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Central Conference of American Rabbis, 1928-1929.

Tentative Program

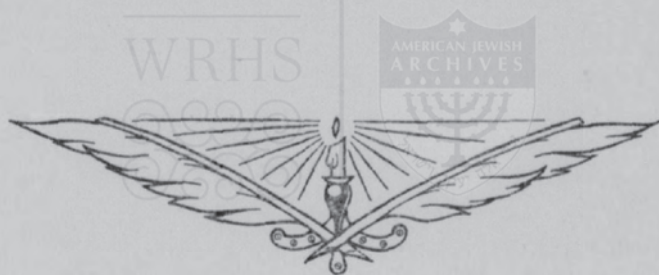
THIRTY-NINTH
ANNUAL CONFERENCE

of the

CENTRAL CONFERENCE

of

AMERICAN RABBIS



CHICAGO, ILL.

Wednesday, June 27th to Monday, July 2nd
1928

PROGRAM

Wednesday, June 27th, 9:30 A. M.

Opening Prayer
 Address of Welcome Judge Hugo Friend
 Response David Lefkowitz
 Roll Call
 REPORTS:

President	H. G. Enelow
Recording Secretary	Isaac E. Marcuson
Corresponding Secretary	Joseph Fink
Treasurer	Morris Newfield
Solicitation Committee	Irving F. Reichert
Investment Committee	Louis Wolsey
Finance	Joseph L. Fink
Publication Committee	Isaac E. Marcuson
Tracts	Leo M. Franklin
Church and State	Edward N. Calisch
Cooperation with International and National Organizations	H. G. Enelow
Synagog Council of America	Solomon Foster
World Union for Progressive Judaism	Louis Wolsey
International Peace	Max C. Currick
Good Will	Abram Simon
Curator of Archives	Henry Englander
Cooperation with Jewish Publication Society	William H. Fineshriber

Wednesday Afternoon, June 27th, 2:30 P. M.

REPORTS:

Contemporaneous History	Felix A. Levy
Arbitration	David Philipson
Social Justice	Edward L. Israel
Neumark Manuscripts	Samuel S. Cohon
Liturgical Literature	David Philipson
Rabbi's Manual	Samuel S. Cohon

Wednesday Evening, June 27th, 8:00 P. M.

Opening Prayer
 Evening Service from the Union Prayer Book
 President's Message H. G. Enelow
 Memorial Resolutions
 M. G. SOLOMON Leo M. Franklin
 JULIUS MAYERBERG Iser Freund
 ADOLPH GUTTMAN Benjamin Friedman
 RUDOLPH GROSSMAN Charles S. Levi
 JOEL BLAU Joshua Bloch
 F. DE SOLA MENDES Nathan Stern
 BENJAMIN FRANKEL Samuel Wolk
 MAX LANDSBERG Samuel H. Goldenson
 ABRAHAM ANSPACHER Abram Brill
 Kaddish and Benediction

Thursday, June 28th, 9:30 A. M.

Opening Prayer

REPORTS:

Relation of Synagog to Mental Healing	Louis Witt
Manual for Instruction of Proselytes	Joseph Rauch
Synagog Music	Louis Wolsey
Relief	Joseph Stolz
Source Book of Reform	Israel Bettan
Falashas	Isaac Landman
Paper: THE THEOLOGY OF THE UNION PRAYER BOOK,	Samuel S. Cohon
Discussion,	Joseph Rauch and Ferdinand Isserman
General Discussion.	

Thursday Afternoon, June the 28th

Free for Committee Meetings

Thursday Evening, 8:00 P. M.

PAPERS:

THE SPIRITUAL SITUATION AMONG JEWISH WORKING PEOPLE IN AMERICA,	Israel Mufson
THE HISTORIC ATTITUDE OF JUDAISM TO LABOR,	Louis Wolsey
Discussion,	Abraham J. Feldman and Jacob Turner
General Discussion.	

Friday Morning, June 29th, 9:30 A. M.

RELIGIOUS EDUCATION DAY

Opening Prayer

Committee on Religious Education.....Louis L. Mann

PAPERS:

Religious Worship for Children and Youth—Weekly and for the Holy Days (With particular reference to the Ritual) Morris S. Lazaron.	
Discussion,	Samuel H. Markowitz
Adult Education and Judaism—Outline and Syllabi of some suggested courses, including Methodology and Bibliography, Jacob Singer.	
Discussion,	Carl Herman

Friday Afternoon

REPORTS:

Joint Commission on Religious Education	David Philipson
National Conference on Religious Work in Universities	Leo M. Franklin

Committee on Religious Work in Universities

.....Leo M. Franklin

Further Discussion of Educational Papers if desired.

Friday Evening, June 29th, 8:00 P. M.

Evening Service from the Union Prayer Book

Conference LectureAbba H. Silver

Adoration and Kaddish.

BenedictionH. G. Enelow

Saturday Morning, June 30th, 10:00 A. M.

Morning Service from the Union Prayer Book

Reading from the Torah

Conference SermonEphraim Frisch

Adoration and Kaddish

BenedictionDavid Lefkowitz

Saturday Night, June 30th

Meeting of the Hebrew Union College Alumni Association

Sunday Morning, July 1st.

REPORTS:

ResponsaJacob Z. Lauterbach

Committee on Resolutions

Committee on President's Message

Sunday Afternoon, July 1st, 3:00 P. M.

Free

Sunday Evening, July 1st, 8:00

SYMPOSIUM ON REFORM JUDAISM AND THE LAITY

1. Israel Jacobson—An Appraisal in Commemoration of his CentenaryJacob Marcus

2. The Contribution of Claude Montefiore to the Advancement of Judaism—In commemoration of his seventieth birthdayVictor E. Reichert

3. The part played by the Layman in the Promotion of Reform JudaismLouis I. Egelson

DISCUSSIONIsrael Bettan and Morris M. Feuerlicht

GENERAL DISCUSSION

Monday Morning, July 2nd, 9:30 A. M.

Opening Prayer

REPORTS:

Thanks

Nominations

Election of Officers

Benediction.

—PLEASE NOTE CAREFULLY—

Headquarters of Conference at Shoreland Hotel—Members arriving over New York Central, Big Four, Illinois Central, Michigan Central, get off at 53rd St. Station. Those arriving on N. Y. Central (LaSalle St. Station), B. & O., Rock Island and Pennsylvania, get off at 63rd St. Station.

GOLF——GOLF

The golf links in Jackson Park are within two blocks of Shoreland Hotel; the links at Ravislœ Club are also at the disposal of the visitors.



Bloch Publishing Co.

INCORPORATED

"THE JEWISH BOOK CONCERN"

31 WEST 31ST STREET

NEW YORK August 31, 1928.

THE OLDEST AND LARGEST
JEWISH PUBLICATION HOUSE
IN THE UNITED STATES
CABLE - RADIO ADDRESS
"BLOCHBOOKS", NEW YORK

The Temple
East 105th St. at Ansel Rd.
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Gentlemen:-

Please accept our thanks for your order which is being promptly sent as per bill enclosed. We are unable to supply the Conversion Certificate. If any are published at all, they can be procured from Rabbi I.E. Marcuson, Sec'y. of the C.C.A.R., Macon, Ga. We have never seen any printed copies. We would be willing to issue one if the Conference would give us authority to use the form that now appears in the new Rabbi's Manual.

Awaiting your further advice, we are

Very truly yours,

BLOCH PUBLISHING CO.

Charles R. Bloch

CEB:hw

BULLETIN

of the

Commission on Social Justice

Central Conference of American Rabbis

No. 1.

September, 1928

All communications regarding matters contained in this Bulletin as well as requests for additional copies should be addressed to the chairman of the Social Justice Commission, Rabbi Edward L. Israel, Har Sinai Temple, Baltimore, Md.

