Jacob I. Epstein  
Julius Feist  
Judge A. B. Frey  
Morris Friedman  
Mrs. Lewis Godlove  
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LW/LH  
Enc.

Cordially yours,

Asst. Secretary  
Mrs. Rose Emrich

Auditor  
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December 7, 1926.

Rabbi A.H. Silver,  
E. 125th at Ansel Road,  
Cleveland, Ohio.

Dear Colleague:-

Do let me hear from you in answer to my two communications I have already sent you on our Committee assignment. I know that this will require precious time on your part, however, I do not feel that I can undertake to prepare a report more or less by myself and submit it in quite complete form to the Committee for their signatures.

I know that this is often done. It cannot, however, be done with our subject which must be very tactfully handled and very maturely considered and above all, will require the coming-together of many minds.

Please, then, do set aside a little time for the consideration of our subject and give me and the Committee the benefit of your judgment.

With best wishes,

Cordially yours,

LW/LH

Witt  
=



REV. DR. ABRAM SIMON

3722 HARRISON ST.

WASHINGTON, D. C.

12/9/26

Rev S Abbott Silver,  
Cleveland Ohio

Dear Friend:

A wire from S. Herring  
asks if December 22<sup>nd</sup> - at noon  
in New York City will be agree-  
able for a meeting of Joint  
Committees on Goodwill between  
Jews & Christians. How does  
this fit into your schedule?

With personal regards

Wise  
Yes

Sincerely  
Simon



614.  
✓  
Paid Message:

Cleveland, December 18th, 1926

Dr. Abram Simon,  
3722 Harrison Street  
Washington, D.C.

WRHS  
Please wire whether New York meeting definitely scheduled  
for twenty-second.

A. H. Silver

AMERICAN JEWISH  
ARCHIVES  
די אהרן הכהן  
אברהם ליבא



C. C. Aik.

Paid Day Message

December 11th, 1926

Dr. Abram Simon,  
3722 Harrison Street,  
Washington, D. C.

WRHS



December twenty-second, at noon, in New York satisfactory to me.

A. H. Silver



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STUDY OF THE RABBI

DR. LOUIS L. MANN

4622 GRAND BOULEVARD

TELEPHONE: KENWOOD 5826

Chicago Sinai Congregation

December  
Twenty-first,  
1926

My dear Colleague:

Doubtless you have overlooked the appeal that was sent to you some time ago. At the meeting of the Central Conference of American Rabbis, held at Asheville last June, former pupils and admirers of the late and lamented Professor David Neumark decided to publish some of his manuscripts, which were ready for publication at the time of his death.

It was voted that subscriptions from \$5.00 to \$50.00 should be asked from the members of the Conference and that, in addition, those who are able to raise a small sum of money in their various communities, should do so.

As chairman of the committee, may I bespeak your moral and financial cooperation in this worthy undertaking?

With kindest personal greetings, I am

Sincerely,

*R. L. Mann*

*check mailed  
Jan'y. 27, 1927*

*Dr. Neumark  
MSS.*

*\$25.00*



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C. C. A. R - Witt

# Congregation Shaare Emeth

*"Gates of Truth"*

Louis Witt  
Rabbi

SAINT LOUIS, MISSOURI

Samuel Sale  
Rabbi Emeritus

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December 23, 1926.

Dear Rabbi Silver:-

Please do me the favor to give me an immediate answer to the following question, as it is imperative that we start our Committee program into immediate action. Our presentation at the Conference is to take the form of a "Round Table". We are asked to fill up the time allowed to us, with a program of our own. Our work is considered of sufficient importance to give us one entire session of the Conference, either a whole evening or a whole afternoon. I take it for granted that if we use up about an hour and a quarter with three presentations, it will be about all that we should do in order that we may allow plenty of time for discussion from the floor of the Conference. I am, therefore, suggesting the following program;

A report by the Chairman of the Committee; second, a talk by Clifton Harby Levy on Jewish Science in Theory and Practise; third, an offering by one of the Professors of the College, I am thinking of Samuel Cohon, on Spiritual Healing in Judaism: a historical survey.

Please let me hear from you at once as to whether this is acceptable to you or whether you have any other suggestions to make, in order that I may get into action at once.

I am preparing a rather lengthy communication which you will receive in the very near future.

Cordially yours,

LW/LH

Witt  
=



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Dec. 24, 1926.

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To The Members of the Central Conference of American Rabbis:

Dear Colleagues:--

This is to call a SPECIAL MEETING of the  
Central Conference of American Rabbis for

MONDAY, January 17th, at 2:30 P.M.

CLEVELAND, OHIO, at the Hotel Cleveland.

The purpose of this meeting is to consider:

- (1) The Entrance of the Conference into the  
WORLD UNION FOR PROGRESSIVE JUDAISM.
- (2) A Special Report of the Commission on Social  
Justice touching the joint publication of the  
report of the committee of investigation on  
the Western Maryland Railroad Strike.

It is imperative that the Conference take action  
on these two important matters at once, and the Convention  
of the U.A.H.C. makes it possible for us to call a meeting  
of the Conference at this time.

By Order of the ~~EXECUTIVE BOARD~~  
EXECUTIVE BOARD

Fraternally

*Joseph L. Fink*  
Corresponding Secretary



C.C.A.R.

Witt

December 28th, 1926.

Rabbi Louis Witt,  
Congregation Shaare Emeth,  
St. Louis, Mo.

My dear Rabbi Witt,

You have been kind enough to send me communications relative to the committee on Jewish Science of which you are chairman. Permit me to inform you that I did not accept membership on that committee, not because I am not interested in its work but because I have no time to devote to it. I would prove an unnecessary appendage to that group.

With kindest regards and looking forward with pleasure to seeing you in Cleveland at the Union convention, permit me to remain

Very sincerely yours,



F  
Federal  
Council

THE FEDERAL COUNCIL  
OF THE  
CHURCHES OF CHRIST IN AMERICA

OFFICE OF THE PRESIDENT  
105 EAST TWENTY-SECOND STREET  
NEW YORK

January 1, 1927.

Rabbi Abba Hillel Silver  
Cleveland, Ohio

Dear Rabbi Silver:

Either a retrospective or a forward look alike inspire us with deep gratitude to God for the manifest development of Christian unity among our Churches. We also have firm expectations that this unity will increase with the future.

Even today's severe problems and needs but serve to strengthen the faith of our Church leaders in cooperative service as the best means for social and religious progress.

For about fifteen years the Federal Council has been steadily bringing the Christian forces of our nation together, and you have been among the far-visioned men and women who have sustained its efforts with sympathy and help in practical ways. We believe that your generous support has been justified by the creation of a new state of mind in which our various denominations while conserving their own creedal statements and policies, have undertaken common action concerning the enterprises of righteousness, peace, justice and temperance upon which there is practically unanimous agreement among them.

We desire to express our gratitude to you for your timely help and we shall always be glad to receive your advice concerning the great enterprises which have been entrusted to the Council.

With our best wishes for your prosperity in body and soul during 1927,

Believe us,

Yours sincerely,

*Parker Cadman*  
President

*Charles S. Macfarland*  
General Secretary



# Federal Council of the Churches of Christ in America

[Incorporated]

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TELEPHONE GRAMERCY 3475

February 9, 1927.

Rabbi Abba Hillel Silver,  
The Temple, Ansel Boulevard & 105th Street,  
Cleveland, Ohio.

My dear Rabbi Silver:

I am sending you herewith two memoranda, one concerning the work done by this Department during the last calendar year and the other outlining the projects which we have under way for the current year. As a contributor to the Department you are entitled to full information about its work and I think you will be interested in these memoranda.

A glance over the past few years of our work reveals the following facts: (1) we have succeeded in establishing the principle of scientific study within a national official church agency; (2) our reports are now getting the ear of the general public in a way that makes them much more effective than formerly; (3) there are now more numerous and varied calls upon the Department from our constituency than ever before. The inference to which these observations lead us is that the work is worth while and that more adequate provision must be made for it.

