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

Sub-series A: Alphabetical, 1914-1965, undated.

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6

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388

Central Conference of American Rabbis, 1931-1932.

# CENTRAL CONFERENCE OF AMERICAN RABBIS

## OFFICERS 1930-31

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IRVING F. REICHERT, San Francisco, Cal.  
MAX REICHLER, Brooklyn, N. Y.  
JACOB SINGER, Chicago, Illinois

June Fifth, 1931.

Dear Colleague:-

You have received by this time, through our secretary, a tentative program of the sessions of the Central Conference of American Rabbis to be held at Wawasee, Indiana, June 17th-22nd. A mere glance at that program will convince you that very important questions will be brought to our notice in the course of the meeting.

The final report of the Committee on Revision of the Union Hymnal will be presented, and no doubt, a number of important decisions in connection therewith will have to be made. Important papers on Jewish Theology with Reference to Modern Religious Movements, Studies of the Curriculum of Jewish Theological Seminaries, a presentation of Religious, Economic and Political Condition of the Jews in Russia, a number of round-tables on important subjects that concern us all, and certainly not least, a splendid Jewish Education program, are part of our program. Besides, there is the very serious question concerning Group Insurance which will require your careful consideration and final decision.

May I state that in my President's Message, I have subjects that I consider of the most serious significance to us for which I am asking your careful attention. All in all, I want to impress upon you the importance of the conference to be held at Wawasee.

May I urge you not only as a matter of loyalty to the Conference, but on the score of your deep and abiding interest in Judaism, to make every effort to attend. The Conference begins Wednesday morning June 17th; Wawasee can be reached on the B. & O. from the east and the west, and if you take other lines, it can easily be reached through Fort Wayne, only 20 miles away.

Hoping to see you at our meeting at which we will have the fine fellowship incident to all our Conference meetings as well as the stimulation of a great program, I am very sincerely and cordially

yours,



# CENTRAL CONFERENCE OF AMERICAN RABBIS

Honorary Presidents: DAVID PHILIPSON, Cincinnati, Ohio; JOSEPH STOLZ, Chicago, Ill.

## OFFICERS 1931-32

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St. Paul, Minn.



Office of President  
2100 Highland Avenue  
Birmingham, Ala.

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IRVING F. REICHERT, San Francisco, Cal.  
MAX REICHLER, Brooklyn, N. Y.  
ABBA HILLEL SILVER, Cleveland, Ohio  
JACOB SINGER, Chicago, Illinois  
LOUIS WOLSEY, Philadelphia, Pa.

August 26, 1931.

Rabbi Abba Hillel Silver,  
The Temple,  
E. 105 St.,  
Cleveland, Ohio.

Dear Colleague:

Dr. Felix Levy advises me that he will be unable to attend the Executive Board meeting of the Conference on Tuesday, October sixth, and requests, if possible, a change of date to Wednesday, October seventh.

Dr. Levy is a member of the Program Committee and is very eager to attend the Board meeting. Is it agreeable to you to change the date of the meeting to Wednesday, October 7? Unless we can get the unanimous consent of the Board members, the meeting date will not be changed. However, I hope that such unanimous consent may be obtained.

Please advise me at your very earliest convenience.

Yours fraternally,

Morris Newfield  
Morris Newfield.

May

MN/EW



Sept. 1st, 1931

Dr. Morris Newfield,  
2100 Highland Ave.,  
Birmingham, Ala.

My dear Dr. Newfield:-

Wednesday, October 7th is free on my  
calendar and it will be possible for me to attend a  
meeting on that day.

With kindest regards and best wishes  
for a happy New Year, permit me to remain

Very sincerely yours,

AHS/IR



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MAX REICHLER, Brooklyn, N. Y.  
ABBA HILLEL SILVER, Cleveland, Ohio  
JACOB SINGER, Chicago, Illinois  
LOUIS WOLSEY, Philadelphia, Pa.

September 7, 1931.

Rabbi Abba Silver,  
The Temple,  
Ansel Rd.,  
Cleveland, Ohio.

Dear Colleague:

This is to advise you that the Executive Board meeting of the Central Conference of American Rabbis will be held on Wednesday, October 7, beginning at 9:00 A. M., in the city of Cincinnati. You will be advised later on of the place of the meeting.