Dear Colleague:

At its post-convention meeting in Chicago, the Executive Board of the Central Conference of American Rabbis authorized your Social Justice Commission to send out in abbreviated form the recently adopted platform of Social Justice, urging you to publish it in your Temple Bulletin during the holy days and to read it from your pulpit either on Rosh Hashonoh or Yom Kippur.

In accordance with the request of the Executive Board we are herewith presenting a condensation of the Social Justice platform. It is our sincere hope that you will do all that you can in cooperating with the wishes of the Executive Board in giving publicity to this statement in your Bulletin and pulpit. It is only through this means that we can hope to make American Judaism understand the spirit of its rabbinate which practically unanimously adopted these principles in Chicago last June.

We have also had printed the Social Justice platform in full, a copy of which we are enclosing. Additional copies of the platform in the full or condensed version can be obtained on request.

Fraternally yours,

COMMISSION ON SOCIAL JUSTICE, C. C. A. R.

EDWARD L. ISRAEL,
Chairman

Condensation of Program of Social Justice, Central Conference of American Rabbis

Deriving our inspiration for social justice from the teachings of the prophets of Israel and the 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.* Every worthy member of society must have an intelligent attitude towards social and industrial problems. Investors, in particular, must concern themselves regarding the ethical administration of the industries from which they derive dividends.

II. *The Distribution and Responsibilities of Wealth.* Unbridled monopoly and unrestricted material exploitation must be prevented. Inequalities of wealth are morally unjustifiable in the midst of poverty and want due to exploitation.

III. *Industrial Democracy.* Dictatorship of any class in industry is autocracy. Worker, employer and investor must share their inalienable rights in a finer industrial democracy.

IV. *The Sacredness of the Individual Personality.* Our machine age must not lose sight of the paramount spiritual dignity of the individual. Machinery and industry exist for man and not man for them.

V. *The Rights of Organization.* Employes as well as employers have the same rights of organization. Workers must be allowed to bargain collectively 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 must be recognized by all industrial groups as paramount.

VII. *Arbitration of Industrial Disputes.* Arbitration and not conflict is the ethical method of settling industrial disputes. Moral responsibility for evils of industrial conflict rests with the group failing to observe this principle.

VIII. *The Rights to a Living Wage.* A living wage, protective of old age, illness or disability, as well as livable, is the first charge on industry. No business can attempt to maintain or further itself by beating down standards of living.

IX. *Unemployment.* Present day economic ills make the unemployment problem exceedingly vital. We endorse plans for national interlocking employment agencies, unemployment reserve funds, stabilization of employment in periods of depression by part time work, and unemployment insurance, as essential steps in alleviating the physical and moral distress of this evil.

X. *Social Insurance.* We urge adoption and expansion of old age pensions, mothers pensions, workers' health and accident insurance, and state-directed rehabilitation of industrial cripples.

XI. *Hours of Labor and Days of Rest.* We support the reduction of hours of labor to the lowest possible point consistent with physical, mental, and moral good, with an unqualified maximum of eight hours per day, and with a five day week wherever possible.

XII. *Women in Industry.* We advocate special regard for the health and safety of women in industry and for their equal pay with men for equal work.

XIII. *Child Labor.* We oppose Child Labor in any and all forms and ask for proper and immediate state or Federal legislation.

XIV. *Prisons and Penal Laws.* Society's right to self-protection implies society's moral obligation to remove, wherever possible, causes of crime and to make punishment corrective in its spirit rather than retributinal.

XV. *Lynching.* We decry lynching both as to the deed itself and the moral attitude which actuates or condones it.

XVI. *Civil Liberties.* We urge unqualified adherence to the constitutional rights of freedom of speech, press, and peaceable assemblage. We maintain the right and duty of a free pulpit. We condemn suppression of constitutional freedom by misuses of the Federal injunction.

XVII. *Social Justice in International Relations.* We believe that nations ought to outlaw war. We oppose economic imperialism, especially interference by force of arms with the autonomy of other nations to further claims of foreign investors in those lands. We condemn foreign investors who refuse to abide by the laws of the land in which the investment is made. We believe a popular referendum with absolutely free speech and press ought precede any declaration of war. We advocate an international conference to prevent private manufacture of arms. We oppose compulsory military training in schools and colleges. We advocate for our educational system the extollation of the virtues of peace rather than of those of war.

It is to be hoped that in the future the Social Justice Commission may be able to issue a formal Labor Day message. It has been the custom for some years of the Protestant and Catholic groups to issue statements at this time, and it is their good example which we can well follow.

The past year, in the absence of an official statement, the chairman of the Social Justice Commission issued a purely personal communication to the magazine "Labor," to be published along with the official communication of the Federal Council of Churches and the National Catholic Welfare Conference. This statement in part is as follows:

"The Central Conference of American Rabbis at its meeting last June in Chicago adopted a revised program of social justice, which is in reality the finest Labor Day message that I could give. I am sorry that space prevents printing it in full.

"I may say that it deals very concretely with the ills against which labor has had to battle, such as the indifference of the public, and especially the investing public, to the just administration of industry. It attacks the unbridled march of private monopoly. It stands for the inviolable rights of labor in an industrial democracy. It attacks the mechanization of human life in our machine-crazed age.

"It, of course, reiterates as inalienable the right of organization. It reasserts the principles of arbitration and mediation as superior to any conflict of force. In stronger terms than ever, it demands for the worker a real living wage.

"It demands social action to avert the constantly recurring crises of unemployment, and suggests specific methods.

"It records once more our need of efficient old-age pensions, mothers' pensions, industrial protection and rehabilitation of industrial crippled by the state. It asks for a five-day week.

"It demands for women equal pay with men for equal work. It unalterably opposes child labor in every form. It condemns the misuse of the Federal injunction prohibiting freedom of speech, press and peaceable assemblage. Well does labor know this bane.

"These are the features of this program relating specifically to the problems of labor. This, I take it, is the Central Conference of American Rabbis' outstretched hand to organized labor."

Brookwood Labor College at Katonah, New York, the outstanding institution of higher learning in the movement of labor education, has been denounced in the report of the investigating committee of the American Federation of Labor. Support has been temporarily withdrawn because of an alleged radicalism in the teachings of the institution. The report, in many of its aspects, seems based on unfounded facts. Furthermore, any attitude of intolerance on the part of labor unions is greatly deplored by friends of organized labor. If you are sufficiently interested, it would be a fine thing to address a letter to Mr. Green, President of the American Federation of Labor, Washington, D. C., asking for a more liberal spirit in dealing with Brookwood Labor College and for a more thorough justification of the more serious charges.

Sept. 6th, 1928.

Rabbi I. E. Marcuson,
Sec'y. Central Conference
of American Rabbis,
Macon, Ga.

My dear Rabbi Marcuson:-

Will you please forward to
us a hundred Conversion Certificates. Upon
receipt of the bill we will forward you a
check.

With kindest regards, permit
me to remain

Very sincerely yours,

Secretary to Rabbi Silver.

A

CENTRAL CONFERENCE OF AMERICAN RABBIS

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Sept. 10, 1928.

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

Dear Colleague:

I am in receipt of a letter from your Secretary asking for one hundred Conversion Certificates. I shall have to write you as I did to Rabbi Sam Koch who asked for two dozen to please be careful and leave a few museum specimens for coming generations. You really cannot intend to convert one hundred at a time unless you wish to use them on members of your congregation who come back into the fold. Should you really need a larger number, I can of course furnish them.

With cordial greetings for a happy New Year,

Sincerely yours,

Isaac E. Marcuson
Isaac E. Marcuson, Secretary.

IEM:b

RABBI SOLOMON B. FREEHOF, D. D.

HOTEL ARAGON

54TH ST. AND CORNELL AVE.

CHICAGO

Oct 11 1928

Dear Abba
Four tracts were published last
year by the Tract Commission & I hope that
at least four more will be published this
coming year. The Commission would like
you to write two:-

1. Judaism & Christian Science
2. Judaism & The Messianic Hope.

A tract by you would enhance the
value of the series. I will appreciate
it greatly if during the next few
months you will find it possible
to write one of the above tracts.
My best regards to Mrs Silver.
As ever
Sol.

