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

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Central Conference of American Rabbis, 1927-1928.

RESIDENCE:
27 WEST 72ND STREET
PHONE, TRAFALGAR 4885

SAMUEL SCHULMAN, D. D.
RABBI, TEMPLE BETH-EL,
5TH AVENUE AT 76TH STREET
NEW YORK CITY

September 13th
1927

Rabbi Abba Hillel Silver,
Cleveland,
Ohio.

Dear Colleague,--

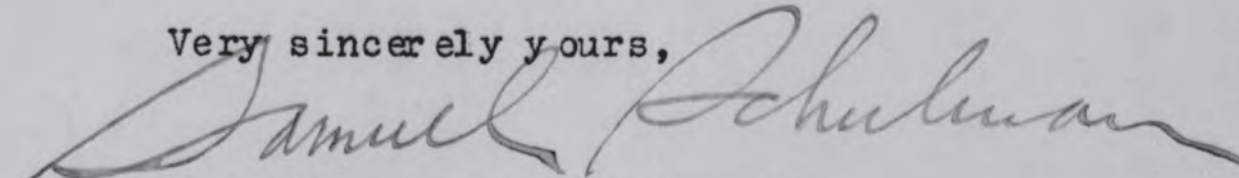
I have been informed by the Chairman of the Commission on Jewish Education, Dr. Philipson, that I am to be Chairman of the Sub-Committee on the Commentaries which it is contemplated that our Commission might publish. As is well known, for some time the Jewish Publication Society has had in hand the project of the publication of the Commentaries. It would therefore be highly desirable to have some clearness of thought as to just what we would need in the way of such Commentaries to the various books of the Bible and as to the possible authors of such Commentaries. I think that the sooner we get to work on this matter, the better. We might in the end, come to some understanding with the Jewish Publication Society and co-operate with them. Or we might feel that our enterprise can be carried on distinct from theirs, insofar as we may consider it desirable to be less ambitious.

I do not think that we can formulate any definite policy without a meeting of our Sub-Committee, at which we could thoroughly discuss the matter. I presume the Commission on Jewish Education would make an appropriation for such a meeting, if we cared to call it. In the meantime, I think it would be highly desirable for every member of the Committee to send to me a statement of his views in this matter, making as many suggestions as possible and also giving his opinion as to the need for a meeting, so that when we do meet, we may have enough material for our enlightenment. Such meeting of the Committee might be sufficient for the launching of our work. It would be good if the members of the Committee would suggest possible authors of such Commentaries.

I hope to hear from you as soon as possible, so that our Committee take hold of this work earnestly and do it expeditiously. I do believe that there is a great need for such Commentaries and if we could put them before the public as soon as possible, we would be making a solid contribution to the increase of the knowledge of Judaism in this land.

With cordial greetings and best wishes of a happy New Year, I beg to be

Very sincerely yours,


CHAIRMAN COMMITTEE ON COMMENTARIES.

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

Day Letter

September 14, 1927.

A. H. Silver,
The Temple
City.

Brown requests meeting Alumni Committee be held at his office, - General Necessities Bldg., 2911 Park Ave. Detroit, next Sunday morning, 10 A.M.

Geo. Zepin

N.E.B.

WRHS



HAAS
CCAR

C. C. A. R.

Form 1206 A

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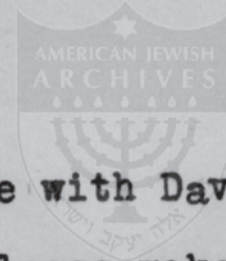
Day Letter

Cincinnati, Ohio
Sept. 14, 1927

Day Letter

Dr. A. H. Silver

WRHS



Important meeting of Alumni Committee with David Brown in
Detroit Sunday September 18th stop please make every effort
to be present will wire place and exact time later.

Morris Feuerlicht.

WFB

2:48 P.M.

*Impossible to attend meeting on 18th.
Opening of Religious School and other
important Temple activities ~~before~~ prior
to Holidays -
Silver*

C. C. A. R.

CENTRAL CONFERENCE OF AMERICAN RABBIS

Dr. Enelow

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LOUIS WITT, St. Louis, Mo.
MARTIN ZIELONKA, El Paso, Tex.

4 East 76th Street.

September 30th, 1927.

My dear Dr. Silver,

Unless I am mistaken, you have not yet given either the sermon or the lecture at a meeting of the C. C. A. R. If I am right, I should like to ask you to do so at the next Convention. The lecture, as you know, is usually given on Friday evening, and the sermon at the Saturday morning Services. Very often, it is a distinction without a difference. But you may have your choice.

I am putting it to you now, because there is to be a meeting of the Executive Committee in October, and it would afford me great pleasure to be able to say that you had assumed this task. I am sure that the members of the Executive Committee would welcome such an announcement, and it would mean a great deal to the Conference to have you do it. Personally, I should feel very much gratified if you would thus honor a meeting at which I am to preside.

Hoping to hear from you favorably very soon, I am, with kindest regards to Mrs. Silver, and best wishes for the New Year,

yours cordially,

The Rev. Dr. Abba H. Silver,
The Temple,
Cleveland, Ohio.

October 3, 1927.