All members of the Executive Board voted in favor of changing the date from October 6 to October 7, with the exception of one who has thus far failed to reply. One other member to whom neither October sixth nor the seventh is a convenient date will try to attend, if possible.

Please make a note of this on your calendar. It is my hope that every member of the Board will be present at the meeting.

With best wishes for a happy New Year,

Yours fraternally,

*Morris Newfield*

Morris Newfield.

MN/EW



STRICTLY CONFIDENTIAL

Tentative Draft  
Sept. 24, 1931

The churches of all faiths may be counted upon for generous support to the movement for unemployment relief this winter as in the past. The Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America and the Social Action Department of the National Catholic Welfare Conference and the Social Justice Commission of the Central Conference of American Rabbis heartily commend the movement for relief of the victims of unemployment but at the same time give solemn warning ~~in~~ that relief is not enough. The very assistance of church forces in immediate relief measures imposes upon them also the moral duty to challenge the social injustices which have made such relief necessary. We must recognize that the community relief plans as at present proposed or even supplementary federal appropriations which it seems to us will be needed to meet the problem of unemployment are in effect nothing but a temporary dole--a palliative, not a solution. The bald fact remains that regardless of whatever improvement may occur in general business conditions we are entering the third winter of severe unemployment without seeing put into actual operation any statesmanlike or constructive program to provide work for any but a small minority of the idle.

We demand that immediate and adequate appropriations be made available by national as well as local governments for such needed and useful public works as road construction, development of parks, elimination of grade crossings, flood control projects, reforestation and the clearing of slum areas in our cities. Had such a program been undertaken by national and local government administrations even as late as a few months ago, we would face this winter with prospects of work for a large number of the unemployed and consequentially increased purchasing power which would stimulate all business. In view of the serious paralysis of private business carrying with it great suffering of masses of workers, it is the ethical duty of government to start public construction on an unprecedented scale and thus to stimulate all industry. The economic ~~wise~~ wisdom of this proposal has been attested by leading economists.

We further believe that it is the responsibility of industrial leaders to institute shorter work day and week without reduction in wages as an essential step toward solving the problem of technological unemployment.

We reaffirm our conviction that society's responsibility for the preservation of human values in our industrial society makes unemployment insurance an indispensable part of sound social policy and the most self respecting form of relief. We protest against the misleading use of the word 'dole' to describe unemployment insurance.

We reaffirm our belief in the necessity of a more equitable distribution of wealth and income which would also increase purchasing power and tend to balance production and consumption. Even during the prosperous years of 1927-1928 the wages of the great mass of labor were far below a living wage. Despite the reduction in costs of living, this fact still holds. We therefore particularly deplore wage cuts at this time as socially unjust and calculated to intensify bitterness and industrial unrest. To sacrifice the working people still further is an illusory basis of hope for lasting prosperity in the judgment of many prominent economists.

We hold that it is now time that the engineering principle of planning which has been so successfully introduced into individual factories should be extended to the control of entire industries, and of industry in general. The recent suggestions made by Mr. Gerard Swope are a welcome indication of the awareness of some of our industrial leaders of the necessity for fundamental reconstruction along these lines.



Participation of labor through representatives of their own choosing and an equitable distribution of wealth and income should be incorporated in any form of national planning and control.

The principle of cooperative planning must be extended also to the world of economic relations to deal with balances of production, consumption, and exchange, access to raw materials, questions of tariffs, debts, reparations, movement of gold, and the economic waste of armaments. The principles of social justice must obtain in international as well as in national economic planning.

Unemployment is so devastating in its physical, ~~ment~~ mental and moral consequences that the present situation constitutes to our mind a national and international emergency which calls for courageous social action and the adoption of measures adequate to its gravity.

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OCTOBER MEETING EXECUTIVE BOARD CENTRAL CONFERENCE OF AMERICAN RABBIS

OCTOBER 7, 1931

A meeting of the Executive Board of the Central Conference of American Rabbis was held at the Hebrew Union College on Wednesday, October 7, 1931, with the President, Morris Newfield in the Chair.

**Members Present.** The following members were present: Rabbis Newfield, Goldenson, Levy, Margolis, Frederick Cohn, Feldman, Gup, Irving F. Reichert, Singer, Silver, Morgenstern, Lefkowitz, Calisch, Wolsey, Marcusson and the two honorary Presidents, David Philipson and Joseph Stolz.