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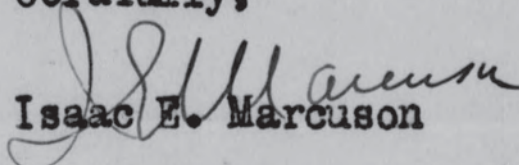
October 16/28

Dear Rabbi Silver:

The printer sends this back with the remark that he cannot read your Hebrew script. Can't you print this so that he can make it out? Your yods and vavs and ayins and tsades seem to be too much alike. And it is an expensive job to make corrections in Hebrew so I will play safe and send it back to you and then we will be sure just what you do want.

I will thank you to get this back as quickly as possible.

Cordially,


Isaac E. Marcuson

Oct. 22d, 1928.

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

My dear Rabbi Marcuson:-

I am returning herewith the
proofs of my article. I have put every
Hebrew quotation in printed form. I hope
you will find it satisfactory.

With kindest regards, permit
me to remain

Very sincerely yours,

AHS/IR

THE HEBREW UNION COLLEGE
CINCINNATI, OHIO

HENRY ENGLANDER
RECEIVED

October 28, 1928

Dr. Abba H. Silver
Cleveland, O.

My dear Dr. Silver: You may perhaps be aware of the fact that the Executive Committee of the C. E. A. R. has decided to issue a volume of essays that should deal with the various phases of Mendelssohn's life and school. And that I have been commissioned to edit this volume.

In looking around for suitable contributors I have been thinking of you as one of the most desirable ones I should like to have to collaborate with me. Among the topics I wish to include in the volume are: -

- 1) The figure of Mendelssohn, his group and tendencies as reflected in modern Hebrew Literature.
- 2) The reaction against Mendelssohn & his school in modern Hebrew Literature since Smolenskin.
- 3) The influence of the Mendelssohnian program on the Haskalah movement in Eastern European Jewry.

For nr. 1 I plan to ask ~~the~~ Prof. Klausner of Jerusalem.

Now would you like to take over either nr. 2 or 3? I should be very pleased if you would give your consent & have the article ready definitely by May 1929. While the articles are

to be of a nature styled in German "populär-wissenschaftlich",
they should of course be based on a firsthand knowledge of the
subject-matter. You would have to discuss the theme in about
30 pages of print.

Kindly let me know your decision as soon as possible as
I have to approach various people here & abroad so as to
render possible the appearance of the volume within a year's
time.

With cordial regards

Yours sincerely
Jacob Mann.

Monday - Nov. 19
Thurs - Nov. 15



Chicago

Oct. 30th, 1928.

Prof. Jacob Mann,
The Hebrew Union College,
Cincinnati, Ohio.

My dear Prof. Mann:-

Permit me to thank you for your kind letter of October 28th and for the invitation which you extend to me to contribute an article to the volume of essays on Mendelssohn. I shall be very pleased to do so.

The second subject which you suggest appeals to me; "The Influence of the Mendelssohnian Program on the Haskolah Movement in Eastern European Jewry." I shall try to have the paper ready by May, 1929.

With kindest regards, permit me
to remain

Very sincerely yours,

AHS/IR

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

November 1st, 1928.

My dear Dr. Silver,

The Jewish Daily Bulletin has asked the President of the C. C. A. R. to appoint several members of the C. C. A. R. on the National Advisory Board which the Jewish Daily Bulletin is organizing. As this is an excellent publication, which I think has been endorsed formally by the C. C. A. R., I am complying with the request, and I take pleasure in appointing you as one of the C. C. A. R. representatives. I earnestly hope that you will be able to accept. I am assured by the publisher that this will involve the C. C. A. R. in no financial responsibility.

With kindest regards, I am


yours sincerely,

The Rev. Dr. Abba H. Silver,
The Temple, 105th St. & Ansel Road,
Cleveland, Ohio.

Nov. 2d, 1928.

Dr. H. G. Enelow,
Central Conference of
American Rabbis,
4 East 76th St.,
New York, N. Y.

My dear Dr. Enelow:-

Permit me to acknowledge receipt
of your kind letter of November 1st informing
me of my appointment as a member of the National
Advisory Board of the J. D. B. 

I shall be very pleased to accept
providing that the acceptance does not involve me
in any obligation to raise money for the Bulletin.
There are so many worthy causes abroad in the land
that I simply must defend myself against the danger
of becoming a year-round schnorrer for them.

With kindest regards, permit me
to remain

Very sincerely yours,

AHS/IR

Nov. 6th, 1928.

Dr. Solomon B. Freehof,
Hotel Aragon,
54th St. & Cornell Ave.,
Chicago, Ill.

My dear Sol:-

Thanks for your note of October 11th. I should like to write the two tracts which you mentioned but I have undertaken to write an article for the Mendelssohn volume of the C. C. A. R. which Dr. Mann is editing and I am afraid that that will take up all the spare time that I will have between now and next June.

I am also doing a little work on the second volume of my "Messianic Speculations." I do not wish to promise you a tract and then disappoint you at the last minute. It may be that next year I will be in a position to write both of them.

I am going to be in Chicago on the second of December and I hope that I shall be able to spend a few hours with you.

With best wishes, I am

As ever

AHS/IR

Chicago, Illinois,
November 16, 1928.

Dr. David Philipson,
270 McGregor Ave., Mt. Auburn,
Cincinnati, Ohio.

Dear Mr. Philipson:

I am enclosing herewith the whole material for the Hymnal Service. I would like to say at the outset that the structure of the Services in the present Hymnal is good and follows properly the outline of the liturgy. The Services however, are unattractive because the words of the responsive readings have almost no meaning for children. Very little is gained by using readings from the Bible, for the words have no significance for children. It would be much better to use a simpler version of certain Psalms so that the children are affected by the idea rather than force an adult diction upon them. This applies also in my judgement to the language of the adult prayer book. We have, therefore, found and in some cases written a rhymed and rhythmic version of certain Psalms and of the Blessing before the Shema and of the opening paragraph of the Kedusha.

However, this problem is involved. Should not children be compelled to use the language of the adult Prayer Book and Bible even if they understand them only partially? For in this way they may become accustomed to these Bible and Prayer Books in later years, and that therefore although a newer version might be better pedagogically, the more difficult version is better than the "Church" point of view.

I put this problem to Professor Hartschorne of Columbia who is the leading expert on educational psychology with regard to Children's Services. His answer was a curious one. He said that in general he believes that children should use adult versions but that in this case he prefers the new versions (which I am using ~~the~~ in the Hymnal Services), even for adults.

Based upon this opinion of his I am compromising. In Services I, III and V, I am using the new version and in Services II, IV, VI, VIII, and also partly in VIII, I am using the old. In this way those schools which care to follow the adult text may do so.

I wish to say further that I have rewritten some of the prose prayers with which each Service closes. Service V was evidently intended for younger children. I have, therefore, developed it in that way. The heading for this Service shall be "Children's Services (for younger children)."

I have made no attempt to make suggestions with regard to the music. I know nothing about it. Aside from changes in text which I am herewith giving you, the Services continue the same order and with the same music.

Sincerely,

Solomon B. Freehof.

P. S. I was debating the matter of putting in Services for the High School Department. Lazaron has written a very good book entirely devoted to such services. The High School Services require so much variety as to make a complete book necessary. Besides, the psychological effect of not using the same Hymnal which the High School students use all through Sunday School, is an important point to consider. Merely to add two High School Services to our regular Child Services, would be ad psychologically and would be woefully insufficient for adolescents who need great variety to keep from growing bored. I take the liberty of suggesting the possibility of having a separate book&et of High School Services.

S.B.F.