Dr. H. G. Enelow,
4 East 76th Street,
New York City.

My dear Dr. Enelow:

Permit me to thank you
for your kind letter of September 30th
and for the invitation which you extend
to me to participate in the Conference
program next year.

I shall be very pleased
to deliver the Friday evening Conference-
sermon lecture. However, I can accept
your invitation only with one stipulation.
I may find it necessary to go abroad next
summer to attend the sessions of the Actions
Committee of the World Zionist Organization.
I do not know when these sessions will be
held,- probably not until the latter part
of July. In that case, of course, my
going would not interfere with my attendance
at the C.C.A.R. Conference, but should the
sessions of the Actions Committee be held
earlier, I would be compelled to cancel my
engagement with you. I would probably know
by the end of February or the beginning of
March, The definite date of the Actions
Committee meeting.

With this stipulation, I
shall be very happy to accept your invitation.

With kindest regards and
best wishes for a very happy New Year, in
which Mrs. Silver joins me I am

Very sincerely yours,

AHS:NEB

October 4, 1927.

Dr. Samuel Schulman,
Temple Beth-El,
5th Avenue at 76th Street,
New York City.

My dear Dr. Schulman:

Permit me to thank you
for your kind letter of September 13th.

I think that the
suggestion contained in your letter that
a meeting of the Sub-Committee which was
appointed by the Commission on Jewish
Education for the purpose of elaborating
a plan for the publication of a series of
Commentaries is a very good one. Very
little can be accomplished through
correspondence at this stage.

Personally, I am
very much in the dark about the entire
matter. I find myself, in offhand, out
of sympathy with the entire project.
However, I shall be very happy to learn
more about it.

With kindest regards
and wishing you a very happy New Year, I am

Very sincerely yours

AHS:NEB

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October 10th, 1927.

My dear Dr. Silver,

Thank you very much for your kind letter of October 3rd. I am glad that you will undertake to give the Friday Evening address at the next Conference, and I am sure the members of the Executive Committee will feel the same way about it. I earnestly hope that the meeting to which you refer will not interfere with your presence at the Conference. At any rate, we shall all be glad to wait till February, or the early part of March, for reassurance.

With kindest regards and all good wishes, I am

yours sincerely,

H. G. Enelow

The Rev. Dr. Abba Hillel Silver,
The Temple, E. 105th Street at Ansel Road,
Cleveland, Ohio.

RABBI SOLOMON B. FREEHOF, D. D.
KEHILATH ANSHE MAYRIV
DREXEL BLVD. AT 50th ST.

CHICAGO, November 3, 1927

Dr. A. H. Silver
c/o The Temple
105th & Ansel Road
Cleveland, Ohio

Dear Abba:

First of all let me convey to you the official invitation of the C.C.A.R. to give the Conference Lecture on Friday evening. I hope you will find it possible to accept this invitation forthwith. The Executive Board was very happy when Enelow informed it at its last meeting of the possibility of your accepting this assignment.

You don't know how sorry I am that you could not accept my own invitation to preach here December 11th at the 80th Anniversary of our Temple. I know, however, that realizing as you do what your presence here would have meant to me you would not have refused unless it was virtually impossible for you to come. For this reason I restrain ~~the~~ *my* strong impulse to urge you. I hope, however, that we will meet soon either in Cleveland or in Chicago.

I read the Jewish Daily Bulletin carefully when it gave its report of the Cleveland Zionist Conference. I noticed that your name was not in evidence. I hope it is not because you are unwell. I hope you are in good health and things are going along as beautifully as ever.

Yours sincerely,

Sol.

SBF:AW

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SIDNEY S. TEDESCHKE
SAMUEL THURMAN
MARTIN ZIELONKA

November 28, 1927.

Rabbi Abba Hillel Silver,
E. 105th St. & Ansel Rd.,
Cleveland, Ohio.

Dear Rabbi Silver:

Following the excellent innovation begun by a former committee on Solicitation, it has been deemed expedient to divide the country into districts, under the supervision of the various committee men. Because I realize how tremendously preoccupied you are, I have taken the liberty of exempting you from responsibility for a particular district.

May I not, however, bespeak your generous interest on behalf of our work and ask you to do whatever you can for it in your own community?

If you desire any circulars or form letters printed for circulation in your community over your signature, this office will be glad to do it for you.

I wish to thank you for having accepted the appointment on the Committee and hope you will continue, as in the past, to be active in its work.

With kindest regards, I am

Sincerely yours,

IFR*EMC

RABBI SOLOMON B. FREEHOF, D. D.
KEHILATH ANSHE MAYRIV
DREXEL BLVD. AT 50th ST.

CHICAGO, Dec. 30, 1927

Dr. Abba H. Silver

c/o The Temple

105th & Ansel Road

Cleveland, Ohio

Dear Abba:

The fact that I am Chairman of
the Conference Program Committee compels
me to be somewhat of a nuisance to you.
Won't you please have your secretary inform
me of your acceptance of the Conference Lecture
on the Friday night of the Annual Meeting of the
Conference.

With cordial greetings, I am

Sincerely yours,

SBF:AW

Sol.

Card ✓

Jan. 31, 1928.