**MESSAGES OF REGRETS.** Messages of regrets for inability to attend were received from Rabbis Enelow and Reichler.

**PRAYER.** The opening prayer was delivered by Rabbi Philipson. Rabbis Samuel H. Halperin and David L. Greenberg and Maurice Goldblatt were elected to membership. A letter requesting re-election from Rabbi George Benedict was read but it was moved and adopted that no action be taken until Rabbi Benedict who had resigned on account of going into business has re-entered the ministry.

**AMENDMENTS TO THE CONSTITUTION.** The various amendments to the Constitution which had been presented to the last Convention and which were referred to the Executive Board for re-wording was discussed. It was moved and adopted that a committee consisting of Rabbis Levy and Morgenstern shall re-word the section marked Class III of Article III, Section 1 on Membership. A motion was made and adopted that the word "acceptable" be substituted for the word, "authoritative Semichah" in Class I of this article and that the section be recommended for adoption at the next Convention.

A motion to eliminate the paragraph under Class III beginning "Ministers applying under Class III" was carried by a vote of 7-6.

In regard to Class IV, it was moved and adopted that the Executive Board shall report to the Convention that it does not approve of the extension of membership to professional educators. While the Executive Board recognizes the importance of cooperation between the Rabbis and the religious educators, it feels that since the religious educators have an association of their own, it would recommend cooperation between the two organizations. A committee, consisting of Rabbis Goldenson and Silver was appointed to re-phrase the last clause under this amendment relating to the cessation of memberships of those who had been elected under Classes II, III and IV of the amendment.

A MOTION TO AMEND THE PARAGRAPH (CLASS II) REFERRING TO TEACHERS IN RABBINICAL SEMINARIES BY ADDING THE WORDS, "PROVIDED THEY HAVE SERVED IN THE SEMINARY NOT LESS THAN THREE YEARS" was not adopted.

The amendment to Article II, Section 4 regarding the use of the funds of the Conference was discussed. It was moved that the words, "and such other cognate causes as in the judgment of the Executive Board are germane to the work of the Conference" be added to the clause. It was moved that when this amendment is presented to the Convention that it be not approved by the Executive Board. The vote was a tie, 7-7. The chairman cast the deciding vote in favor of submitting the amendment without recommendation.

Rabbis Wolsey and Felix Levy asked that their vote be recorded in the negative; i. e., as in favor of the amendment. It was moved and adopted



that a committee of three consisting of Rabbis Silver, Goldenson and Wolsey be appointed to consider and re-word these Constitutional amendments and to report at the pre-conference meeting.

**LOAN FUND** Dr. Stolz reported for the Loan Fund. On the question being raised as to the action of the Executive Board at the Post-Conference meeting, it was moved and adopted that the minutes be read by the secretary, namely that the President shall appoint a committee to study the establishment and the ministration of a Loan Fund shall be approved. It was moved and adopted that the sum of \$5,000 be set aside from the General Fund to be known as the Emergency Fund for 1931-32 and that a special committee of three be appointed to report on the feasibility and method of administration of this fund. The chairman appointed Rabbis Singer, Lefkowitz and Morgenstern who have consideration of the problem involved submitted the following report:

"Your Committee appointed to consider the problem of assistance, through loans to members of the Conference who may be in temporary financial distress after carefully considering its problem, presents the following report:

First, It is our judgment that a clear-cut distinction must be made between members of the Conference and their families who are in a distressed position because of age, or illness or other causes of more or less permanent incapacitation and members of the Conference and particularly men in the period of strength and activity who may be in this unfortunate position because of a lack of a pulpit, or some other similar cause. The former class of persons in distress naturally belong in the province of the Relief Committee. The second class, we believe, constitute, the problem with which we have to deal, presenting the task of vocational readjustment.

Second, Your Committee is of the opinion further that the primary problem involved here is not so much financial as it is that of advice, direction, and vocational rehabilitation. On the one hand, the resources of the Conference, extended to the utmost, would not permit the treatment of this problem primarily upon a financial basis, nor would this minister to the real needs of these persons. Their basic need is to be established in a permanent rabbinical position which will guarantee self-support or, failing this, to be assisted to turn into some other avenue or work in which they will become economically independent.