The appeal of this Department is to that group of people, not too numerous, who see the need of fundamental research and of education based upon it in the work of organized religion.

Will you kindly let me know at your convenience on the enclosed card what amount you will contribute during the coming year and when you will pay it?

With warm appreciation of your past support of our work,  
I am,

Faithfully yours,

*F. Ernest Johnson*  
F. Ernest Johnson



FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA  
[INCORPORATED]

105 EAST TWENTY-SECOND STREET  
NEW YORK

COMMITTEE ON  
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March 1, 1927.

STRICTLY CONFIDENTIAL

To the Members of the Central Committee of American Rabbis,  
Committee on Goodwill.

Dear Friends:

I ought to summarize what has passed up to date, relative to the Budapest matter.

To begin with, the question of the Federal Council's implication is up. The answer to that question is as follows:

The Budapest conference is under the auspices of the International Missionary Council. The International Missionary Council does not include either the Federal Council or the Home Missions Council, which is soon to be a part of the Federal Council (in about thirty days). However, the International Missionary Council asked the Home Missions Council to name fifteen delegates to attend at Budapest. The Home Missions Council is sending several delegates.

Although the Home Missions Council is not yet formally a part of the Federal Council, I felt that you ought to know of their connection with Budapest and of the connection soon to be completed with us.

You can readily see that the connection of the Federal Council with the Budapest Congress is very slight, but as you know, I felt myself in honor bound to keep all the facts in this matter before you. The question then arises as to the good faith of my committee in the matter of our compact of 1924. That compact states that our committee agree not to proselytize. The action of our committee was not made a subject for discussion and action by the whole Federal Council, and I am beginning to be afraid that we could not have got by some elements of the Federal Council. It was therefore an agreement which binds our committee only in a strict sense.

The thing that has distressed me and that also influenced me to bring this matter to your attention is the fact that the general public is not likely to examine into the intricacies of Federal Council organization, or even into the complexity of national Protestant



organization, and will merely see that American Protestants are sending delegates to Budapest and will assume that we have broken faith. I do not know any way to avoid this through public pronouncement without bringing down all the fires of the Fundamentalists on our heads and probably killing our committee and its chance for usefulness.

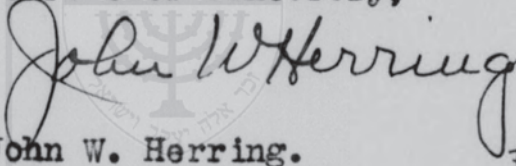
What I think can be done is to quietly enlighten the leadership of various Jewish groups as to the nature of the difficulty, the genuineness and sincerity of the wing of Protestantism which applauds the angle of our committee, and perhaps a rather liberal application of the patience and magnanimity which will help us on our part to lift the whole matter to a more reasonable level.

Perhaps I am asking for too much but I know that you feel with me that the great case which we are pleading in the United States and beyond is too great to be thrown overboard on account of these difficulties along the way.

Needless to say, I cannot continue to function except as I possess your confidence and cooperation.

Deeply appreciating my comrades in service,

Yours ever sincerely,

  
John W. Herring.

JWH: B



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March 7, 1927

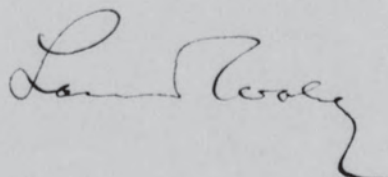
Rabbi A. H. Silver  
E. 105th St., at Ansel Road  
Cleveland, Ohio

Dear Colleague:--

With reference to the letter which Dr. Herring addressed to each member of our COMMITTEE ON PEACE AND GOOD WILL, might I suggest that no member of the Committee reply to the letter; at least, until the Committee has had an opportunity to confer.

I am suggesting to Simon that he frame a reply to be sent to Dr. Herring, and that he first submit that letter to each member of our Committee before sending it to Dr. Herring. The question is of such delicate and vital importance, it is my judgment that we proceed with great caution.

Fraternally yours



LW:RW



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RABBI ABBAH HILEL SILVER

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MARTIN ZIELONKA, EL PASO, TEXAS

March 11, 1927

TO THE MEMBERS OF THE COMMITTEE ON PEACE AND GOOD WILL

Dear Colleagues:--

--CONFIDENTIAL--

Simon is in Atlantic City this week, recuperating from a slight illness, and therefore at his request I am enclosing copy of the letter to Herring which he is to write as Chairman of our Committee. Both he and I are submitting this draft to you for any corrections or amendments which you think ought to be made. Please do this immediately, and mail the corrected copy back to him.

It might be wise for you to indicate in the letter to him whether you approve of the sending of the letter at all. In a postscript to me, Simon says: "Please do not forget that Dr. Herring's letter to us is personal and confidential, and not official. It embodies the hope that we may not eventually repudiate the compact which will leave Haslet jobless. This is the blunt meaning of it. Why reply?" He is drafting this letter to meet my own suggestion. It is my own conviction that a reply ought to be made. I am in agreement with a policy of watchful waiting. "Watching," however, should not mean that we should not express ourselves cautiously so as to protect us in every angle of the situation.

Simon further writes to me: "Our embarrassment lies in the fact that Drs. Herring and Anthony are official committeemen of the Federal Council, but their statements have not received the approval of the official body. Was our original compact okayed by the Executive Board of the Federal Council? I am in doubt. Nevertheless, we cannot afford to ditch the whole project now, nor cast suspicion on the motives of the men who made it possible. I have one hundred per cent confidence in Dr. Herring's sincerity. I do not believe that the Christian Committee went in on the basis that Good Will would eventually break down Jewish integrity. Again I say, let us let the matter ride quietly until we meet in Cape May, where in earnest and faithful discussion we can reason our way clear to a definite and honorable conclusion."

"Another sentence from his letter: "I do not really see the need of an answer to Dr. Herring's letter from our Committee. His letter to us calls not for a reply, but for silent meditation. It was an apology -- or rather, an explanation of the ineffectual responsibility of the Federal Council."

Again, "What I do think is more desirable (and I agree with Dr. Philipson's suggestion,) is that you officially write to Dr. Mott, putting in writing that official plea for the equality of religion, and not for mere tolerance. Besides, the situation is most delicate so far as our Committee is concerned. We cannot make progress by means of correspondence. We must sit quietly and think. We must meet in Cape May and study this question from several angles, lest we take precipitate and regrettable action."

I might say, in the meantime, that I have written a letter to Miss Montagu, acquainting her with the Budapest and Warsaw situation, and asking her to get in touch with some one who could report to us the situation in these congresses. I plan likewise to write a



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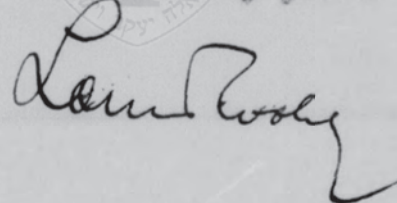
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#2 - Committee on Peace and Good Will  
March 11, 1927

similar letter to Dr. Joseph Hertz, of London.

I wish to call your attention to copy of another letter from Simon, with regard to this phase of the situation. Both he and I would like to have your reaction to this matter. My own reaction to his suggestion is that the widespread publication of our compact might only accentuate our embarrassment with our East European brethren. What I should very much prefer would be a protest from our brethren in Europe against the Budapest and Warsaw meetings. Perhaps they would not even need a suggestion from us to do that sort of thing. It would at least not involve us in the acceptance of the other horn of the dilemma, which would mean an expression of our lack of confidence in the honesty of the Federal Council.

Fraternally yours



LN:RS



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## CENTRAL CONFERENCE OF AMERICAN RABBIS

March 12, 1927.

Rabbi Abba H. Silver,  
Cleveland, Ohio.