Rabbi Solomon B. Freehof, D.D.,
Kehilath Anshe Mayriv,
Drexel Blvd. at 50th St.,
Chicago, Ill.

My dear Sol:-

I shall be very happy to
deliver the Conference Lecture at the
annual meeting of the C. C. A. R.

With kindest regards, permit
me to remain

Very sincerely yours,

AHS, IR

Last Friday in June

CENTRAL CONFERENCE OF AMERICAN RABBIS

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January twelfth,
1 9 2 8.

Dear Friend:

On behalf of the Committee on Solicitation of the Central Conference of American Rabbis, and at the request of the President of the Conference, I am writing to enlist your help in a most praiseworthy cause.

There are in America today a great many rabbis grown old and infirm in the service of Jewry, and no longer able to continue the active duties of the ministry. There are also many widows and orphans of rabbis, utterly bereft of all means of support and unprotected against the rigors of adversity. In the European centers of Jewish learning, there are scholars and sages left destitute by the tragic changes of the war and its aftermath, which swept away their security against old age.

These unfortunate people must be helped. Their need requires it; our self-respect compels it. Men who have spent their lives in loyal service to Israel and the bereaved dependents of such men, have a just and sacred claim upon the communities of American Israel for protection against the cruelty of want.

The Pension Fund of the Central Conference of American Rabbis is the only agency in existence to give aid, in a dignified manner, to these dependents. Its funds are raised by an annual appeal to their communities by the members of the Conference. In past years this appeal has not received the consideration its importance merits. But the number of our needy is increasing, and we must plead for a wider and more generous response.

Your contribution to this most worthy cause is urgently entreated because it is urgently needed. Give as much as your heart prompts - any contribution, whether it be \$1.00 or \$1000., will be gratefully received. There is a return envelope for your convenience and an official receipt will be sent you.

Yours in the name of Israel,

Irving F. Reichert

IFR*EMC

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To the Members of the Central Conference of American Rabbis.

My Dear Friend:

As President of the Central Conference of American Rabbis, may I present my greetings and call your attention to several important items?

(1) First, the next Convention of the Conference will take place in Chicago from Wednesday, June 27th, to Monday, July 2nd. The date and the place were determined by a vote of the Conference, and I am told by Rabbi Marcuson that it was the largest mail vote ever cast by members of the Conference. This shows a keen interest in the next Convention, which I earnestly hope you will attend. Some of the features of the program were announced in the Bulletin issued the other day; and every effort will be exerted to make the program worthy of your attendance.

(2) The success of the Convention, however, will depend upon the work of those members of the Conference who have accepted various parts on the program. I beg all such members to do whatever they can towards that end. This appeal I wish to address especially to the chairmen and the members of the various committees. Most of the work of the Conference is done through its committees, upon whose diligence and devotion its progress depends. If you are on a committee, please try to do your part promptly and fully, and the rest of us shall be grateful for your help.

(3) Another important matter is the next meeting of the World Union for Progressive Judaism. I have just been informed that it is to take place in Berlin from August 11th to August 14th. A preliminary meeting of the delegates prior to the public assembly may be held on and from August 8th; but that has not been decided. The Conference is entitled to a certain proportion of the American delegates; but the exact number has not yet been decided. Meantime, a number of delegates of the Conference have been appointed, and if you are planning to be in Europe at the time of the Berlin meeting, please notify me.

If there is any suggestion you can offer in regard to the actual or potential work of the Central Conference, please let me have it, and you may be sure that I shall be glad to get and to study it.

Hoping that I may have the pleasure of hearing from you, I am, with kindest regards and good wishes,

Yours sincerely,

January 20, 1928.

CHAS. A. GOLDSMITH, PRESIDENT
816 EIGHTH STREET N. W.
PHONE MAIN 9259

J. EISENMANN, TREASURER
518 WOODWARD BLDG.
PHONE MAIN 7777

SIMON L. NYE, VICE-PRESIDENT
5204 38TH STREET N. W.
PHONE CLEVELAND 729

WASHINGTON HEBREW CONGREGATION

EIGHTH STREET, BETWEEN H AND I

RABBI ABRAM SIMON, PH. D.
3722 HARRISON STREET N. W.
PHONE CLEVELAND 858

JOSEPH ABEL, SECRETARY
OFFICE AT THE TEMPLE
PHONE MAIN 9259

RABBI WILLIAM FRANKLIN ROSENBLUM
ASSISTANT
OFFICE AT THE TEMPLE
PHONE MAIN 9259, 10 TO 12 A. M.

WASHINGTON, D. C.,

(COPY.)A

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

New York, N. Y., January 30, 1928.

Dr. Abram Simon,
Washington, D.C.

Dear Dr. Simon:

Mr. Herring is suggesting, and it is quite in accord with my own notions too, that the Joint Committee representing the Central Conference of American Rabbis and the Committee on Goodwill of the Federal Council, meet soon to consider the situation, the measure of progress we have already made and look ahead a bit as to things which require attention.

I would like to have that conference soon, but I shall be out of the city from February 4 to February 22. Would it be convenient to have the conference soon after February 22? I can accept any appointment which you will wish to make following February 22 so far as I now see, although there is one in the air which will call me to Harpers Ferry before very long and I must reserve the privilege of accepting that appointment as soon as it is settled.