SERVICE ONE

1. HYMN
2. RESPONSIVE READING PSALM XIX.

The heavens declare the glory of God.
The skies reveal His wondrous works.
Each dawning day reveals His might;
Each nightfall sings a song of praise.
Although no words or speech resound
From heaven to earth, from day to night,
The meaning of the song is known
Beyond the borders of the world.
The sun goes forth in shining strength
From east to west, and sings this song;

Perfect is the Law of God; the soul is strengthened by
its truth,
And in His word the simplest heart finds wisdom and a
calm content.
His great command in purest joy we all obey by day and night.
The will of our Eternal Lord we treasure as our
greatest good
More precious far than purest gold and sweeter than the
honeycomb.

O hold me free from error's chain, from hidden faults keep
Thou me clear.
May falsehood never dwell in me, or evil ever hold
my heart.
May all the words my mouth declares and all the thinking
of my mind
Win thine approval Lord my God in Whom my soul finds
strength and hope.

3. ALL SINGING Boruch, etc.
4. READER OR CHILDREN (SUGGESTED RHYTHMIC VERSION OF YOZER.)

We praise Thee, Ruler of the world
Whose word exerts majestic sway
O'er sun and moon and gleaming stars
And changes evening into day.

Last night the world was tired and worn
And praised Thee for the restful night
Now birds and flowers and ~~sons~~ sons of men
Rise in new strength to greet Thy light.

"In Wisdom hast Thou made them all"
The sun to shine on yonder hill
The Stars to march across the sky
And us in joy to do Thy will.

5. ALL SINGING, SHMA, etc.
6. RESPONSIVE READING
Thou shalt love the Lord, etc.
7. ALL SINGING MICHOMOCHO BOELIM, etc.

READER (Suggested rhythmic version of introduction to Kedusha)

The trees and birds and flowers sing
With stars and clouds in grand accord
The Prophet's song fills all the earth
Holy, Holy, Holy, Lord.

ALL SINGING KEDUSHA, etc.

8. PRAYER.

Divine Creator of heaven and earth, Thy hand has made all nature beautiful. On every side we see the splendor of Thy work. The earth's green cloak of grass, the tall slender trees, the warm gold of the sunlight and the cool beauty of moon and stars all speak to our listening hearts and teach us the story of beauty and growth.

For all this wondrous beauty, we thank Thee. For all that brings us joy in town and field, we raise our voice in songs of praise. Teach us O God, to obey Thy law and make the world more beautiful. May we do our best with every task; may every word we speak be true; and every thought within our heart be clean and good. Because Thy world, O God, is beautiful, let our lives be splendid too. Amen.

9. ALL SINGING, MAY THE WORDS, etc.

10. ADDRESS

11. HYMN

12. BENEDICTION

SERVICE TWO

For this Service use Service ONE of the present Hymnal. It requires no change. This Service, therefore, will use the adult words of the Psalms and of the Prayer Book Excerpts.



SERVICE THREE

1. HYMN
2. RESPONSIVE READING, PSALM VIII.

O Lord our God how excellent, Thy name on earth asserts
its might.
While from the heaven's star-decked tent Thy glory shines
in blazing light.

When I behold in silent thought, the moon the stars the
heavenly sphere,
The marvels which Thy hand hath wrought, which shine in
beauty bright and clear.

I wonder that Thy thought includes as part of Thine eternal
plan
The dwellers on the earth below, the weak and stumbling
child of man.

And yet Thou dost on man bestow the sign of his divine
descent.
The love of truth within his heart, stamps him as nature's
ornament.

The birds that fly across the sky, the beast that roams in
wood and field
All creatures of the earth and sea, to man, the master,
homage yield.

While from the heaven's star-decked tent, Thy glory
shines in blazing light.
O God our Lord, great Excellent, we worship Thee who
rules with might.

READER

Praise ye the Lord to whom all praise is due.
Bor'chu, etc.

CONGREGATION:

Praised be the Lord to whom all praise is due forever and ever.

3. ALL SINGING BORUCH, etc.

4. READER OR CHILDREN (SUGGESTED RHYTHMIC VERSION OF YOZER.)

We praise Thee, Ruler of the world
Whose word exerts majestic sway
O'er sun and moon and gleaming stars
And changes evening into day.

Last night the world was tired and worn
And praised Thee for the restful night
Now birds and flowers and sons of men
Rise in new strength to greet Thy light.

"In Wisdom hast Thou made them all"
The sun to shine on yonder hill
The stars to march across the sky
And us in joy to do Thy will.

5. ALL SINGING, Shma, etc.

6. RESPONSIVE READING

Thou shalt love the Lord, etc.

7. ALL SINGING MICHOMOCHO BOELIM, etc.

READER (Suggested rhythmic version of introduction to Kedusha)
The trees and birds and flowers sing
With stars and clouds in grad accord
The Prophet's song fills all the earth
Holy, Holy, Holy, Lord.

ALL SINGING, KEDUSHA, etc.

8. PRAYER

Heavenly Father, we thank Thee for all Thy goodness; for
life and health and strength; for parents, home and friends,
all that we have we owe to Thee.

Grant us the power to serve Thee truly, May our thoughts
be pure, our deeds kindly, our words brave and truthful.
May we be loyal to those who trust us, and bring joy to
those who love us; and to all we meet be kind and just.

Amen.

9. ALL SINGING. May the words, etc.

10. ADDRESS

11. HYMN

12. BENEDICTION

SERVICE FOUR

Use the present Fourth Service in the Hymnal. I might suggest after the first responsive reading to give as an alternate the following Prayer written by Solomon Fineberg, who is working for his Doctorate in Education.

Or the following Prayer:

Reader:

In this place, dedicated to God, let us join in grateful prayer. We have come to thank Him for the many blessings we enjoy. He is the great Father of us all, who has created land and water, sun and stars, trees and flowers, birds, animals and people. All that we see, all that exists here in this world and throughout the whole universe comes from the Lord, our God. It is He who has given to each of us the power to choose between good and evil, to make life happier for ourselves and others. Therefore, when we pray to God let us learn to know our duties to our parents and our friends and let us again resolve that we shall strive at all times to be kind and helpful.

The rest of the service just like the present Service Four, using the Adult Bible and Prayer Book excerpts.

SERVICE FIVE FOR YOUNGER CHILDREN.

1. HYMN

READER:

Praise ye the Lord, etc.
Borchu, etc.

2. ALL SINGING, Boruch, etc.

3. RHYTHMIC VERSION YOZER? STILL FURTHER SIMPLIFIED)

We/ praise Thee King of all the World
Thy word in gladness all obey
The stars grow dim the sun appears
And evening changes into day.

Last night the world was tired and worn
And praised Thee for the restful night
Now birds and flowers and sons of men
Rise in new strength to greet Thy light.

"In Wisdom hast Thou made them all"
The sun to shine on yonder hill
The Stars to march across the sky
And us in joy to do Thy will.

4. ALL SINGING, SHMA, etc.

5. PRAYER, ~~XXXXXX~~ Together.

We love the Lord with all our heart, with all our soul and
all our might. We will never forget the words of God which
we are learning here. We will think of them at home and in
school. We shall speak of them at work and at play. God's
love for us will fill our thoughts when we lie down to
restful sleep and when we are awakened again by the shining
light of day.

6. KEDUSHA RHYTHMIC VERSION OF INTRODUCTION.

The trees and birds and flowers sing
With stars and clouds in ~~grand~~ grand accord
The Prophet's song fills all the earth
Holy, Holy, Holy, Lord.

ALL SINGING, KEDUSHA.

8. PRAYER.

Kind Father of the world, we pray to Thee. For all Thy
Goodness to Thy children we thank Thee every day. For
health and home, for food and loving parents we sing our
grateful praise to Thee.

Teach us to be kind to all; to do no harm to any living
thing. May we do our work well and enjoy our play. As
Thou dost give us happiness may we bring joy to all who love us.
Amen.

9. ADDRESS.

10. HYMN

11. BENEDICTION.

SERVICE SIX FOR THE SABBATH

Since this Service will be $\frac{1}{2}$ used by many Congregations in the Temple proper for Children's Sabbath Service, it is important that it should keep the words of the adult Prayer Book. The only original part in this Service as now given in the present Hymnal is the Prayer on page 297. This Prayer is well written I therefore suggest that the whole Service stand as at present.