C. C. A. R.  
Dr. Fineshriber  
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Stephen S. Wise, New York City.  
Martin Zielonka, El Paso, Texas

My dear Colleague:

I have been appointed by the President of the Central Conference of American Rabbis General Chairman of the Committee on Solicitation of Funds. From this Fund is distributed, as you know, moneys for the annuity of those Rabbis, or widows of Rabbis, whom dire necessity and old age make dependent upon us. We know the hardships of these colleagues and their families, and I need not waste words to inform you of their pressing need.

I am writing to you, as a member of my Committee, to start the mechanism of collecting for this cause. You will, I feel sure, help me to the fullest extent, and enter at once into organizing the district which you represent. Accompanying this letter is a list of the communities assigned for solicitation to you. I should like letters to be sent out by you to the Rabbis in your territory, and have these in turn canvass their own congregations, rather than have letters go out from me to people whom I do not know, and who do not know me. These Rabbis will please keep accurate account of all donations received, list them, and make returns to you, and you in turn will send the checks and the list of donors, with their addresses, to me, by whom official acknowledgment will be made. You and they will also keep account of all expenses which you will incur incident to this work, and an itemized statement of such expenses will, when presented, be forwarded to the Treasurer for reimbursement. You will, of course, be responsible for your own Congregation, and I look for a liberal response from it, knowing that I may count on your effort in gaining their support. Checks should be made payable to SOLICITATION OF FUNDS, C. C. A. R.

Will you not write me in acknowledgment of this, assuring me that you will begin at your end at once? If there are any suggestions you have, or if I can help you in any way, let me know. Official letterheads will be sent to you, and will also be supplied for the Rabbis in your province if you will inform me as you need them.

Respeaking your hearty and faithful cooperation for the sake of the cause, and the courtesy of an immediate reply, so that the work may go forward, I am,

With fraternal greetings and regards,

Sincerely yours, *W. H. Fineshriber*



March 14, 1927.

Rabbi Louis Wolsey,  
1400 Jefferson St.  
Philadelphia, Pa.

My dear Rabbi Wolsey:

Permit me to acknowledge receipt of the copies of Dr. Simon's proposed letter to Dr. Herring and your comments upon it.

Frankly, I believe we are making a mountain out of a mole-hill. I can understand Dr. Herring's sensitiveness in the matter and I think his letter to us was frank and honest. There can be but one reply; an acknowledgement of the receipt of his letter and the expression of the hope that the good work of the Committee on Good Will may continue.

We knew full well when we joined in this Committee that the Federal Council had within its organization, certain denominational units which were, frankly, evangelical and missionary, and that the formation of this Committee did not in any way bind these bodies to an abandonment of their activities here or abroad.

The Federal Council, as such, does not carry on any missionary work and is not to be represented at the Budapest Conference. Dr. Mott, who plans to attend the Conference, is not a representative of the Federal Council. Under the circumstances, it is not likely that the name of the Federal Council will be used in connection with this Conference, and it will, therefore, be a mistake for us to publish our compact with the Federal Council in European papers.

If we Jews of America wish to make any public expression concerning the Budapest and Warsaw Conferences, let us do so without any reference to this Good Will Committee, which under great difficulties, is endeavoring to do a fine and constructive piece of work.

Very sincerely,

AHS:NEB



MADISON AVENUE TEMPLE  
SCRANTON, PA.

BERNARD HELLER, Rabbi

# → Heller  
C.C.A.R

April 3, 1927.

Rabbi Abba Hillel Silver,  
The Temple,  
Cleveland, Ohio.

My dear Rabbi Silver:

Thanks very much for your note of March 30. I never wavered in your friendship nor doubted that you would do all you possibly could to help me in this or any other matter when the proper time would come.

I received the circular of your coming book "Messianic Speculations in Israel." When it appears you may send me, preferably from your allotment, from five to ten books. I will dispose of them amongst my friends here. )

I was asked (in fact, was importuned) by Rabbi Simon to write a paper on Judaism and Spinoza for the Central Conference. This paper was to have been presented by Mr. Oko but he is leaving for Europe. Rabbi Simon's letter contained the following suggestions which indicated what the real object of the paper was to be: "We are not interested in the externals of the life of Spinoza but in the relationship of his philosophy to Modern Philosophy and especially the Philosophy of Judaism! We must vindicate the Personality of God to modern Reason and strengthen the faith of the modern Rabbi. This is to my mind the real purpose of a paper on Spinoza before our Conference." I accepted the assignment. The exact title of my contemplated paper is "To What Extend Is Spinozism (the Philosophy of Spinoza) Compatible with Judaism?" If you have any suggestions to offer on this theme I will appreciate very much your aid.

Rabbi Simon asked me to suggest the name of someone to open up the discussion of my paper. I took the liberty of sending in your name. My reasons are as follows: Your studies on mysticism would enable us to know to what extent the 'amor intellectualis dei' of Spinoza is like or unlike that union of God of the speculative mystics. You are more qualified to deal with this theme than I am, and a statement from you is absolutely necessary in order to adequately answer the question or problem of my paper. Will you accept?

With best wishes, I am,

Sincerely yours,

Bernard Heller



C.C.A.R.  
Rabbi "Heller"

April 6, 1927.

Rabbi Bernard Heller,  
Madison Avenue Temple,  
Scranton, Pa.

My dear Rabbi Heller:

I would gladly have opened the discussion on the paper which you are presenting to the Central Conference of American Rabbis. Unfortunately I shall not attend the conference this year. We are leaving for Russia and Palestine the 25th of June.

The subject of your paper is one which intrigues me a great deal and one which has intrigued the minds of a good number of thoughtful Jews these many years.

I shall be delighted to read it when it appears.

With kindest regards, permit me to remain

Very sincerely yours,

AHS:NEB



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Mr. H. A. Levy, Exec. Secy.,  
THE TEMPLE,  
Cleveland, Ohio.

My dear Mr. Levy:

Permit me to acknowledge the receipt of your letter of April the first. I will be glad to send you the number of letterheads with envelopes which you say you need for the district which Rabbi Silver represents, but I would much prefer to have Rabbi Silver write his own letter to these various Rabbis, and have them send the money direct to him. The effect of having his signature on a letter coming from your office in Cleveland is the thing that we want. A letter from me would have very little effect, because I am not known to them as intimately as is Rabbi Silver. I enclose form of letter used last year. Whatever expenses there are in connection with getting out the letters will be defrayed. Please, let me urge upon you immediate action in the matter, as the time is short, and the cause most deserving of our most concentrated and sacrificing efforts.

Your list calls for 4500 letterheads. I shall get these to you as speedily as possible.

Will you be good enough to write me further in the matter, so that I may feel confident that the whole thing will be handled from your office?

With very kind regards, and my best greetings to Rabbi Silver, I am,

Sincerely yours,

*W. H. Silver*

April the sixth,  
1 9 2 7.



CLIPPING FROM  
NEW YORK TIMES

April 10, 1927

-----

ASKS END OF ANTI-SEMITISM

Message Sent to Chairman of World  
Missionary Congress.

Alfred Williams Anthony, Sidney L. Gulick and John W. Herring, who have been working through the Federal Council of Churches of Christ in America to develop better relations between Jews and Christians in the United States, yesterday sent a cablegram to John R. Mott, General Secretary of the International Young Men's Christian Association, who is Chairman of a World Missionary Congress now in session in Budapest.

"In line with our recent conference," the message said, "we sincerely hope that you will recommend that the Congress issue a call to Christians everywhere to purge the world of the curse of anti-Semitism and to accord to the Jews that highly respected place in the brotherhood of peoples which they richly deserve on the basis of their sacred literature and history, and which is their inalienable right. We further hope that the Congress will express disapproval of any enterprise that utilize or implies patronage, majority pressure, or disrespect of a brother's faith."

Mr. Herring said he and his associates hoped the Budapest Congress would do away with "certain forms of mission activity that have been a source of friction and misunderstanding between Jews and Christians."

Copy to Members of the Commission on Good Will Between Jews and non-Jews.