If you agree with me in thinking a conference desirable, will you kindly propose a date and see if I cannot tie up to it definitely and make arrangements for our people to be present?

Sincerely yours,

(Sig.) Alfredy Wms. Anthony
Chairman.

Dear Friend: In view of the above, would a meeting on either March 6, 7, 13 or 14 be most convenient?

Sincerely yours,

Abram Simon

Feb. 6th, 1928.

Dr. Abram Simon,
3722 Harrison St., N.W.,
Washington, D. C.

My dear Dr. Simon:-

I have lost interest in the Committee on Good Will. It was the original thought that a joint committee, representing the C. C. A. R. and Federal Council, augmented by representatives from other Jewish groups, would constitute the Goodwill Committee.

Without consulting us Mr. Herring and his friends launched a super-committee, selected at random among the personalities who would have advertising value. Our committee seems to have been relegated to the background and I would suggest for it a speedy and decent burial.

With kindest regards, permit me
to remain

Very sincerely yours,

AHS/IR

CENTRAL CONFERENCE OF AMERICAN RABBIS

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SIDNEY S. TEDESCH
SAMUEL THURMAN
MARTIN ZIELONKA

February fourteenth,
1 9 2 8.

Rabbi Abba Hillel Silver,
E. 105th St. at Ansel Rd.,
Cleveland, Ohio.

Dear Rabbi Silver:

Isn't the Pension Fund to get any support at all in
Cleveland this year?

I have written you several letters begging for your
support on this annual appeal. I know that you are a very busy
man. I know that you have enough work to do to keep a half
dozen ordinary men occupied and yet I know you will agree that
it is unthinkable that Cleveland should not assume its share of
the responsibility for making the work of the Solicitations
Committee a success. No more sacred and imperative task con-
fronts the Conference than that in which this Committee is en-
gaged.

I hate to seem unduly importunate, and yet I would
feel derelict in the discharge of my duty to the Conference
were I not to continue to appeal to you to give us your help.
All that is required of you is to send out the letters. I
will have them printed for you, over your own signature if you
will supply me with a copy of it. I will have return envelopes
printed for you. Won't you please take a minute to let me know
by return mail how many you can use?

With kindest personal greetings to you and Mrs. Silver,
I am

Sincerely yours,

IFR*EMC

Feb. 22d, 1928.

Rabbi Irving F. Reichert,
107 W. 183d St.,
New York, N. Y.

My dear Irving:-

In reply to your kind letter of February 14th, permit me to say that it will be almost impossible to solicit funds in our community for the Pension Fund this season.

The two reform Congregations are now making a concerted effort to obtain subscriptions for The Union of American Hebrew Congregations. I have but recently circularized our entire membership for that purpose and the solicitation campaign will go on for the next two months.

On top of that, we have just completed a campaign for our local Jewish Orphanage and are getting ready for a drive for the Bureau of Jewish Education in another few weeks.

In all of these campaign I am compelled to solicit the membership of the Congregation. In justice to myself and my position, I simply can not "schnorr" every Monday and Thursday. Perhaps in the early fall it may be possible to send out a circular letter asking contributions for the Pension Fund.

With kindest regards, permit me
to remain

Very sincerely yours,

AHS/IR

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Office of Chairman
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February twenty-fourth,
1 9 2 8.

Rabbi Abba Hillel Silver,
The Temple,
East 105th Street at Ansel Road,
Cleveland, Ohio.

Dear Abe:

I wish to thank you for your letter of the twenty-second and at the same time to express my appreciation to George Washington for having been born, inasmuch as the celebration of his anniversary afforded you sufficient respite from your more urgent duties to let me hear from you.

I am fully cognizant of the situation that confronts you in Cleveland. I realize that between drives for various philanthropies the Cleveland Rabbis get little time for congregational matters. After all, here in New York it is the same story. At the same time do you not think that your city and congregation ought to be represented in the contributors to this most important Conference philanthropy? While under the circumstances you could not be expected to circularize your membership in behalf of this cause, I am sure that your congregation could easily be persuaded by you to send a check of let us say \$250. from its treasury for the Pension Fund. I hope that you will not think me unduly insistent and will understand that my persistence is actuated solely by the desire to make the work of the Solicitations Committee this year a success, because of the increasing number of applications for subventions that are coming before the Conference.

With kindest greetings to you and Mrs. Silver,

I am

Sincerely yours,

IFR*EMC

CHAS. A. GOLDSMITH, PRESIDENT
816 EIGHTH STREET N. W.
PHONE MAIN 9259

J. EISENMANN, TREASURER
518 WOODWARD BLDG.
PHONE MAIN 7777

SIMON L. NYE, VICE-PRESIDENT
5204 38TH STREET N. W.
PHONE CLEVELAND 729

WASHINGTON HEBREW CONGREGATION

EIGHTH STREET, BETWEEN H AND I

RABBI ABRAM SIMON, PH. D.
3722 HARRISON STREET N. W.
PHONE CLEVELAND 858

JOSEPH ABEL, SECRETARY
OFFICE AT THE TEMPLE
PHONE MAIN 9259

RABBI WILLIAM FRANKLIN ROSENBLUM
ASSISTANT
OFFICE AT THE TEMPLE
PHONE MAIN 9259, 10 TO 12 A. M.