Third, Accordingly, your Committee recommends that a Committee of five be appointed at least three members of which shall be members of the Executive Board, to be known as the Rabbinical Advisory Committee. This Committee shall receive all applications for relief or assistance from the second class of applicants and shall be charged with the task of cooperating in every way feasible, and comporting with the dignity of the Rabbinical profession, with these applicants, endeavoring first to secure for them suitable Rabbinical positions. And failing this, to advise, encourage and assist them in every way possible to turn their efforts and aspirations into some other avenue of activity. This Committee shall be empowered to study each case carefully, to gather all information available pertaining upon each case, and shall in every way have full power to discharge the task as seems best to it. For this purpose the sum of \$5,000 or so much thereof as may be necessary taken from the Relief Fund shall be appropriated and put at the disposal of this committee for the discharge of its task between the time of its appointment and the meeting of the Conference in 1932."



It was moved and adopted that the part of the report in regard to a Rabbinical Advisory Committee be eliminated. The rest of the report was adopted. It was moved and adopted that a Committee of five consisting of the President, the Vice-President, the Treasurer, and Rabbi Morgenstern were appointed to administer the fund.

RELIEF FUND. Rabbi Stolz reported for the Relief Fund, recommending pensions as follows: M. Friedlander, Brooklyn, \$50.00; Mrs. G. Deutsch, \$25.00; David Bronstein, \$50.00; I. Weinberg, \$40.00; Mrs. Edward Levy, \$40.00; Mrs. Newman, \$40.00; Mrs. Neumark, \$50.00; Mrs. Samuels, \$40.00; M. Ungerleider, \$40.00; E. Schreiber, \$50.00; Mrs. I. M. Wise, \$50.00; Mrs. L. Weiss, \$50.00; S. Frey, \$25.00; Caspar Levias, \$25.00; I. Shamburg, \$25.00; Leon Volmer, \$50.00, until October; Howard L. Fineberg, \$30.00. The case of Joseph Utschen was referred to the committee on the Emergency Fund. No action was taken on the request of Raphael Goldenstein.

RABBI REICHLER. Moved and adopted that the Secretary convey to Rabbi Reichler the regret of the Executive Board that he could not be present on account of illness, expressing the hope for his speedy recovery.

SUBVENTIONS. The President reported that under the rules of the Conference the amount of money in the Subvention Fund was one-half of the collection of the Committee on the Solicitation of Funds for the current year and that the sum available was \$1500. Inasmuch as \$1200 was pledged to the support of the professors at Vienna, only \$300 is available for subvention. He likewise reported that up to the present time no promise of the renewal of the Littauer Fund had been received.

It was moved and adopted that a special committee on Subventions be appointed to consider all requests for subventions and make recommendation within the limits of the money in the Fund. Rabbis Lefkowitz Wolsey and Levy were appointed on the Committee. The Committee after considering the nine requests for subventions made the following recommendations which were adopted by the Executive Board; Marranos Braganca, \$100; Gruenwald Fetschrift, \$100; Wahrheit (Vienna) \$50.00; Winniger Biography \$50.00; Request for Isidore Singer, Rivlin, Plauen Community in Saxony, Kahana and Krim were denied for lack of funds.

TREASURER'S REPORT. Rabbi Levy submitted report of the Treasurer showing the financial condition of the treasury.

TIME AND PLACE OF MEETING. Rabbi Calisch reported for the committee which was appointed to choose a place for the next convention. It was decided to hold the convention at Cape May, N. J., June 22-26, 1932. It was moved and adopted that a notice be given to the members that at the next convention the question of changing the time of the convention from June to October or the week following Pesach will be discussed.

PROGRAM. Rabbi Goldenson reported for the program Committee which consisted of Rabbis Goldenson, Levy and Singer. It was moved and adopted that the program be limited to three papers, the following were tentatively adopted.

The Ideal Social Order as Expressed or Implied in Jewish Ethical Thinking - Dr. Diesendruck.

The Beginnings of Modern Jewish Scholarship (in honor of Zunz Centenary), Samberger, Jacob Mann, Jacob Marcus.



The American Principle of Separation of Church and State in Its Application to Modern Life (In Commemoration of Washington Bi-Centenary) Lefkowitz.