CCAR-C  
**FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA**

[INCORPORATED]

**105 EAST TWENTY-SECOND STREET  
NEW YORK**

**COMMITTEE ON  
GOODWILL BETWEEN  
JEWS AND CHRISTIANS**

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JOHN W. HERRING, SECRETARY

**COMMISSION ON INTERNATIONAL  
JUSTICE AND GOODWILL**

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GENERAL SECRETARIES  
FRANK H. MANN, TREASURER

April 11, 1927.

Rabbi Abba Hillel Silver,  
The Temple,  
Ansel and 105th Street,  
Cleveland, Ohio.

Dear Dr. Silver:

I expect you will be interested in the enclosed.  
I wrote another message, more calculated to satisfy my soul  
than to win the delegates from their mistaken ways. After  
counselling with my brethren here however, we decided to  
attempt a message that might result in some actual influence  
on the Budapest Congress. Cadman, Cavert, and Macfarland  
concurred in this message.

You will note that the last sentence in it, if  
sincerely applied, would do away with Hebrew Christian Missions.

Best regards.

Yours,

*JWH*

JWH MAW



# POSTAL TELEGRAPH - COMMERCIAL CABLES

CLARENCE H. MACKAY, PRESIDENT

## TELEGRAM

TELEGRAMS  
TO ALL  
AMERICA



CABLEGRAMS  
TO ALL  
THE WORLD

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NIGHT LETTER

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RECEIVER'S NUMBER

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TIME FILED

STANDARD TIME

Send the following Telegram, subject to the terms on back hereof, which are hereby agreed to.

Form 2

C O P Y

TO DR. JOHN R. MOTT  
C/o The World Missionary Congress at Budapest  
Scottish Mission House, Bőrűsarty, Utca 51  
Budapest VI HUNGARY

In line with our recent conference we sincerely hope you will recommend that the Congress issue a call to Christians everywhere to purge the world of the curse of Anti-Semitism and to accord to the Jews that highly respected place in the brotherhood of peoples which they richly deserve on the basis of their sacred literature and history and which is their inalienable right. We further hope that the Congress will express disapproval of any enterprise that utilizes or implies patronage majority pressure or disrespect for a brother's faith.

ALFRED WES. ANTHONY  
Sidney L. Gulick  
John W. Herring



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OF AMERICAN RABBIS

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PHILADELPHIA, PA.

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April 13, 1927

TO THE MEMBERS OF THE  
COMMISSION ON GOOD WILL BETWEEN JEWS AND NON-JEWS

Dear Colleagues:--

Enclosed please find copy of clipping from the New York Times, of April 10th. If you have any communications to make, or any opinions to express about this, let me urge upon you to send such statements to Dr. Simon, who is our Chairman of the Commission.

Please do not write to any one of the Federal Council until after our entire Commission has conferred.

Fraternally yours

*Louis Wolsey*



c.c.a.R-  
Form 1206 A

| CLASS OF SERVICE DESIRED |                 |
|--------------------------|-----------------|
| DOMESTIC                 | CABLE           |
| TELEGRAM                 | FULL RATE       |
| DAY LETTER               | DEFERRED        |
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Patrons should check class of service desired; otherwise message will be transmitted as a full-rate communication.

# WESTERN UNION

NEWCOMB CARLTON, PRESIDENT

J. C. WILLEVER, FIRST VICE-PRESIDENT

|            |              |
|------------|--------------|
| NO.        | CASH OR CHG. |
| CHECK      |              |
| TIME FILED |              |

Send the following message, subject to the terms on back hereof, which are hereby agreed to

COLLECT

June 22, 1927.

Rabbi Wm. Fineshriber,  
1717 North Broad St.  
Philadelphia.



We are just mailing out our pension letters  
We hope to raise as much this year as last year.

A. H. Silver

10:30 AM  
AHS:NEB







| CLASS OF SERVICE DESIRED |                 |
|--------------------------|-----------------|
| DOMESTIC                 | CABLE           |
| TELEGRAM                 | FULL RATE       |
| DAY LETTER               | DEFERRED        |
| NIGHT MESSAGE            | CABLE LETTER    |
| NIGHT LETTER             | WEEK END LETTER |

Patrons should check class of service desired; otherwise message will be transmitted as a full-rate communication.

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Send the following message, subject to the terms on back hereof, which are hereby agreed to

night letter  
June 23<sup>rd</sup>, 1927

Rabbi Isaac E. Marcuson,  
Congress Hotel,  
Central Conference American Rabbis  
Cape May, N. J.

Regret my inability to attend the sessions of  
the Central Conference American Rabbis stop  
we sail for Europe on June 25th stop please  
accept my best wishes for a very successful conference.

Rabbi A. H. Silver

OK



[1927]

REV. DR. ABRAM SIMON

3722 HARRISON ST.

WASHINGTON, D. C.

Rev S. Athall Silver,  
Cleveland Ohio

Dear Colleague:

Dr Herring informs me  
that the interview with Dr Kott and  
others onent the B'nai B'rith Confer-  
ence is definitely set for Monday  
morning, February 28 at 11 Am.  
Please make it possible to be  
present -

Sincerely

Abraham Simon



0192727  
Form 1206 A

| CLASS OF SERVICE DESIRED |                 |
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| DOMESTIC                 | CABLE           |
| TELEGRAM                 | FULL RATE       |
| DAY LETTER               | DEFERRED        |
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| NIGHT LETTER             | WEEK END LETTER |

Patrons should check class of service desired; otherwise message will be transmitted as a full-rate communication.

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|            |              |
|------------|--------------|
| NO.        | CASH OR CHG. |
| CHECK      |              |
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Send the following message, subject to the terms on back hereof, which are hereby agreed to

Rabbi Leon Fram,  
Temple Beth El  
Detroit Mich.



Mr. Levy our Executive Secretary will be in Detroit tomorrow. Can you arrange to spend some time with us.

*Leon Framer*



Undated  
File

# CODE OF ETHICS

Prepared by the  
COMMITTEE ON ARBITRATION  
and adopted by  
THE CENTRAL CONFERENCE OF  
AMERICAN RABBIS

WRHS



ASHEVILLE, N. C., JUNE, NINETEEN TWENTY-SIX  
Year Book, Vol. XXXVI



## RABBI AND RABBI

1. Rabbis should not enter into competition with other rabbis for a vacant pulpit, and should refuse to negotiate with a congregation until all negotiations with previous candidates have been closed. Under no circumstances should a rabbi allow himself to be reconsidered by the congregation after a decision concerning himself had been reached and negotiations have been entered into with other rabbis subsequently.

2. No rabbis should apply for a pulpit still occupied without first communicating with the incumbent, and even when invited by an authorized committee, he should not consent to enter into negotiations with a congregation without communicating with the incumbent.

3. No rabbi should criticise a colleague by name from his pulpit; conflicting opinions may be publicly discussed without mentioning the name or location of the colleague with whom one differs.

4. No rabbi should officiate in the family of a member of another congregation without the consent of the rabbi of that congregation, except in case of the absence of the rabbi from the city.

5. No rabbi should occupy a colleague's pulpit at a divine service except at the direct invitation of that colleague, nor should he speak in the temple of a colleague for any subsidiary organization of the congregation except with the consent of the incumbent rabbi.



## RABBI AND CONGREGATION

At the outset let it be taken for granted that the relationship between Congregation and Rabbi is one of mutual confidence and esteem—evinced in full and joyous cooperation. The freedom of the pulpit should not be questioned by the congregation—nor abused by the Rabbi.

1. No congregation should engage a rabbi on the "trial sermon" plan. It should appoint a committee to visit the rabbi in his home city, or seek to know his character and ability by correspondence.

2. If the rabbi is not re-elected, he should be given a reasonable time notice. In like manner, no matter what the inducement to leave, the rabbi should fulfill his agreement with the congregation; unless by reason of uncongeniality or lack of response on the part of the congregation, the condition is unbearable; or by mutual agreement. If the congregation is satisfied with its rabbi, he should not arrange to leave until he has been with congregation a reasonable length of time. If he intends to leave he must give sufficient time notice and should assist his congregation to secure a worthy successor. Since certain opportunities are rare, be it understood that the congregation should not stand in the way of the advancement of its rabbi.