WASHINGTON, D. C.,

March 1, 1928.

Dr. Abba H. Silver,

Cleveland, Ohio.

My dear Colleague:

I have word from Rev. Dr. Wm. Anthony,
Chairman of the Commission on Good Will, that he is calling
a meeting of our Good Will Commission for Tuesday, March 13,
in Room 33, #289 Fourth Avenue, New York, at 11.30 in the
morning, session to continue through noon hour. I trust
that you will make every effort to be present for this will
be a most important session.

With best wishes, I remain,

Sincerely yours,

Abram Simon

CHAS. A. GOLDSMITH, PRESIDENT
816 EIGHTH STREET N. W.
PHONE MAIN 9259

J. EISENMANN, TREASURER
518 WOODWARD BLDG.
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RABBI WILLIAM FRANKLIN ROSENBLUM
ASSISTANT
OFFICE AT THE TEMPLE
PHONE MAIN 9259, 10 TO 12 A. M.

WASHINGTON, D. C.,

April 9, 1928.

Dr. Abba Hillel Silver,
105 East Anselm Road,
Cleveland, Ohio.

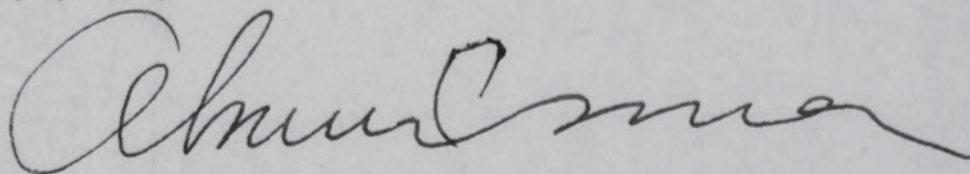
My dear Colleague:

At the last meeting of the Joint Commission on Good Will between Jews and Christians, a thorough consideration was given to the wisdom of continuing this Joint Commission and of its relationship to the newly organized National Conference between Jews and Christians. The meeting adjourned in order that Dr. Herring might have ready a copy of the constitution of the new organization, and of its possible relationship to the Joint Commission.

A special meeting of our Joint Commission is called for Tuesday morning, April 24 at 11 o'clock, at the office of the Federal Council of the Churches of Christ, to consider this very important subject, and I am most urgent that you be present, so that we may take a very definite stand.

Trusting to see you there, and with personal greetings,
I remain,

Sincerely yours,



April 12th, 1928.

Rabbi Abram Simon, Ph. D.,
3722 Harrison St., N. W.,
Washington, D. C.

My dear Doctor Simon:-

Permit me to acknowledge receipt of your kind letter of April 9th. I would gladly have complied with your request to attend the meeting in New York on April 24th, but for the fact that I believe that the Joint Commission has been practically read out of existence by the Organization of the National Conference between Jews and Christians, (without our consent and without our being consulted.)

We are now an unnecessary appendage and it is not a dignified thing for The Central Conference of American Rabbis to be put in such a position.

With kindest regards, permit me to remain

Very sincerely yours,

AHS/IR

CENTRAL CONFERENCE OF AMERICAN RABBIS

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April 30, 1928

My dear Colleague:

I have just returned from a visit to the stricken mining regions of Pennsylvania. If anyone desires to be convinced of the horrors and sufferings of the warfare which issues from economic struggle, let him wander for a day among the barracks of the Pennsylvania mining towns. I shall not attempt to describe the pathetic conditions. All I can say is that I came away with a very heavy heart. I am sure you would have, too.

These suffering women and children need help. Families of four children, father and mother, are living on \$3.00 a week when they get regular relief. Sometimes the funds are not there. I asked one woman how she could manage. With a rather sad smile and a forlorn look at her two babes who in a thin, drafty, board barracks had just managed to survive the "flu", she said, "You can't do so much with four children and three dollars a week, can you?" In back of that smile and look were months of dread suffering.

We must help! You have perhaps already made an appeal to your congregation and community. Do so, again--please! These women and children are struggling on while their men are making a stand for some vestige of human dignity. Regardless of all else, we must help these mothers and their little ones.

There is, perhaps, a relief organization in your city for the collection of funds. If not, I shall be glad to receive the collection from your congregation and community and in your name hand it over to the proper authorities.

The need is extremely urgent. We who stand for Social Justice cannot allow these lives to drag out weary months without the hand of fellowship to make their lot a little less horrible. I am sure you have done something along this line. May I, then, corroborate the need of the work of relief and respectfully urge upon you its continuance?

Faternally yours,

Edward L. Israel

REPORT OF COMMITTEE ON GOOD WILL.

Washington, D.C., May 29, 1928.