At the same session with the Washington paper the committee shall undertake to secure an outstanding man to deliver an address the following names were suggested: Brandeis, Cardozo, Judge Mack, Prof. J. Sylvan Shapiro.

A paper on Personal Piety in Modern Jewish Life to be treated as a round table. The paper to be prepared by Rabbi Julius Gordon and the discussion to be lead by Rabbi Abba Hillel Silver. It was moved and adopted that this paper shall be printed in the yearbook with the discussion.

The Conference Lecture and Sermon to be chosen by the President.

RELIGIOUS EDUCATION DAY. It was moved and adopted that the usual Religious Education Day program be omitted with the exception of the report of the Chairman.

HYMNAL. Rabbi Wolsey reported in behalf of the Revision Committee as to the progress that is being made on the new Hymnal. Rabbi Marcison reported for the Publications Committee on the cost and price to be set on the new Hymnal.

It was moved and adopted that certain pages of the Sabbath Morning Service in the Union Prayer Book requested by Rabbi Silver be embodied in the new Hymnal.

It was moved and adopted that the Publication Committee be instructed to add the words, "For Jewish Services" under the title Union Hymnal on the cover of the new Hymnal, and that some design other than a harp be used on the cover. The Shofar and the Mogen David were suggested.

CHICAGO SELLING AGENCIES. Rabbi Felix Mendelsohn requested the privilege of a Chicago Agency for the sale of the Conference Publications. It was moved and adopted that the privilege of selling books in Chicago be granted provided arrangements satisfactory to the Publications Committee could be made.

GROUP INSURANCE. The President reported that the committee that was studying the problem of Group Insurance for the Conference was proceeding with its work and hoped to have a report ready in a short time.

VOUCHERS. A new form of voucher which was recommended by the Treasurer was adopted.

INVESTMENTS. The Chairman of the Investment Committee reported on the investments of the funds of the Conference.

SYNAGOG COUNCIL. A resolution adopted at the last convention requesting that the Executive Board shall define clearly the powers of the Conference representatives on Synagog Council was moved and adopted that the Conference Delegates be instructed that in all matters involving fundamental policies they shall be guided as follows:

1. On all matters on which the Conference has expressed itself,



they shall follow the adopted policy of the Conference.

2. That if the Conference has not expressed itself on the subject they shall refer the matter to the Executive Board before voting in the name of the Conference.

YOUTH EDUCATION. A communication from Mr. Vogelstein, Chairman of the Union, enclosing a project on Youth Education sent by Dr. Pereira Mendes was read by the President and referred to the Committee on Religious Education.

WORLD UNION DAY. A request having been received that World Union Day shall be observed, it was moved and adopted that a notice shall be put in the next bulletin calling the members attention to the request.

CHARTER. As the original articles of incorporation could not be found, and it was necessary to have a copy for the information of the insurance company, the Recording Secretary was instructed to secure a copy of the original articles of incorporation from the Secretary of State.

SURVEY. A questionnaire on the rights of religious minorities sent by Mr. B. H. Hartogensis of Baltimore was presented by Dr. Calisch with the request that it be sent out by the Conference. It was moved and adopted that the matter be brought to the attention of the American Jewish Committee and that no further action be taken until the next convention.

LETTER TO PRESIDENTS OF CONGREGATIONS. The President presented a letter on the subject of reduction of salary and curtailment of activities which had been prepared by Rabbi Goldenson which was to be sent to the Presidents of congregations upon the request of the rabbi.

LEWIN VOUCHER. Rabbi Lefkowitz reported that through an error two vouchers in the amount of \$1000 each were sent to Dr. Lewin by mistake, and that although Dr. Lewin had been requested to return one of the vouchers, he had failed to reply to the letters. It was moved and adopted that should Rabbi Lefkowitz receive no answer from Dr. Lewin by December 1st, that he be notified that unless he returned the voucher or the sum of \$1000 that the facts in the case will be communicated to the faculty of the Hebrew University in Jerusalem.