3. The rabbi shall not consummate arrangements to accept a new pulpit without informing the Board of his congregation.

4. Friction between rabbi and congregation should be investigated in person (not by correspondence) by the authorized Committee of the Conference in conjunction with impartial non-resident laymen, and the facts made known to those concerned.

5. When there is an attempt by the congregation summarily to dismiss its rabbi, the Arbitration Committee can be immediately invoked by the rabbi, the congregation having the same privilege.

6. No rabbi should exploit the call of one or more congregations by capitalizing such a call for an increase in salary.



## EXTRACT FROM CONSTITUTION OF C. C. A. R.

Article V, Section 1. When any member of this Conference, by public or private conduct, has rendered himself unworthy of membership, the Executive Board shall have a thorough investigation made of the charges, (which shall have been submitted to the Board in writing,) giving the accused ample opportunity to defend himself; and if the charges are found true, the Board shall expel said member from the Conference. Pending final action the Board may suspend a member.



[undated]

# The Temple

EAST 105TH STREET AT ANSEL ROAD  
TELEPHONES - CEDAR 132-133

ABBA HILLEL SILVER, RABBI

SOLOMON BLUHM

DIRECTOR OF TEMPLE ACTIVITIES

Cleveland

here

~~Power~~ ~~Monday~~

Mr. Abram Brown.

New York

Please see whether  
definitely scheduled for twenty-  
second —

A. H. Blum

WRHS





[undated]

Copy

COMMITTEE ON GOOD WILL  
of  
Central Conference of American Rabbis

Rev. Dr. John W. Herring,  
Secretary, Commission on Good Will,

Dear Dr. Herring:

The Conference Committee on Good Will realizes keenly the delicacy and difficulty of the situation which has been intensified by its interview with Dr. Mott. Even though certain relations were thus brought into painful relief, your sincerity is not questioned by any one of us. No one desires to minimize the fine work which the Commission has already accomplished in the development and spread of better understanding in our Country, and no one wishes to jeopardize the possibility of its continuance and enrichment in the future.

There was a sense of joy in the reciprocal acceptance of the original compact whose basis of Good Will lay not only in the promise to eschew proselytism on each others groups, but also in the mutual appreciation of the equality of our religions before God and Man. This represents religious liberty in its finest flowering. It is an American idea and American program. It is this new Declaration of Religious equality which the Federal Council is asked to sponsor, and to urge upon such American delegates to the Budapest and Warsaw Conventions and upon such Americans, though not official delegates of the Federal Council, who may come under its moral influence. A compact must stand the test. The Budapest Conference puts the sincerity of our proclamations to that test. Our Committee of Rabbis awaits prayerfully the outcome, hoping that you and the Commission and Dr. Cadman will put the whole weight of the Federal Council behind the representations of the American delegates.

With expressions of fraternal respect, we are,

Sincerely yours,



[undated]

Dear Louis:-

So that our relationship with the Federal Council may be understood and our acceptance of Good Will be not construed as a Christian fulcrum, I advise a publication of our Compact in European papers just before the Budapest and Warsaw Conferences. Through the Jewish Daily Bulletin we ought to be able to learn of their correspondents and of the best method of quaranteeing the printing of the same in Budapest, Vienna, Prague and Warsaw. What we cannot do for publicity from our American friends we must do of our own initiative. If a big Budapest correspondent is in New York who can be trusted I would give him the whole story of the Mott interview, and the dramatic beauty of the American idea. You can find this out from Jewish Daily Bulletin and Adolph Ochs. Besides, Jewish Tribune can locate Mr. Herman Bernstein. That man ought to do the trick! Think this over. I have a headache already.

Sincerely

(Signed) Simon



7

# The Committee on Goodwill between Jews and Christians

of the  
Federal Council of the Churches  
of Christ in America



Statement of Fundamental Aims and Report  
for the year  
November 1, 1925 and November 1, 1926



FEDERAL COUNCIL OF THE CHURCHES  
OF CHRIST IN AMERICA, INC.

105 EAST 22ND STREET  
NEW YORK

---

S. PARKES CADMAN, PRESIDENT  
CHARLES S. MACFARLAND  
SAMUEL MCCREA CAVERT  
GENERAL SECRETARIES

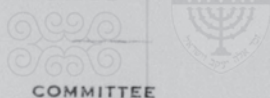
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COMMISSION ON INTERNATIONAL  
JUSTICE AND GOODWILL  
GEORGE W. WICKERSHAM, CHAIRMAN  
SIDNEY L. GULICK, SECRETARY

---

COMMITTEE ON GOODWILL BETWEEN  
JEWS AND CHRISTIANS

ALFRED WMS. ANTHONY, CHAIRMAN  
JOHN W. HERRING, SECRETARY



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AT FIVE CENTS EACH



Purpose

Foreword

Report for year, November 1, 1925,  
to November 1, 1926.

- I. National publicity and district organization plans.
- II. Jewish-Christian conference on international relations at Olivet.
- III. Theological exchange lectures.
- IV. Public meetings.
- V. Thanksgiving pronouncement.
- VI. Mexican seminar.
- VII. Youth work.
- VIII. New avenues of cooperation with the Jews.
- IX. Cooperation in raising funds to aid the Jews in eastern Europe.
- X. Cooperating Jewish organizations.
- XI. Cooperating in community movements in Chicago, Cleveland, St. Louis, Detroit and New York City.
- XII. Exchange program in church conferences and city committees.
- XIII. Cooperating goodwill agencies.

*A Thumb nail Bibliography of Important Contributions to the Literature of Understanding.*



## STATEMENT OF PURPOSE OF THIS COMMITTEE

The Committee on Godwill between Jews and Christians was organized in 1924 by the Federal Council of the Churches of Christ in America to deepen friendly understanding between Jews and Christians. In the charter given it by the parent body was the responsibility for encouraging movements that tend directly or indirectly to bring Jewish and Christian people into friendly, cooperative relationships. The committee was charged to bring out into the clearest possible realization the values in each group in order that more than a superficial increase in amity might result. The committee was asked further to investigate the causes of prejudice and to adopt measures calculated to offset or remove them. The committee, in the two years of its operation, has conceived its task in increasingly positive terms and feels that its function lies at the core of the whole task of education in democratic idealism. It feels itself called to labor for no truce of mere tolerance but for a deep-lying constructive fraternalism between our peoples. It feels the charge to enlist Jew and Christian in common cause for the social idealism of the nation.



## FOREWORD

At the close of two years activity the Committee is strongly inclined to the conviction that it is neither wise nor possible in certain instances to segregate the problem of Christian Jewish relations out of the context of other closely related human problems. It feels that such segregation often carries with it a peril of self consciousness and unwholesome possibilities, and that much more can be accomplished towards our objective of intergroup goodwill by the encouragement of cooperative activities and by the development of broad community programs, aiming at general intergroup understanding. Specifically the committee has come to the belief that more is accomplished by a united effort in behalf of such a cause as international peace, participated in by Jews and Gentiles, than by direct propaganda. A "comrade in effort" is a surer comrade than a "comrade by gesticulation."

These two years have likewise demonstrated to the committee the tremendous importance of the idea that originally brought it into existence.

In the first place the light has been turned full upon the breach in the spiritual walls of America, bringing vividly to our realization the seriousness of our intergroup situation, the peril it contains for democracy, the limitation that it imposes upon the forces of brotherhood in meeting social ills.

In the second place these years have brought an ever-increasing realization of the numerous, sometimes gross and sometimes subtle, ways in which principles of their faith have been



violated by professing Christians, frequently unconsciously.

In the third place the Committee testifies to the tremendous possibilities of social and spiritual gain that it believes will accrue to our national life through the cooperation of racial and religious groups. It believes that this cooperation, in terms of community educational programs, advances in our national sense of social justice, newer and deeper realizations of democracy, should mean tremendous things in the near future.