The Joint Commission on Good Will between Jews and Christians composed of representatives of the Central Conference of American Rabbis and of the Federal Council of the Churches of Christ in America, held one meeting during the year. The formation of the National Conference of Jews and Christians, with which neither our Conference nor your representatives have any official connection, is seriously disturbing us as to the wisdom and necessity of the further continuance of our Joint Commission. This new National Conference is composed largely of men and women who are members in it in their personal and individual capacity. It draws on the Catholic as well as on the Protestant and Jewish groups. It can raise money quite readily. It has ease and freedom of movement, and its conclusions and actions are apparently not subject to the veto of a higher organization. It desires to be considered, however, as the creation of our Commission, and charged with the task of carrying forward its practical projects. The relationship between it and our Joint Commission was the topic of serious discussion at our last session. It was agreed that the Constitution and program of the National Conference should be presented for further consideration at a subsequent meeting, but a meeting, because of conflict of dates could not be arranged.

Your representatives believe that the Joint Commission has set in motion a great deal of good will sentiment and has been largely instrumental in inspiring the formation of three national societies which are developing good will and mutual understanding according to their respective programs. The question, however, is inevitable, "Has the Joint Commission on Good Will a specific task to perform, or having once justified its existence and done its duty well, ought it gracefully retire from the field, so that other organizations better equipped, whose wider constituency and freedom of movement are levers of great advantage, may carry on the good will enterprises?"

Inasmuch as your Commission is a joint project, the Central Conference of American Rabbis ought to move cautiously and not take any precipitate action without the consent of the representatives of the Federal Council of the Churches of Christ, especially because the latter desire a continuance of our pleasant and cooperative relationship, and because they genuinely believe that there is a further field of endeavor in which the representatives

of the Jewish and Protestant clergy may yet serve the larger cause of mutual understanding.

Your Committee having placed these facts before you awaits your desire and decision.

Respectfully submitted,



Please add your criticism & suggestions
A.S.

June 4th, 1928.

Rabbi Abram Simon,
3722 Harrison St., N. W.,
Washington, D. C.

My dear Simon:-

I am perfectly willing to sign the report of the Committee on Good Will. I would however, strongly urge a recommendation in the report to discharge the Committee and arrange with the Federal Council for an amicable dissolution of the Joint Committee on Good Will.

I rather feel that the Council would welcome such a move. It has brought another and similar agency into the field and does not now know what to do with us. This particular Committee has fulfilled its functions and should now cease to be.

With kindest regards, I am

Very sincerely yours,

AHS/IR

LEVI H. DAVID, PRESIDENT
MCLACHLEN BUILDING
PHONE MAIN 389

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1415 H STREET NORTHWEST
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RABBI WILLIAM FRANKLIN ROSENBLUM
ASSISTANT
OFFICE AT THE TEMPLE
PHONE MAIN 9259, 10 TO 12 A. M.

WASHINGTON, D. C.,

June 7, 1928.

Rev. Dr. Abba H. Silver,
E. 105th St. at Anselm Road,
Cleveland, Ohio.

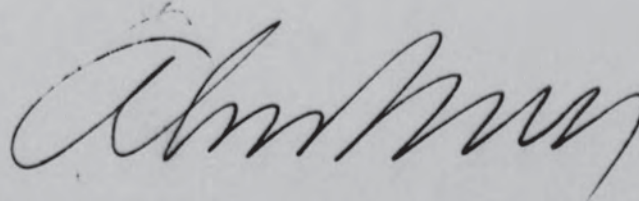
My dear Silver:

With respect to your letter in its comment on our Committee Report on Good Will, let me say that I feel that the Conference is not likely to accept our recommendation that our Committee be at present discharged. For that reason I deliberately omitted it from our report. Yet in my own heart I am beginning to feel that there is no justification for the continuance of our Joint Commission. I question whether it is true that the Christian representatives on our Council were or are behind the new conference between Jews and Christians.

My feeling is that these men resent the creation of it. Dr. Herring is alone responsible for this new society and it may be that he had the approval of Dr. Anthony at the start. If Anthony was behind the scheme, your judgment is correct. I am further certain from the statements made by all the Christian representatives at our last meeting that not one of them wishes our Joint Council to be dissolved and would prefer to take the new conference between Jews and Christians under its wing as an adopted child. I believe that we ought to give the Conference the right to discuss this question without our prejudicing their mind in advance by a committee recommendation.

With cordial good wishes, I remain,

Sincerely yours,



July 10th, 1928.

Rabbi Isaac E. Marcuson,
Temple Beth Israel,
204 Buford Place,
Macon, Ga.

My dear Rabbi

I would appreciate it very much if you would procure for me a few copies each of Rabbi Singer's Syllabi which he presented in the course of his address to The Central Conference of American Rabbis in Chicago. I should like to study them during the summer and perhaps make use of them next year.

With kindest regards and wishing you a very happy summer, permit me to remain

Very sincerely yours,

AHS/IR

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August 4, 1928.

Rabbi Abba Hillel Silver,
East 105th Street at Ansel Road,
Cleveland, Ohio.

Dear Rabbi Silver:

I am sending you under separate cover proof
of your Manuscript, "The Democratic Impulse in Jewish History"
for correction by you. When you have corrected this copy, please
return to this office.

Thanking you in advance for your prompt
attention, I am

Yours very truly,

Isaac E. Marcuson, Secretary.

I. E. Marcuson
Maude Brown.

M.B.

MB

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LOUIS WITT, St. Louis, Mo.
LOUIS WOLSEY, Philadelphia, Pa.