SOCIAL JUSTICE COMMISSION. It was moved and adopted that the sum of \$500 be placed at the disposal of the Social Justice Commission in view of the fact that it was doubtful whether the commission would receive any funds from the Union this year. The President was requested to notify Rabbi Israel that the commission must be careful in the expenditure of money so that it shall not exceed its budget. Permission was granted to the Social Justice Commission to reprint the Social Justice Program with certain verbal changes after these changes have been approved by the President. It was also granted permission to reprint the program in Yiddish and to expend the sum of \$50.00 for the Survey on Unemployment in Chicago, it being understood that all these expenditures shall be out of its own funds. It was moved and adopted that the President shall communicate with Rabbi Israel that no pronouncements shall be sent out in the name of the Social Justice Commission until they have been approved by the Executive Board.

Permission was granted the Social Justice Commission to interview employers who will not employ Jews but always with the understanding that an effort be made to secure the cooperation of all organizations who are interested in similar work.



INTERNATIONAL PEACE. The request of the Committee on International Peace that a blanket subscription for the News Bulletin be taken for all the members of the Conference was not granted. The request for \$25.00 to pay part of the expenses of the Peace meeting as requested in the sixteenth recommendation of the report of the last convention was granted.

LEE K. FRANKEL. The President reported that he had sent a letter of sympathy to the family of the late Dr. Lee K. Frankel expressing the sorrow of the Conference of his death.

NATIONAL COUNCIL FOR PREVENTION OF WAR. The President appointed the following delegates to attend the meeting of the National Council for Prevention of War at Washington, October 20-22, Max C. Currick, Abraham Simon, William Rosenau, Philip D. Bockstaber.

GREETINGS. The President reported having sent letters of congratulations to Rabbi Rosenau and Rappaport on the occasion of their 40th anniversary in the ministry, a letter of good wishes to the Convention of the Eastern District of Memonites, a circular letter in behalf of the Joint Distribution Committee.

ROSENBERG. The President reported the death of Rabbi Adolph Rosenberg and it was moved and adopted that Rabbi Tedesche be asked to prepare a short memorial to be presented to the next convention.

COMMITTEES. The President read a list of the standing committees of the Convention which were approved by the Board.

The closing prayer was delivered by Rabbi Joseph Stols,

Respectfully submitted

Isaac E. Marcuson, Secretary.



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Chicago, Illinois  
ISAAC E. MARCUSON, *Recording Secretary*  
Macon, Georgia  
JAMES G. HELLER,  
*Corresponding Secretary*  
Cincinnati, Ohio

## COMMITTEE ON SYNAGOG MUSIC and REVISION OF UNION HYMNAL

*Office of the Chairman*  
615 NORTH BROAD STREET  
PHILADELPHIA, PA.

## EXECUTIVE BOARD

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FREDERICK COHN, Omaha, Nebr.  
H. G. ENELOW, New York City  
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SAMUEL S. MAYERBERG, Kansas City, Mo.  
JULIUS RAPPAPORT, Kenosha, Wisc.  
IRVING F. REICHERT, San Francisco, Cal.  
MAX REICHLER, Brooklyn, N. Y.  
JACOB SINGER, Chicago, Ill.

October 8, 1931

*Copy*

## COMMITTEE ON SYNAGOG MUSIC

LOUIS WOLSEY, *Chairman*  
SIDNEY E. UNGER, *Secretary*  
HENRY J. BERKOWITZ  
ISRAEL BETTAN  
EDWARD N. CALISCH  
ABRAHAM CRONBACH  
SOLOMON B. FREEHOF  
JAMES G. HELLER  
ABRAHAM HOLTZBERG  
MORRIS S. LAZARON  
DAVID LEVY  
DAVID MARX  
HARRY H. MAYER  
JACOB SINGER  
NATHAN STERN

TO THE MEMBERS OF THE COMMITTEE ON REVISION OF HYMN BOOK

Dear Colleagues:

At a meeting yesterday of the Executive Board of the Conference in Cincinnati, Dr. Silver raised the point that for his own congregation's use, he would very much like to have us include in the Hymn Book a reprint of the Sabbath Morning Service from the Union Prayer Book, beginning with page 65 down through page 79, and have the Service of the reading from the Scroll, the Oleni, and the Kaddish. He says he uses this Service in his own temple on Saturday morning, that he dislikes to have the children use the large books for they do not always take the best of care of them, and secondly because it is impractical in the service to require the children to have both a Prayer Book and a hymn book in their hands. He asked whether it would be too late to have this section included in the manuscript and I said it would not. I also answered by saying that it was my belief that the Committee would have no objection to including this reprint in the manuscript, provided the Publication Committee did not object to the added expense and the increased size of the book, as well as the further delay in getting the book off the press. I do not think the Publication Committee would offer any objections.