Finally this committee testifies to the enrichment that has come through the valued association with the Jewish leaders whose stimulus to our thinking and whose personal friendship have placed us heavily in their debt.





# REPORT FOR YEAR

NOVEMBER 1, 1925, TO NOVEMBER 1, 1926

## I

### NATIONAL PUBLICITY AND DISTRICT ORGANIZATION PLANS

In response to the feeling of valued members and advisors of the committee that the program ought to be established on a larger scale, with intensive organization through financed State and City committees, a number of special conferences were held in the period from March 1st to June 15th in which said possibilities of extensive work were discussed at length. The two salient points of the advance program discussed were a national, state and city publicity organization and a nation-wide chain of associations of the City Club type in which the civic leadership of each community would be drawn together regardless of religious or other group affiliations.

While insufficient time has elapsed to test these proposals, nevertheless the committee can report from conferences in St. Louis, Detroit and Cleveland that these communities seem prepared to serve actively in behalf of the democratic ideal that concerns our committee. There is a very serious overpressure of organization among civic leaderships and an increasing resistance to new organizations. It is clear however, to the imaginative leaderships in these cities that something is seriously needed and the committee is increasingly convinced that local organization in some form is most important. The programs already under way in two cities, discussed later in this report, may offer much of value in suggesting what can be accomplished in other cities.

The publicity which we have obtained has all been without specially salaried press committees thus far. The committee has encountered the very lively fear that our cause would be injured if much direct education



through the press is attempted. The conviction is general in both Jewish and Christian circles that more harm than good would result from drawing attention too directly to the Jewish Christian "problem." There is a steady and largely unconscious rapprochement between the two groups and it is felt that the greatest good can be accomplished by quietly aiding this rapprochement.

## II

### JEWISH—CHRISTIAN CONFERENCE

*on*

#### INTERNATIONAL RELATIONS AT OLIVET

A very vital and fruitful interreligious meet was held at Olivet, Michigan, in August 1926. About a score of representatives of Jewish groups met with a hundred Christians to debate International questions, as guests of the Fellowship for a Christian Social Order. A remarkable comradeship developed and out of this congress it is probable that many valuable by-products will result. It is hoped the plan may continue next year. The spirit of the conference was sounded in the special Jewish service held on Friday evening during the conference, "Shim'ie America, adonoi elohayich adonoi echod." ("Hear, oh America! The Lord thy God is One!")

While the attendance was not great, nevertheless the influence of the meeting was remarkable. The story was carried in several Associated Press dispatches, it was covered by a special correspondent of the Detroit Free Press, received full write-ups in articles in several weekly journals and was generously treated throughout the Jewish Press. The Social Justice Commission of the Central Conference of American Rabbis cared for the Jewish share of the preparation for the gathering. The B'nai B'rith and the Midwest Council participated actively.



### III

#### THEOLOGICAL EXCHANGE LECTURES

Religious misunderstandings sift down from the top. Therefore our committee has attempted to substitute understanding for misunderstanding in theological student circles. In McCormick, Garrett, Chicago Theological and Hebrew Union College Seminaries, exchange lectureships have been maintained in the last two years. The following letters indicate the favorable reaction to these exchanges:

From the President of a Methodist Seminary to President Morgenstern of the Hebrew Union College.

"Ordinarily it is exceedingly difficult to secure a large hearing for any outside lecturer, but in this case the student body proved intensely interested. Professor Cohon was able to maintain a fine attendance throughout the series and everybody appreciated his messages. This was indicated by the fact that the students on their own account presented a resolution of thanks, and, as he undoubtedly told you, asked him to convey to your student body the greetings of our school. The lectures proved so successful that I sincerely hope in another year we will have either Professor Cohon or some other representative of your school visit us again."

"Again let me express to you my appreciation of Professor Cohon's visit, and I hope that our representative will be able to render to your school as helpful service as he rendered to us."

From the President of a Presbyterian Seminary:

"Dear President Morgenstern:

The visit of Professor Cohon to McCormick Seminary has been a great joy. His attractive personality won our affection. His skill, power and grace as a lecturer secured our admiration. I believe that his coming to us has done much good. We thank you for allowing us to have the happiness and the stimulus of his presence. We extend every best wish to yourself and to the Hebrew Union College."



The visit of Dr. Eustace Haydon to Hebrew Union College was commented on with great warmth by the students and faculty of Hebrew Union College. The lectures were mentioned widely. Rabbi Louis Wolsey writes:

"I understand the exchange Professorship worked out most beautifully and I sincerely hope you are continuing the custom this year and extending it."

Another Seminary leader reports:

"We had Rabbi Freehof here. He made a tremendous hit—."

There have been many "Bogeys" in the attitudes of Christians toward Jews and Jews towards Christians. They need to be dragged into the open and slain.

Theological exchange lectures between several eastern Seminaries have been conducted for some time without our direct agency.

#### IV

#### PUBLIC MEETINGS

##### *National Denominational Meetings*

The National Presbyterian (U. S. A.) Assembly, the National Baptist Convention, the Congregational National Council and the Evangelical Church Convention, opened their programs to the discussion of our field, either before the entire assembly or in luncheon conferences.

##### *The Astor Dinner*

A dinner in the interest of fellowship and understanding was held at the Astor Hotel with the Honorable Charles Evans Hughes, Mrs. Alexander Kohut, Dr. Cyrus Adler, and Dr. S. Parkes Cadman as the speakers, on February 24th, 1926. It was a semi-national occasion and created the widest interest. About four hundred very representative Jews and non-Jews, about equally divided, were present. Mr. Hughes sounded the key-note, in effect, "America is called to reaffirm her faith in religious liberty."



### *The Cadman Meetings*

Dr. Cadman addressed five meetings in December including one monster gathering of 9000 people at Indianapolis. The meetings were labelled "Fellowship" and in most part were genuinely under community sponsorship with Catholics, Jews and Protestants behind them. Publicity for these occasions filled many columns of the local press, and most effective work was done in offsetting the Klan example.

### *Southwest Series*

Texas, Louisiana, and Alabama cities were selected for a spring fellowship series. The Community Meetings were addressed by the secretary and others and the foundations laid for a second series this year, with several meetings to be held at intervals in each city. This group of conferences has added significance because held in a section of the country too often unvisited.

### *Midwest Meetings*

At the initiative of this committee, or the B'nai B'rith (The Jewish Brotherhood of the Covenant,) or various independent local groups such as the Minneapolis "Good Will Club," meetings have been held in Omaha, Des Moines, Council Bluffs, Sioux City, Davenport, Minneapolis, Milwaukee, Chicago, Youngstown, Detroit, Lansing, Cleveland, Pittsburg, St. Louis, Iowa City, Erie. These meetings together with the Cadman meetings in Toledo, Columbus, Cincinnati, Dayton and Indianapolis, gave us a wide hearing.

### *Eastern Meetings*

Eastern Meetings have been held in most of the important cities. The Boston Brotherhood has conducted a remarkable series. Buffalo, Rochester, Philadelphia, Baltimore, Washington, Atlantic City, etc., have led out with strong meetings, under community, church or synagogue auspices.



The themes have been various, in many cases dealing only indirectly with the surface aspects of goodwill. The importance of calling various community groups into friendly and reasonable conference has been stressed.

## V

### JOINT THANKSGIVING PRONOUNCEMENT

The following Thanksgiving pronouncement appeared in about forty metropolitan dailies throughout the country, signed, in most cases, by a clergyman, a rabbi and a priest.

### A THANKSGIVING MESSAGE

"Thanksgiving Day, which this year comes upon the twenty-sixth day of the present month, is unique in our calendar. It is both a national and a religious occasion; and thus, like no other holy day in the year, is reminiscent of those ancient times in the Holy Land of the Bible, when feasts and festivals were expressions at once of devotion to God and love of country. It is the one religious day which can be and is celebrated by the three major faiths of our diversified population.