August 4, 1928.

Rabbi Abba Hillel Silver,
East 105th Street at Ansel Rd.,
Cleveland, Ohio.

Dear Rabbi Silver:

In accordance with your letter of July the 10th, I wrote Rabbi Singer requesting that he send you copies of his Syllabi which he presented in his address to the Conference.

I have just received a letter from Rabbi Singer stating that he is in a position to send a few sets of the outlines to you but understood that Dr. Mann wanted to have these outlines printed and distributed by the Conference. In that case the copies which he might spare will not suffice for your purpose. However, he further states that if you cannot wait for the action of the Conference, he will send you a set of each course in the meantime.

Please advise me or Rabbi Singer by return mail just what you desire us do in the matter.

Yours very truly,

Isaac E. Marcuson, Secretary.

I. E. Marcuson

Maude Brown.

M.B.

MB

August 8, 1926

Rabbi Isaac E. Marcuson
204 Buford Place
Macon, Ga.

My dear Rabbi Marcuson:

I am returning herewith, the correct proofs of my Conference lecture along with some of the other proofs which you sent me which are not of my lecture.

I have made certain corrections and have inserted on the Hebrew. I have as yet seen no proofs of the Hebrew type. Please be sure to send me the final proofs containing the Hebrew quotations.

Thank you very much for the trouble which you took in communicating with Rabbi Singer.

With kindest regards, permit me to remain

Very sincerely yours,

AHS:DS

Program of Social Justice

Adopted by the
Central Conference of American Rabbis,
Chicago, Ill., June, 1928*

Deriving our inspiration for social justice from the great teachings of the prophets of Israel and the other great traditions of our faith, and applying these teachings concretely to the economic and social problems of today, we, the Central Conference of American Rabbis make this declaration of social principles.

I. The Duty of Social Mindedness.

It is the tragic record of human kind that many of those who find comfort in the existing order often fail to apply themselves seriously to the ills that plague society. It is part of the great social message of the prophets of our faith that salvation can be achieved only through the salvation of society as a whole. It is therefore incumbent upon all men to study the ills of the existing social order and to form intelligent opinions on the subject of social reconstruction. Instead of questioning God's goodness because of the evils in individual and communal life, we should address our God-given intelligence to the extermination of those circumstances which allow slums, vice, feeble-mindedness, poverty, degeneracy and the like to continue, with only palliative efforts for their improvement. We call this situation to the attention of all elements in industry, employers, employees and investors. Too often are investors content to accept profits from industries administered out of harmony with principles of social justice. The investor has the moral duty to know the ethics of the business from which he derives his dividends and to take a definite stand regarding its moral administration.

II. The Distribution and Responsibilities of Wealth.

We regard those tendencies to be unjust which would make the fundamental goal of industry the exploitation of the material world on the basis of unbridled competition and the unlimited and unrestricted accretion of goods in the hands of a few while millions are in want. Inequalities of wealth can find no moral justification in a society where poverty and want due to exploitation exist. We sympathize with measures designed to prevent private monopoly. We regard all ownership as a social trust implying the responsibility of administration for the good of all mankind. We maintain that the unrestrained and unlimited exercise of private ownership without regard for social results is morally untenable.

III. Industrial Democracy.

In the production and distribution of the material goods of life, the dictatorship of any class, capital or labor, employer or employee is alike autocracy. The

*NOTE—This Program reiterates several points adopted as early as 1918. They are rephrased and reemphasized in this latest codification.

solution of the ills which beset our social order are to be found not in any class conscious struggle but in the triumph of sound humanitarian principles which regard mankind as ONE. No materialistic philosophy, whether it be exploitation for the many or the few, can solve these problems. It is in a finer industrial democracy that we place our hopes. The worker who invests his life's energies and stakes the welfare of his family in the industry in which he works has inviolable rights along with him who stakes his and his family's welfare on that industry through the investment of capital.

IV. The Sacredness of the Individual Personality.

The mechanization of our present age and the building of large industries employing hundreds and thousands of workers have led to the custom of regarding labor as a mass in which the personality of the individual is lost or is not considered. We who uphold a religious philosophy of life cannot sanction this practice which tends more and more to treat labor as only an instrument. The dignity of the individual soul before God cannot be lost sight of before men. Machinery and industry exist for man and not man for them.

V. The Right of Organization.

The same rights of organization which rest with employers rest also with those whom he employs. Modern life has permitted wealth to consolidate itself through organization into corporations. Workers have the same inalienable right to organize according to their own plan for their common good and to bargain collectively with their employers through such honorable means as they may choose.

VI. The Fundamental Rights of Society.

Contribution to the common good and not the selfish service of a class is the touchstone of all moral endeavor. A moral order in industry must achieve the betterment of society as a whole above all else. Those who labor, those who lead labor, as well as those who employ labor or invest capital in industry must alike recognize this principle in the exercise of any and all functions, rights and privileges.

VII. Arbitration of Industrial Disputes.

In conformity with the principles of the welfare of society as fundamental, we record our adherence to the principle of the arbitration of industrial disputes rather than resort to open conflict. In any break in industrial relations, the moral responsibility for the evils that ensue rests with that group which refuses to enter into the orderly processes of arbitration and mediation.