SERVICE SEVEN FOR THE THREE FESTIVALS.

This Service (for Passover, etc.) is also quite adequate. The Prayers are meaningful and within the reach of the child mind. I recommend that it be retained unchanged.

SERVICE VIII FOR CHANUKAH AND PURIM

Instead of using the Hallel as it was used in the preceding Service for Passover, etc. I suggest using a rhythmic version of Psalm CXXI. The Hallel while it is appropriate for Chanukah is not appropriate for Purim. Not that this makes any difference but a little variety will be helpful. Therefore, the responsive reading should be the following:

1. HYMN.
2. RESPONSIVE READING PSALM CXXI.

I lift mine eyes to see the hills that rise into the sky
And as I raise mine eyes aloft my heart is lifted high.

Whence shall come the help I need to grow in strength and will?
From Him who make each shining star and raised each mighty hill.

As firm as all Thy mountains stand beneath their weight of snow, ~~so firm~~
So firm I stand and stumble not as on my path I go.

Beneath the blazing sun at noon or in the dark of night
No fear have I who trust in Thee and Thy protecting might.

Our fathers found their strength in Thee in times of stress
and strife.

Then guard us too; be Thou our help in every hour of life.

O Thou art near, new strength I find. My heart with courage
fills,

Whenever I raise mine eyes on high and see Thy mighty hills.

The rest of the Service continues as at present except for the two closing prayers which are to read as follows:

(FOR CHANUKAH)

Everlasting God, Protector and Guide of our Fathers, we gather to thank Thee, this day, for all Thy wonderful deeds in days gone by. When a wicked king arose to destroy our people, to defile our holy temple and to drive our fathers away from their worship of Thee, then didst Thou put courage into the hearts of Mattathias and his sons and didst give them the strength to fight for their faith. Yet not merely by the strength of their arms did they conquer the foe, nor by the might of their armies did they win their victories, but because they knew that Thy spirit was with them, and that Thy justice could not fail, they overthrew the hosts of the oppressor and succeeded in rededicating the Sanctuary on Zion.

In these days of Chanukah we think again of the gallant Maccabees and of the undying light that burned in the Holy Temple. Now once more the lights are kindled here and in our homes, and the radiance of the ancient courage shines again in our hearts. May the faith for which our fathers lived and died become all the more precious to us because of their self sacrifice and unshaken devotion.

We pray to Thee, O Lord, to make us worthy of the heroic past. Teach us to purify the sanctuary of our hearts. May no evil desires war our thoughts and may no falsehood abide within us. Let the light of truth shine eternally in our souls so that our lives

become a Temple made holy by Thy Presence and dedicated to the services of Thee.

Amen.

(FOR PURIM)

Thou who guardest Israel in every peril, we remember now Thine aid in ancient days. When the wicked Haman made evil plans against us and sought to destroy the Israelites of Persia, how quickly came the help from Thee. Mordecai wise and patient, Esther beautiful and brave arose to stand by the side of their people. With wisdom they planned and with courage they acted until Haman was punished and the danger removed from the people of Israel.

This day we pray to Thee, O Lord, Who lovest peace, that all hatred among the children of men shall end forever. May no Hamans arise again. May no one ever try to arouse prejudice against any religion or race. Let all nations learn to recognize that they have the same Heavenly Father; and let the followers of all religions know that they are brothers.

Grant us a share of the courage of Esther and of the wisdom of Mordecai. May our hearts never be so narrow as to harbor prejudice. May we never mock any race or scorn any nation. May we never hate anyone. With tolerant mind and friendly spirit may we learn to be true children of the people Israel which has ever taught the hope that all men will be united in the Worship of Thee.

Amen.

CENTRAL CONFERENCE OF AMERICAN RABBIS

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LOUIS WOLSEY, Philadelphia, Pa.

November 26, 1935.

To the Members of the Committee on Liturgical Literature.

It pleases me greatly to be able to send you herewith the manuscript for the Children's Services for the Union Synod, prepared by the sub-committee appointed some time ago. Dr. Freehof, the Chairman of the sub-committee has done all the work. I am mailing besides the service a letter from him which I am sending you at his request. Kindly go over these services carefully and send me whatever criticisms or suggestions you may have. Please have these in my hands by December 10. After I receive the suggestions ~~from~~ from the members of the committee I shall appoint a sub-committee to go over all the suggestions and criticisms and incorporate them in Dr. Freehof's manuscript, or reject them according to the best judgment of such sub-committee. I feel that our Liturgical Committee is under obligation to Dr. Freehof, who apparently has done all this work himself.

With cordial regards, I am

Sincerely yours,

David Phillipsen,
Chairman.

Dec. 31st, 1988

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

My dear Rabbi Marcuson:-

I would appreciate very much
if you would send me some reprints of my
Conference lecture as well as another copy of
the Conference Year Book.

With kindest regards, permit
me to remain

Very sincerely yours,

AHS/IR

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

January 3, 1928.

Dr. Abba Hillel Silver,
Cleveland, Ohio.

Dear Colleague:

I am asking the publisher to send you another copy of the Year Book but regret exceedingly that I cannot furnish you with reprints. We never make reprints of the Conference Sermons and Lectures but had you asked me in time before the type was destroyed, I could have had some copies run off for you.

Cordially yours,

Isaac E. Marcuson, Secretary.

IEM:b

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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.,

JOINT COMMISSION ON GOOD WILL

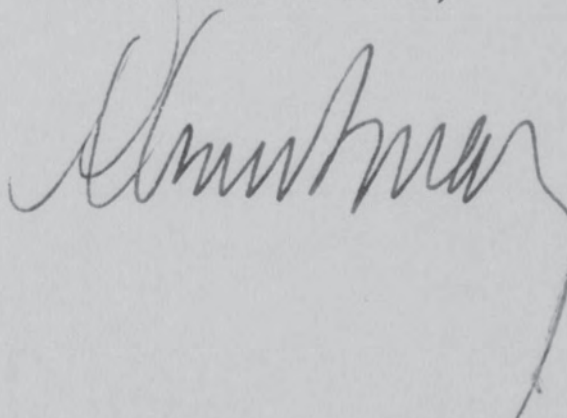
January 3, 1929.

Rev. Dr. Abba H. Silver,
105 E. Anselm Road,
Cleveland Heights,
Ohio.

My dear Colleague:-

A meeting of the Joint Commission
of the Central Conference of American Rabbis and the
Federal Council of the Churches on Good Will, will be
held at 287 Fourth Avenue, Room 33, New York City, on
the morning of January 23rd, at 11 o'clock. Please
make every effort to be present, as this will be a
most important meeting.

With best wishes,



*in York. Pw.
1/23*

*230 12
276 00*

ABRAM SIMON, Ph. D., D. H. L.
RABBI
Washington Hebrew Congregation
Washington, D. C.

February 21, 1929

Commission on Good Will
Between Jews and Christians.

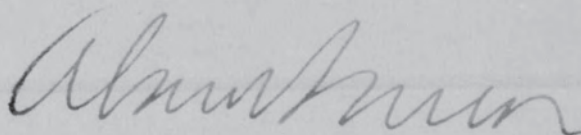
Rev. Dr. Abba H. Silver,
105 East Anselm Rd.,
Cleveland Heights, Ohio.

My dear Colleague:

I am glad to inform you that the next meeting of the Commission on Good Will between Jews and Christians will be held on Tuesday afternoon at 3 o'clock on March 12th in the rooms of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York City. This is to be a very important session and I trust that you will make every effort to be present.

With personal greetings, I remain

Sincerely yours,



Feb. 25th, 1929.

Rabbi Abram Simon,
Washington Hebrew Congregation,
Washington, D. C.

My dear Rabbi Simon:-

I regret that it will not be possible for me to attend the meeting of the Commission on Good Will in New York on March 12th.