"Ours is a nation which in one fundamental respect is different from the nations of the Old World, in that it is founded in neither race nor creed but rather in adherence to a common principle. From the earliest beginning of our national history it was our need and our privilege to invite all mankind to come and work together toward the building of a new world conceived in liberty and dedicated to equality. To this end our forbears guaranteed to every man freedom of worship and the rights of citizenship regardless of faith and place of origin.

"Is it not fitting, then, on this approaching day when we give thanks to the Father of us all for the country which we all love, to let our thoughts dwell upon the things that bind us together in mutual obligation and a common purpose? No occasion is perhaps better suited for



remembering the debt which America owes alike to Jew, Catholic, and Protestant, and how intertwined are their contributions to the spread of religion and the progress of this commonwealth. In our good will to one another let us not forget that our three chief religions look back with reverence to the same Holy Land and with inspiration to those scriptures which are our common heritage and that it is to the common devotion and varied genius of all creeds and all peoples that America owes her democracy, her humanity and her spiritual stature."

## VI

### MEXICAN SEMINAR

In April, 1926, on the initiative of the Congregational Social Action Commission, a Seminar was held in Mexico with which, through our committee, the leader of the Social Justice Commission of the Central Conference of Rabbis collaborated.

A second seminar is to be held this winter comprising six Jewish and about twenty Gentile members carefully chosen with reference to their leadership. The purpose is to unite national Jewish and Christian leadership in an unbiased study of the Mexican situation, with a view to improving Mexican—United States relations.

## VII

### YOUTH WORK

Mr. Hillman Bishop, Columbia, 1926, and Miss Edith Blumberg, Barnard, 1926, both of them with remarkable records of student leadership, have been induced to take up the development of a youth program on a full time basis. Their initial activities have been in the area about New York City. Rather than develop new work that would compete for the already overfilled time of youth groups, they have chosen to render aid where valuable educational programs are already under way and to endeavor to bring divers youth groups



into cooperative relationship. The obvious emphasis on Goodwill is foreign to youth nature and is out of the question. The great opportunity lies in aiding church and synagogue workers and other youth groups to work together in close comradeship. The Committee feels that no more valuable work is being done anywhere than in this department. As this activity proves its usefulness it can be spread into wider areas.

The following report has been prepared by Mr. Bishop and Miss Blumberg, and favorably received by the committee.

"The activities among youth are being carried out in the student and general youth field, with two objectives in view. We desire first to bring together representative Jewish, Protestant, and Catholic youth organizations to discuss questions of common interest; second, to promote groups where the common interests are art, literature, politics, economics, international relations, and which happen to include Jews and Christians in their varied membership.

"A good example of the bringing together of representative Christian and Jewish organizations was the conference held at International House on October 23rd and 24th. Invitations were sent to all youth organizations in the vicinity of New York, irrespective of race, creed, or political affiliation. This conference was attended by over two hundred delegates from 51 youth organizations among which were: The Young People's Council of the New York Federation of Churches, Young People's League of the United Synagogues of America, Union of Temple Young Folks League, Metropolitan Federation of Unitarian Young People, Christian Endeavor Societies, Epworth Leagues, Student Clubs and young working class groups. The subject of the conference was: 'What are the principal concerns of American youth? What can we learn from the experience of foreign youth?'

"This conference was an experiment in method in that there were four types of gatherings: open forum with speeches by



authorities on a subject, followed by questions from the floor; a discussion meeting with an expert leader; informal group discussion, and a social gathering.

"This is only the first of a series of conferences and open forums which will attract youth groups of all races, creeds, nationalities, social conditions and political affiliations.

"In the distinctly student line, there has been formed a definite organization for contact between college and university clubs which are interested in national, international, and in general, social problems. These groups intend to hold a series of open forums and conferences open to all students. The first forum this fall held at Columbia was attended by over 1,000 students from all New York City colleges. Within the province of this union is the formation of additional student clubs and discussion groups where the general interest in art, literature, politics, peace, etc., can be made a unifying force and a remover of prejudice. Here again, among student youth as in the general youth field, is the task of bringing into closer contact and better understanding of one another, organizations such as the Y. M. C. A., Y. W. C. A., Newman Clubs, and Menorah.

"The leadership of New York groups has been assembled in a series of week end conferences held at various country places and lasting one or more days. Various social leaders are called into these conferences for their stimulation and information. Some of the conferences take the form of cross-country hikes. Close fraternity and unity of purpose is developed.

"One of the important activities of the committee is the enrollment of about fifteen young people for a special course in training for leadership in group discussion. This is being conducted by Dr. Harry Overstreet and others of the New School for Social Research. The students are giving from two to three nights a week to this training. It is the first course of this character to be established and members of our groups constitute a very generous percentage of the enrollment."



## VIII

### NEW AVENUES OF CHRISTIAN-JEWISH COOPERATION

The surest vindication of the Christian Jewish amity program lies in the cooperative possibilities that have been opened up.

The chief of these is in the field of education in problems of inter-group relations. This field comprises not only Jewish-Christian relation, but also international, interracial, and industrial relations. Out of our work has sprung up a council of spokesmen of Christian and Jewish groups, together with spokesmen of the Forum and other similar civic movements. This Council has not been functioned actively, but should in time prove to be the logical board of direction of many joint activities such as Forums, discussion groups, social problem conferences, social service, information service, etc.

Secondly, on all sides we find indications that active cooperation between the Social Justice Commissioners of Protestant Churches and some one delegated by the Jewish bodies is a near hope. The far-reaching significance of this is obvious.

## IX

### COOPERATION IN AMERICAN CHRISTIAN FUND FOR JEWISH RELIEF

Members of the committee and the secretary have been interested in, and have devoted much time to the effort sponsored by Dr. S. Parkes Cadman and Judge Victor Dowling (prominent Catholic layman) as chairman to raise an "American Christian Fund for Jewish Relief" to be distributed by the Jewish Distribution Committee in Eastern Europe. This movement is in sympathy with the United Jewish Relief which is endeavoring to relieve Russian, Polish and Lithuanian



Jewry. A conservative estimate lists five million among the acute sufferers. Mr. Owen D. Young and Mr. George MacDonald are acting as vice-chairmen. With them is serving a national committee of the following men:

John G. Agar  
Pres. Wm. F. Anderson  
Alfred Wms. Anthony  
Hon. Robert L. Bacon  
Hon. Newton D. Baker  
Pres. C. A. Barbour, D. D.  
Hon. Albert J. Beveridge  
Cornelius N. Bliss  
Gov. Wm. W. Brandon  
Pres. Wm. Lowe Bryan  
Sen. Wm. H. Butler  
Bishop Warren B. Candler  
Gov. Theo. Christianson  
Rev. Henry S. Coffin, D. D.  
R. Fulton Cutting  
Hon. William E. Dever  
Charles W. Dietrich  
Dr. Sherwood Eddy  
Pres. W. H. P. Faunce  
Gov. Wm. J. Fields  
Mrs. E. R. Fifield  
Hon. Hamilton Fish, Jr.  
James A. Flaherty  
Rev. Harry E. Fosdick, D. D.  
Mons. Francis H. Gavish  
Pres. Frank J. Goodnow  
William Green  
August Hecksher  
John W. Herring  
Rev. John H. Holmes, D. D.  
Horace F. Howland  
Dr. David Starr Jordan  
Sen. William H. King  
Norman E. Mack  
Hon. Walter W. Magee  
Hon. Wm. G. McAdoo  
Bishop Wm. F. McDowell  
Pres. John P. McNichols  
Hon. Ogden L. Mills  
Hon. Charles A. Mooney  
Arthur J. Morris  
Rev. S. J. Morrison, D. D.  
Hon. Charles A. Morrow  
Pres. Robt. R. Moton  
Dr. John R. Mott



Pres. L. H. Murlin  
Pres. A. A. Murphree  
Pres. W. A. Neilson  
Hon. Harry S. New  
Hon. Truman H. Newberry  
Hon. Morgan J. O'Brien  
Kirby Page  
George Foster Peabody  
Rev. Daniel A. Poling, D.D.  
James H. Post  
Gov. A. J. Pothier  
William C. Proctor 1  
Dr. James H. Ryan  
Bishop Joseph Schrembs  
J. J. Shank  
Sen. Morris Sheppard  
Gov. Alfred E. Smith  
Sen. Reed Smoot  
Hon. A. L. Somers  
Bishop Ernest W. Stires  
Rev. John T. Stone, D. D.  
Gov. Tom J. Terral  
Sen. J. W. Wadsworth, Jr.  
Henry D. Walbridge  
Gov. Clifford Walker  
Hon. James J. Walker  
Sen. Thomas J. Walsh  
Wm. Allen White  
Pres. Roy L. Wilbur  
Gov. John G. Winant  
Pres. Mary E. Wooley

## X

### COOPERATING JEWISH AGENCIES

The Committee is profoundly gratified at the response to the cooperative program by Jewish organizations.