VIII. The Right to a Living Wage.

In the moral stewardship of the earth, society must guarantee each of its members the chance to labor and to earn a living wage. Such a wage must be considered the first charge upon any industry. Those industries which do not pay their workers a living wage or which try to establish themselves economically by beating down the standards of living of their employes cannot be tolerated by any just social order. The definition of a living wage includes more than the immediate needs of the worker and his family on a generally accepted standard. It implies also sufficient to enable him to make full provision against sickness and old age.

IX. Unemployment.

The right to work is a spiritual necessity. Unemployment not only breeds poverty. It is a source of moral disintegration from which every man and his family must be protected. The increase of labor saving machinery, the processes of efficiency in industry and the intensification of mass production are making the problem of unemployment of ever increasing social importance. We advocate the adoption by business, state and nation of some form of unemployment insurance, as well as some system of nationally interlocking employment agencies which will intelligently direct labor and aid in averting crises of unemployment. We urge the adoption of such plans as provide for the formation of municipal, state and national sinking funds in times of employment and prosperity which can be administered in times of depression for the speeding up of necessary public works. We feel, moreover, that there should be an effort at some more permanent stabilization of employment than exists today. We urge that employers, without unduly jeopardizing their own rights, but if necessary at some inconvenience and cost to themselves, adopt the system in times of depression of working all or at least a greater number of their employes part time rather than only some few of them at full time, thus avoiding shifting the entire burden of unemployment on any one particular group.

X. Social Insurance.

We record our endorsement of pensions for old age which give the worker and his wife dignity in age and rid him of the fear of ultimate pauperism and the poorhouse after a life of labor; of sickness and disability insurance which will protect the worker from poverty in event of accident or illness; of mothers pensions which will prevent the separation of children of poor widows from their natural guardian and protect the integrity of the home; of special protection of the worker from industrial dangers and diseases; and of the rehabilitation of industrial cripples under the direction of the state.

XI. Hours of Labor and Days of Rest.

Particularly under the nervous strain of our present mechanical age are the tensions and fatigue of factory life extremely exhausting to the worker. With a complete physical and nervous exhaustion comes an inability to appreciate and enjoy those finer interpretations of life which religion holds to be the noblest achievement of the human soul. We therefore stand for the reduction of the hours of labor to the lowest point consistent with physical, mental and moral good, with a maximum of eight hours per day, and for the reduction of the working week to five instead of six days where, after a thorough and just examination, this is at all possible.

XII. Women in Industry.

Women in particular must be protected from the nerve wracking and debilitating effects of industrial excesses. Especially where women are employed, must safe and sanitary conditions prevail. There must be for women in industry an absolute maximum of an eight hour day. There must be no exploitation of women in industry by giving them less than equal pay with men for equal work.

XIII. Child Labor.

It is our moral responsibility to children to see that they are well born, properly nourished and educated and given the fullest opportunity to develop their physical, mental and moral powers. Chief among the factors which interfere with these developments is Child Labor in its various forms. We therefore oppose Child Labor unqualifiedly and call upon society to enact proper legislation to bring it to an end. If such legislation is not possible from a Federal point of view, the individual states must handle the problem without equivocation or delay.

XIV. Prisons and Penal Laws.

Society has the right to protect itself against those who constitute social menaces. This right, however, implies the solemn obligation to do everything possible to remove the causes which tend to make men criminals and to make punishment corrective in its spirit rather than retributinal.

XV. Lynching.

In the spirit of justice to all men, regardless of race, color or creed, we decry the mob violence of lynching and heartily condemn both the deed itself and the moral attitude which actuates or condones it.

XVI. Civil Liberties.

Society's means of protecting the individual's claims to social justice are exemplified in government by constitutional rights. We urge the unqualified adherence to these rights, especially with regard to freedom of speech, press and peaceable assemblage. We maintain not only the just right but the just duty of a free pulpit. Among the encroachments on constitutional liberty, we view with dismay the uses to which the Federal injunction has on many occasions been put, particularly in inhibiting freedom in the expression of economic, political and social points of view. We condemn this use of the injunction as contrary to the spirit of our governmental freedom and of all social justice.

XVII. Social Justice in International Relations.

We believe in the outlawry of war by the nations of the earth. We support all movements which conscientiously and honestly strive to that end. We denounce all types of economic imperialism which lead to greater armaments to protect national greed. We deplore and denounce the policy of State Departments to support the claims of investors in foreign countries who refuse to abide by the laws of the country in which their investment is made. We reemphasize the stand of this Conference that a popular referendum precede any declaration of war by Congress and that there be no restrictions on freedom of speech or press during this referendum. We also reemphasize our support of an international conference to prevent the manufacture of arms by private citizens. We reaffirm our opposition to the militarization of our schools and colleges by compulsory military training. We advocate in all educational systems an increasing emphasis on the comity and partnership of nations and, rather than the extolling of military powers, the glorifying of the heroes who have made for peace and progress.

Central Conference of American Rabbis

Dear Colleague:

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

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of which the Chairman is

Harry Margolis.

Joseph L. Fink,

Corresponding Secretary.

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