With kindest regards, permit me to remain

Very sincerely yours,

AHS/IR

MINUTES OF THE MEETING OF THE LITURGICAL COMMITTEE, CENTRAL CONFERENCE OF
AMERICAN RABBIS, ~~CINMATT~~/ CINCINNATI, OHIO, FEBRUARY 26th, 1929.

A call meeting of the Liturgical Committee was held in the Board room of the U.A.H.C. on Tuesday Morning, February 26th, for the purpose of considering new services for children to be embodied in the revised Union Hymnal. Copies of the proposed services had been sent to all members of the Liturgical Committee with the statement that all corrections and suggestions be sent in in time to be considered at this meeting. The meeting was attended by Rabbis Philipson, Marcuson and Cohon and replies were read from Rabbis Rosenau, Calisch, Ettelson, Simon, Cronbach, Schulman, Enelow and Freehof.

POETIC VERSION OF RESPONSAS. It seemed to be the practical unanimous opinion of the committee that the poetic version of the Psalms was no improvement over the Bible translation and that they should not be adopted.

OLD SERVICES PREFERRED. It seemed to be the general opinion of the committee that nothing would be gained by replacing the present services with the new ones proposed and it was therefore moved and adopted that we retain the present services ^{but} ~~not~~ introduce a week-day service corresponding to present service number six (Sabbath Service) which shall follow the lines of the ritual but be in a simplified form suitable to the use of a high school group. It was moved and adopted that Psalm 91 and 145 be used in the new service and that the service follow the week-day service in the Union Prayer Book as follows:

WEEK DAY SERVICE FOR YOUTH
UNION PRAYER BOOK, p.313, par.1.
UNION PRAYER BOOK, p.325, BORECHU
SCHMA
MI CHOMOCHO, 327 With introduction

~~10~~ O GOD WHO ART OUR REFUGE TO 331,
LET THE WORDS OF MY MOUTH
ADORATION, 332 thru ON THAT DAY
making MAY THE TIME a collect
PRAYER AND BENEDICTION.

No action was taken in the preparation of a service for University students because the Hillel Foundation Authorities did not furnish the material which it had promised to have in the hands of our Liturgical Committee.

Respectfully submitted,

ISAAC E. MARCUSON, Secretary.

FORTIETH
ANNUAL CONVENTION

of the
CENTRAL CONFERENCE

of
AMERICAN RABBIS



DETROIT, MICHIGAN
Wednesday, June 26th to Monday,
July 1st, 1929

Program of Meetings, Social Functions
and General Information

NOTES

All inquiries relating to local arrangements should be made at the Registration Desk situated on the Ball Room Floor of the Statler.

Ladies will please be sure to leave their names at the Registration desk if they wish to participate in the Ride and Tea on Thursday and the visit to Institutions on Friday.

Temple Beth El is situated on Woodward Avenue at Gladstone. Phone Empire 6146.

PLEASE WEAR YOUR BADGES. It will help the local Committee on Arrangements to identify you, as one to whom they wish to extend every possible hospitality.

TRANSPORTATION

On Wednesday evening from 7:15 to 7:45, and on Saturday and Sunday mornings from 9 to 9:45 cars of the Detroit Cab Company will be available to the Delegates and their Ladies from the Statler Hotel to the Temple. Following the meetings they will be ready to make the return trip. Whenever possible it is requested that four persons ride together.

On Friday evening Dinner Guests will be called for at the Statler at 5:30. Please await your host at the Bagley Avenue side of the hotel lobby. Cars will bear the C. C. A. R. label. Please watch for the car bearing the number mentioned in your card of invitation.

CHAIRMEN OF LOCAL
COMMITTEES

GENERAL CHAIRMAN
MR. MELVILLE S. WELT

ARRANGEMENTS
MR. ADOLPH FINSTERWALD

HOME HOSPITALITY
MRS. JOSEPH M. WELT
MRS. MORRIS RAND

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RECEPTION
MRS. MAX MAY

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MRS. IDA E. ERMANN
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TRANSPORTATION
MR. JOSEPH A. HARTMAN

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MRS. IRVING F. HIRSCHMAN

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1928-1930

David Alexander	Benjamin Friedman
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Solomon B. Freehof	Eugene Mannheimer

PROGRAM OF MEETINGS

TUESDAY, JUNE 25th

TEMPLE BETH EL

10 A. M.—Meeting of Executive Board

1 P. M.—*Luncheon*

WEDNESDAY, JUNE 26th

STATLER HOTEL

9:30 A.M.—Opening Prayer

Address of Welcome Melville S. Welt

Response David Lefkowitz

Roll Call

Reports of Committees:

President H. G. Enelow

Recording Secretary Isaac E. Marcuson

Corresponding Secretary Joseph L. Fink

Treasurer Morris Newfield

Solicitation Committee Irving F. Reichert

Investment Committee Louis Wolsey

Finance Joseph L. Fink

Publication Committee Isaac E. Marcuson

Tracts Leo M. Franklin

Church and State Edward N. Calisch

Co-operation with International and National Organizations

H. G. Enelow

WEDNESDAY, JUNE 26th

(Continued)

Synagog Council of America
Solomon Foster

World Union for Progressive
Judaism..... Louis Wolsey

International Peace Max C. Currick

Good Will..... Abram Simon

Curator of Archives
Henry Englander

Co-operation with Jewish Publica-
tion Society

William H. Fineshriber

1 P. M.—*Luncheon*

2:30 P. M.—*Reports:*

Contemporaneous History
Felix A. Levy

Arbitration..... David Philipson

Social Justice..... Edward L. Israel

Liturgical Literature..... David Philipson

TEMPLE BETH EL

8 P. M.—*Opening Prayer*

Evening Service from the Union
Prayer Book

President's Message..... H. G. Enelow

Memorial Resolutions:

LEON HARRISON

Maurice H. Harris

EMIL ELLINGER

Moses P. Jacobson

MAX HELLER..... Joseph Stolz

Kaddish and Benediction

*Informal Reception—Social Hall Tem-
ple Beth El*

THURSDAY, JUNE 27th

STATLER HOTEL

9:30 A. M.—Opening Prayer

Reports:

Synagog Music Louis Wolsey

Relief Joseph Stolz

Source Book of Reform Judaism

Israel Bettan

Falashas Isaac Landman

Paper:

"RECENT ARCHAEOLOGICAL
WORK IN PALESTINE"

Nelson Glueck

Discussion Sheldon Blank

1 P. M.—*Luncheon*

Afternoon—Free for Committee Meetings

2:30 P. M.—*Auto Ride and Tea for
Ladies*

4-5 P. M.—*Visit to Hudson Art Galleries*

8 P. M.—Papers:

"THE LIFE AND WORK OF
MOSES MENDELSSOHN"

A General Survey

Walter Rothman

Discussion Bernard J. Bamberger

"MOSES MENDELSSOHN'S
IDEALS OF RELIGION AND
THEIR RELATION TO RE-
FORM JUDAISM" Felix A. Levy

Discussion Sidney S. Tedesche

"THE FRIENDSHIP OF MENDEL-
SSOHN AND LESSING AND ITS
RELATION TO THE GOOD
WILL MOVEMENT BETWEEN
JEWS AND NON-JEWS"

Louis J. Kopald

Discussion Albert G. Minda

FRIDAY, JUNE 28th
RELIGIOUS EDUCATION DAY
STATLER HOTEL

9:30 A. M.—Opening Prayer

Report:

Committee on Religious Education
Louis L. Mann

Papers:

"FORTY YEARS OF THE RE-
FORM JEWISH RELIGIOUS
SCHOOL—ITS ACHIEVEMENT
AND ITS FAILURES"

Jacob B. Pollak

Discussion  Abram Simon

"A CRITICAL EVALUATION OF
THE REFORM RELIGIOUS
SCHOOL" Solomon A. Fineberg

Discussion Harvey B. Franklin

1:00 P. M.—*Luncheon*

2:30 P. M.—**Reports:**

Joint Commission on Religious
Education David Philipson

Further Discussion of Educational
Papers if desired

2:30 P. M.—*Tour of Institutions by
Ladies*

6:00 P. M.—*Dinner in Homes of Detroit
Jewish Community*

FRIDAY, JUNE 28th—(Continued)

TEMPLE BETH EL
DIVINE SERVICES

8:00 P. M.—Evening Service from the
Union Prayer Book

Conference Lecture

Samuel H. Goldenson

Adoration and Kaddish

Benediction H. G. Enelow

SATURDAY, JUNE 29th

DIVINE SERVICES
TEMPLE BETH EL

10:00 A.M.—Morning Service from the
Union Prayer Book

Reading from the Torah

Conference Sermon David Philipson

Adoration and Kaddish

Benediction David Lefkowitz

12:30 P. M.—*Luncheon*

2:30 P. M.—Symposium by Former
Presidents of the Conference

Reminiscences of Their Several Ad-
ministrations and Suggestions for
the Future. A Round Table.