The Central Conference of American Rabbis and the Union of American Hebrew Congregations have established special committees, and have made substantial appropriations for cooperative work. The B'nai B'rith has incorporated the cooperative plans in its regular program and has appropriated most generously of funds in addition to furnishing volunteer workers. The New York Federation of Temple Sisterhoods has an official committee.



The New York Board of Jewish Ministers has also been most cooperative. This suggests the spirit evinced in many directions by Reform, Conservative, and Orthodox Jewish groups. In addition, scores of individual temples have cooperated in the program. We owe and tender them our heartiest appreciation.

## XI

### COOPERATION BY OUR COMMITTEE IN COMMUNITY MOVEMENTS IN NEW YORK CITY, CLEVELAND, ST. LOUIS, CHICAGO AND DETROIT

Special educational programs have been undertaken in the above cities towards which our committee bears a cooperative but unofficial relationship. In Chicago, Cleveland and New York City, a total of nine salaried workers are employed full time. In Detroit and St. Louis volunteer groups are engaged in a study of local opportunities.

The following brief analysis of the Cleveland program will serve to describe the general field, in which these city programs are interested:

A. Development of Discussion Groups in which members of the various religions, racial, or economic groups meet for fraternity and mutual education.

B. Speakers service aiding all kinds of organizations. The service seeks especially to aid groups that contain various elements of the population. Some \$12,000 business has been done by these community speakers' services this year.

C. Special meetings such as forums, neighborhood and community institutes, civic luncheons, inter-church-synagogue gatherings for



the consideration of mutual problems; in short the encouragement of gatherings where community acquaintance is bred, and creedal, color and other class lines forgotten.

D. Vigorous service as a "linking up" influence in the city endeavoring to encourage a zeal for harmonious common effort among diverse groups between which serious discord exists. The director is the "liaison" man in the community.

E. Special attention to the encouragement of the democratic "Youth Movement" in clubs, conferences, forums, etc.

F. A definite educational agency in the community to work for understanding every wise way.

G. The training of leadership for groups and for educational programs of other types listed above.

H. The coordination of various existing agencies for the sake of effectiveness. A survey shows that even Cleveland with its remarkable record for social pioneering, presents even yet a "patchy" program for the social and cultural education of its citizens. Certain favored elements in the city are over-organized, perhaps over-cultivated. Other elements, sometimes the greater parts of entire districts, are relatively untouched. Our community committees are working steadily upon the strategy of breaking this new soil.

I. To sum up, the community council glimpses a new profession and a new field. In an age of sharply defined groups we need capacious men ministering to the whole community; men named for community leadership in the field of social and cultural education just as the forward community does already name a director of its philanthropies.



## XII

### EXCHANGE PROGRAM IN CHURCH CONFERENCES AND CITY COMMITTEES

The foundations are being laid for a widespread exchange of speakers between Jewish and Christian district conferences in fifteen states. In addition to this one hundred and sixty community committees in a corresponding number of cities across the country were created in November 1925. Through them we have sought to develop "Distributing and cooperating" local agencies for meetings, information, etc. These programs are in their early stages.

## XIII

### COOPERATING GOODWILL AGENCIES

In conclusion the committee is profoundly grateful for the privilege of friendly cooperation with other agencies working for Goodwill. We look to the Amos Society with its distinguished record as an educational and spiritual force, with something of a "filial sense." To the Amos Society belongs the credit for the initiation of a Christian fund for Jewish relief in Eastern Europe.

"America's Goodwill Union" ably and devotedly led by Edward Lawrence Hunt is a power in the field. The committee has felt very keenly the privilege of laboring with the Union and its director.

The Christian Jewish Fellowship of New York, The Boston Brotherhood, the Minneapolis Goodwill Union, are all illustrations of the vigorous movements throughout the country towards harmony and fundamental understanding. They have shared largely in the nation wide movement towards spiritual democracy and this committee counts it as a real privilege to labor with them.



Thumb nail bibliography of important contributions to the "Literature of Understanding."

LEWIS BROWNE—"This Believing World,"—  
A brilliant study in comparative religion;  
done popularly and non-invidiously.

TRAVERS HERFORD—"Pharasaism,"—A pop-  
ular correction of a popular misunderstanding.

EMIL G. HIRSCH—"My Religion,"—By one  
of the most powerful and fearless of intel-  
lectual and religious seers in American  
history.

JOSEPH JACOBS—"The Jesus of History,"—  
One of the most provocative of interpreta-  
tions.

JOSEPH KLAUSNER—"Jesus of Nazareth,"—  
A remarkable life of Jesus by an orthodox  
scholar in Palestine.

LUDWIG LEWISOHN—"Israel," — Brilliant  
analysis of "Jewishness" and of Jewish  
relationships in America. Discussion of  
the question of assimilation.

LUDWIG LEWISOHN—"Upstream,"—A study  
in the subtleties.

CLAUDE G. MONTEFIORI—"The Old Test-  
ament and after."—Famous gift from a  
great Jewish leader in England.

DAVID PHILIPSON—"The Reform Movement  
in Judaism,"—Recognized as the authori-  
tative work on this most important devel-  
opment in Judaism.

ISIDOR SINGER—"A Religion of Truth, Jus-  
tice and Peace,"—An impassioned exposi-  
tion of the author's vision of a common  
religion.

HENDRIK WILLEM VAN LOON—"Toler-  
ance,"—A keen and whimsical survey of  
the trail of prejudice. Both cutting and  
convincing.

ISRAEL ZANGWILL—"Children of the Ghetto,"  
—A study worthy of the British - Jewish  
genius who wrote it.



# Central Conference of American Rabbis

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Dear Colleague:

The President has appointed you  
a member of **the Committee on**

**"Liturgical Literature"**

of which the Chairman is

**David Philipson.**

**Joseph L. Fink,**

Cor. Secty.



*C. C. A. R.*

Central Conference of American Rabbis

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Dear Colleague:

The President has appointed you  
a member of **the**

**Committee on Solicitation of Funds**  
of which the Chairman is

**William H. Fineshriber.**

**Joseph L. Fink**  
Cor. Secty.



## Central Conference of American Rabbis

Dear Colleague:

The President has appointed you  
a member of the Committee on

## Response

of which the Chairman is

J.Z. Lauterbach.

Joseph L. Fink,  
Cor. Secty.

# Central Conference of American Rabbis

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*Dear Colleague:*

*The President has appointed you  
a member of the Committee on*

*"Good Will Between Jews and Non-Jews"*

---

*of which the Chairman is*

*Abram Simon.*

---

*Joseph L. Fink,*

---

*Corresponding Secretary.*



# Central Conference of American Rabbis

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Dear Colleague:

The President has appointed you  
a member of the Committee on

Relation of Synagog to Mental and  
Physical Healing .....  
of which the Chairman is

Louis Witt.

.....

Joseph L. Fink,

.....

Cor. Secty.

Central Conference of American Rabbis

Rabbi A.H. Silver

Dear Colleague:

The President has appointed you  
a member of **Special Committee on  
Synagog, Mental and Physical  
Infirmities**

of which the Chairman is

Louis Witt

*Morris S. Lazoron*

Cor. Secty.