Joseph Silverman Leo M. Franklin

Joseph Stolz Edward N. Calisch

David Philipson Abram Simon

William Rosenau Louis Wolsey

FRANKLIN HILLS COUNTRY CLUB

6:30 P. M.—*Dinner*

Hebrew Union College Alumni An-
nual Meeting

SUNDAY, JUNE 30th

TEMPLE BETH EL

10:00 A. M.—Reports:

Responsa Jacob Z. Lauterbach
Committee on Resolutions
Committee on President's Message

12:30 P. M.—*Luncheon*

Afternoon—Free

8:00 P. M.—Papers:

"THE AIMS AND THE ACHIEVE-
MENTS OF THE CENTRAL
CONFERENCE OF AMERICAN
RABBIS" David Lefkowitz

Discussion Walter G. Peiser,
William F. Rosenblum

"PROPOSALS OF FUTURE WORK
FOR THE CENTRAL CONFER-
ENCE OF AMERICAN RABBIS"

Edgar F. Magnin

Discussion William B. Schwartz,
Frederick I. Rypins

MONDAY, JULY 1st

STATLER HOTEL

9:30 A. M.—Opening Prayer

Reports:

Thanks

Nominations

Election of Officers

Benediction

1:30 P. M.—Post Conference Meeting of
Executive Board

PROGRAM OF ENTERTAINMENT

LUNCHEON—Luncheon will be served for Delegates and their Ladies Wednesday, Thursday and Friday at the Statler Hotel, and on Saturday and Sunday at Temple Beth El.

INFORMAL RECEPTION—By Sisterhood of the Temple in the Social Hall of Temple Beth El, Wednesday evening, immediately following the meeting.

HOME HOSPITALITY—On Friday evening at 6 o'clock all Delegates and their Ladies will be the dinner guests of the Detroit Jewish community. See note on Transportation, page 2.

AUTO RIDE AND TEA—On Thursday afternoon the Ladies will be given an Auto Ride around the city followed by an Informal Tea at the home of Mrs. Melville S. Welt, 1884 Balmoral Drive, Palmer Woods. Cars will leave the Statler Hotel (Bagley Avenue Entrance) promptly at 2:30.

VIEW OF JEWISH ART WORKS—The J. L. Hudson Art Galleries invite delegates to view Leopold Pilichowski's great painting of the Hebrew University and other Jewish art works on Thursday 4-6 p. m., or at such other times as may be convenient.

VISIT TO INSTITUTIONS—On Friday afternoon the Ladies are invited to visit the Detroit Museum of Fine Arts and other public institutions. Cars will leave Statler Hotel (Bagley Avenue Entrance) at 2:30.

SATURDAY EVENING DINNER—On Saturday evening the Hebrew Union College Alumni Dinner and Annual Meeting will be held at the Franklin Hills Country Club. All Conference Delegates and their Ladies will be entertained at Dinner at the Club. Busses will leave Temple Beth El for the Club promptly at 4:30.

CLUB PRIVILEGES—The Phoenix Club (Erskine and John R. Sts.) and the Franklin Hills Country Club (Franklin, Mich.) extend the courtesies of their organizations to all Delegates and their Ladies during the Convention period.

WRHS



MEMORANDUM



TENTATIVE PROGRAM

FORTIETH

ANNUAL CONVENTION

OF THE

CENTRAL CONFERENCE

OF

AMERICAN RABBIS



DETROIT, MICHIGAN

WEDNESDAY, JUNE 26th to MONDAY, JULY 1st

1929

PROGRAM

Wednesday, June 26th, 9:30 A. M.

Opening Prayer

Address of Welcome

Response David Lefkowitz

Roll Call

REPORTS:

President	H. G. Enelow
Recording Secretary	Isaac E. Marcuson
Corresponding Secretary	Joseph L. Fink
Treasurer	Morris Newfield
Solicitation Committee	Irving F. Reichert
Investment Committee	Louis Wolsey
Finance	Joseph L. Fink
Publication Committee	Isaac E. Marcuson
Tracts	Leo M. Franklin
Church and State	Edward N. Calisch
Cooperation with International and National Organizations	H. G. Enelow
Synagog Council of America	Solomon Foster
World Union for Progressive Judaism	Louis Wolsey
International Peace	Max C. Currick
Good Will	Abram Simon
Curators of Archives	Henry Englander
Cooperation with Jewish Publication Society	William H. Fineshriber

Wednesday Afternoon, 2:30 P. M.

REPORTS:

Contemporaneous History	Felix A. Levy
Arbitration	David Philipson
Social Justice	Edward L. Israel
Liturgical Literature	David Philipson

4:00 P. M.

PAPER:

"RECENT ARCHAEOLOGICAL WORK IN PALES- TINE"	Nelson Glueck
Discussion	Sheldon Blank

Wednesday Evening, 8:00 P. M.

Opening Prayer

Evening Service from the Union Prayer Book

President's Message H. G. Enelow

Memorial Resolutions

LEON HARRISON Maurice H. Harris

EMIL ELLINGER Moses P. Jacobson

MAX HELLER Joseph Stolz

Kaddish and Benediction

Thursday, June 27th, 9:30 A. M.

Opening Prayer

REPORTS:

Synagog Music	Louis Wolsey
Relief	Joseph Stolz
Source Book of Reform	Israel Bettan
Falashas	Isaac Landman

SYMPOSIUM BY FORMER PRESIDENTS OF THE CONFERENCE

Reminiscences of Their Several Administrations and Suggestions for the Future. A Round Table.

Joseph Silverman	Leo. M. Franklin
Joseph Stolz	Edward N. Calisch
David Philipson	Abram Simon
William Rosenau	Louis Wolsey

Thursday Afternoon Free for Committee Meetings

Thursday Evening, 8:00 P. M.

PAPERS:

"THE LIFE AND WORK OF MOSES MENDELSSOHN":
A General Survey Walter Rothman
Discussion Bernard J. Bamberger

"MOSES MENDELSSOHN'S IDEALS OF RELIGION AND
THEIR RELATION TO REFORM JUDAISM" ... Felix A. Levy
Discussion Sidney S. Tedesche

"THE FRIENDSHIP OF MENDELSSOHN AND LESSING
AND ITS RELATION TO THE GOOD WILL MOVEMENT BETWEEN JEWS AND NON-
JEWS" Louis J. Kopald
Discussion Albert G. Minda

Friday Morning, June 28th, 9:30 A. M.

RELIGIOUS EDUCATION DAY

Opening Prayer

REPORT:

Committee on Religious Education Louis L. Mann

PAPERS:

"FORTY YEARS OF THE REFORM JEWISH RELIGIOUS
SCHOOL—ITS ACHIEVEMENTS AND ITS
FAILURES" Jacob B. Pollak
Discussion Abram Simon

"A CRITICAL EVALUATION OF THE REFORM
RELIGIOUS SCHOOL" Solomon A. Fineberg
Discussion Harvey B. Franklin

Friday Afternoon

REPORTS:

Joint Commission on Religious Education David Philipson
National Conference on Religious Work in
Universities Leo M. Franklin
Further Discussion of Educational Papers if desired

Friday Evening, June 28th, 8:00 P. M.

Evening Service from the Union Prayer Book
Conference Lecture Samuel H. Goldenson
Adoration and Kaddish
Benediction H. G. Enelow

Saturday Morning, June 29th, 10:00 A. M.

Morning Service from the Union Prayer Book
Reading from the Torah
Conference Sermon David Philipson
Adoration and Kaddish
Benediction David Lefkowitz

Saturday Night, June 29th

Meeting of the Hebrew Union College Alumni Association

Sunday Morning, June 30th, 10:00 A. M.

REPORTS:

Responsa Jacob Z. Lauterbach
Committee on Resolutions
Committee on President's Message

Sunday Afternoon Free

Sunday Evening, 8:00 P. M.

PAPERS:

"THE AIMS AND THE ACHIEVEMENTS OF THE
CENTRAL CONFERENCE OF AMERICAN
RABBIS" David Lefkowitz
Discussion Walter G. Peiser, William F. Rosenblum
"PROPOSALS OF FUTURE WORK FOR THE CENTRAL CON-
FERENCE OF AMERICAN RABBIS" Edgar F. Magnin
Discussion William B. Schwartz, Frederick I. Rypins

Monday Morning, July 1st, 9:30 A. M.

Opening Prayer

REPORTS:

Thanks
Nominations
Election of Officers
Benediction

(Headquarters of the Convention will be at the Statler, where most of the business meetings will be held. Divine Services on Friday evening and Saturday morning will be at Temple Beth El.)

[1928]

SCHEDULE OF HOTEL RATES

DETROIT

Hotel	Single Room with Bath	Double Room with Bath
Statler	\$4.00 and Up X	\$6.00 and Up
(With shower only)	\$3.00 and \$3.50	\$5.00 and Up
Book-Cadillac	\$3.00 and Up	\$5.00 and Up
Detroit-Leland	\$3.00 and Up	\$5.00 and Up
Savoy	\$2.50 and Up	\$4.00 and Up
Tuller	\$3.00 and Up	\$5.75 and Up
(With shower only)	\$2.50 and Up	\$5.00 and Up
Webster Hall	\$3.00 and Up	\$3.50
(With connecting bath)	\$2.50 and Up	\$3.00
(With running water)	\$2.00	\$2.50

(All the above hotels with the exception of Webster Hall, which is about fifteen minutes ride by street car from the Statler, are within a few blocks of the Statler.)

APPLICATIONS FOR MEMBERSHIP

Dear Colleague:

The following have applied for membership. If you have any objection or if you know of any reason why they should not be admitted, the Executive Board would appreciate the information. I need not assure you that it will be treated confidentially.

Name	City	Degrees	Seminary
Morris M. Rose	Kingston, N. Y.	Rabbi, MHL.	J. I. R. '26
Albert L. Martin	Bridgeport, Conn.	Rabbi, MHL.	J. I. R. '28
Samuel Teitelbaum	Fort Smith, Ark.	Rabbi, MHL.	J. I. R. '27
1929 Graduates, J. I. R.			
1929 Graduates, H. U. C.			

ISAAC E. MARCUSON, Secretary.

[undated]

CENTRAL CONFERENCE OF AMERICAN RABBIS.

Dear Colleague:

Please indicate on enclosed post card
acceptance of Committee appointment mentioned
below.

Yours very truly,

Isaac E. Marcuson, Sect'y.

- ✓ With Federal Council of Churches of Christ in America.
Good Will Between Jews and Non-Jews.
- ✓ Liturgical Literature.
- ✓ Responsa.
- Solicitation of Funds.
- Relation of Synagog to Mental and Physical Healing.

[Undated]

Comprising States of Ohio, Mich., Indiana, and Kentucky.

THE SMALL COMMUNITY

Throughout our district there are numerous small communities where our co-religionists abide. Wherever the population warrants it, an organization exists. Often a Temple or community house testifies to the spiritual activity of the Jewish population. In such cases there are usually found some energetic folks who organize and maintain a Religious School. But such cases are rare. Very often the community if numerically strong enough, secures a Schochet-teacher; and if too few in numbers, they sigh resignedly and feel sorry for their children, and let it go at that. Here and there a noble spirit is found who undertakes to gather and instruct the Jewish children once a week, but neither the few blessings in Hebrew taught by the Schochet, nor the few Bible stories inculcated by the volunteer worker, are enough to develop in the minds and hearts of these little ones a wholesome attitude towards our faith and our people. If these youngsters remained in their immediate environment, we might feel justified in ignoring them. But as they grow up they leave their place of birth and migrate into the larger centers of Jewish population, where with their indifference to things Jewish, they help to aggravate an already difficult situation.

To remedy the situation, it would be advisable to have all the Jewish communities in this district, both large and small, unite in subsidizing a system of traveling teachers. Every teacher to take care of six communities, one every afternoon. Their work could be supervised by the Regional Rabbi, and their remuneration looked after by a committee chosen for that purpose by the organized district. In time this enterprise is sure to become self-supporting, since every community benefitted will gladly contribute liberally to such a fund. But the work will have to be initiated by our group.

In order to foster a better spirit among the Jews in the small communities, it is necessary to prove to them that American Israel is ready and willing to give them its moral support. Meeting their big city co-religionists only when money is needed for a National Jewish project, the Jews in the small city have grown cynical and suspicious of each new Jewish face. In every city visited by your

Regional Rabbi he has had to break down this barrier before any thing could even be started. Coupled to that was the old East-European antipathy toward anything Reform. But these good folks know now that we mean only their good; that we are willing to give them more than we receive, and their response has thus far been a very encouraging one. Now it is planned to enlist the various units of our organization to take an active interest in this work. The brotherhoods and sisterhoods of the larger cities should appoint good-will committees to visit these communities periodically and invite return visits to the larger cities. Such inter-change of social contacts will help the East-European Jew of the small community adjust himself better to his American environment. And when he does that ~~that~~, his children will be benefitted indirectly in the new sense of dignity that comes with the realization of belonging.

THE INSTITUTIONS

The Hospitals, Prisons, and Universities in our district with a population of ten or more Jews, present an opportunity for our Temple brotherhoods, an opportunity for service. Much has been done by other organizations for these institutions. But there is even more yet to be done if American Israel is to become properly integrated. Many of the Rabbis in our Region have taken the time to visit some of the Penal Institutions, but this activity could be systematized, and the burden lightened for the Rabbi by the participation of the units of an organized Region. The inmates in the State Hospitals, and in the Sanatoriums feel neglected and forsaken. If the laity could be induced to give of their time and personality for individual service it would be a real "Mitzvah". A Rabbi can visit only occasionally, but a committee could visit periodically and thus keep the unfortunate invalids in good spirits. This work is done by the Catholic and Protestant groups, and surely we are fully as capable of taking care of our own as any other group in the country.

The Universities, in particular, present an unparalleled opportunity to help our youth find itself. Our experience with the nine colleges in our district has shown that our Jewish youth is only nominally opposed to Judaism. It is the fashionable thing today for adults to pride themselves on their likewarmness to Organized Religion, and their children at the colleges only reflect this attitude

in a hazy manner. Wherever we have succeeded in interesting them in the values of our group, they have taken hold of Jewish activities and have become very enthusiastic in their support. As far as it is possible to do so, Rabbis have visited these colleges, and the reaction has been very good. But the Region organized for co-operative effort could bring new meaning into the lives of these students. Visits to the Universities by lay members of the communities; by lawyers, business men and the like, ~~would~~ indicate to these young men and women at the colleges that they are indeed members of a group. It would help them establish connections with the outside world. It would help reclaim many of our college men and women for the Synagogue.

Respectfully submitted,

Detroit, Mich., June 26th, 1929.

Regional Rabbi.



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 employees 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.