However, I am writing this to each member of the Committee to apprise him of what has taken place and to have approval of this reprint. If you approve, you realize that it will take us a little bit longer to get the book out and also add a bit to the expense of the Conference in the publication.

Unless I hear from you to the contrary by October 15, I shall take it that you are agreed.

I am glad to report to the Committee that to date 181 hymns of 199 pages have already been set up. The Kingsport Press of Kingsport, Tenn. is already busily engaged in the work of setting up the Services. Rabbi Marcuson is of the opinion that the Hymn Book will not be ready for distribution before March. It is my own opinion that the book will be ready before the first of the year, though there is no guarantee in either case. At any rate we are working fast.

Fraternally yours,

*Louis Wolsey*

Chairman

LW:F



# CENTRAL CONFERENCE OF AMERICAN RABBIS

Honorary Presidents: DAVID PHILIPSON, Cincinnati, Ohio; JOSEPH STOLZ, Chicago, Ill.

## OFFICERS 1931-32

MORRIS NEWFIELD, President  
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JACOB SINGER, Chicago, Illinois

LOUIS WOLSEY, Philadelphia, Pa.

October 12, 1931.

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

Dear Colleague:

I am in receipt of a letter from Wolsey in regard to your proposal to include certain pages of the Sabbath Morning Service in the Union Hymnal. Wolsey rightly contends that if we include merely certain pages which you use, it would do no good for any other congregation which may want to use other parts of the service, and therefore, takes the stand that either the whole Sabbath Morning Service should be included which would kill the sale of the Union Prayer Book or none of it. I can see the justice of his contention. I am wondering whether it would suit your purpose if I would have a pamphlet printed containing the pages which you want from the Sabbath Morning Service which you could insert in your hymnals when you buy them for the use of your children. I am afraid that if we begin putting in certain services for one man, that others will demand the same thing and there will be no place to stop. Please let me know just what pages you want and I will let you know what it will cost to print these pages in a separate pamphlet which the children can paste into their hymnal. Wolsey rightly states that he doubts whether any other congregation would care for these extracts in their Saturday morning service as there is already a Sabbath service. Personally, I am wondering whether this Sabbath Service could not to better advantage be slightly enlarged to include the material which you wish instead of having two Sabbath Morning services in the book. As soon as you let me know what pages you want, I will compare them with the material that is already in the book and see what can be done.

Cordially yours,

*Isaac E. Marcuson*  
Isaac E. Marcuson, Secretary.

IEM:b



# CENTRAL CONFERENCE OF AMERICAN RABBIS

## SOCIAL JUSTICE COMMISSION

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WILLIAM F. ROSENBLUM  
STEPHEN S. WISE

Office of the Chairman  
Har Sinai Temple  
Bolton and Wilson Sts.  
Baltimore, Md.

October 13, 1931

Dear Colleague:

The president of the Conference informs me that by action of the Executive Board at its recent meeting I must submit to you any official statements which we are issuing as a group.

I take pleasure therefore in following this mandate to submit to you a statement that has been prepared by me in cooperation with the Federal Council and the National Catholic Welfare Conference to be issued jointly by us. I had already mailed it to the Social Justice Commission before I received news of the Executive Board action. The statement has to date the unanimous sanction of the Commission.

I am sure you recognize with me the difficulty of following the procedure that has been ordered. First of all, many of our statements have to be made to meet emergencies and action must be taken quickly. For us to wait means that the value of our statement is lost. Secondly, it is impossible to present in any letter, no matter how long, all of the arguments and discussions that have prompted a certain point of view and make us take certain attitudes. I make these comments because in this first statement which I am submitting to you, as in all subsequent matters, there are two things that I would ask of you. First of all, that you let these matters have your immediate attention so that the value of the action will not be minimized or lost by delay; secondly, that you let me have a certain degree of confidence from you, that I am not in any way going to embarrass the Conference by any ill advised or ill supported pronouncement. I have given four years to doing all that I can toward building up the influence of the C.C.A.R. in the field of social justice. The Federal Council spends about \$30,000 a year on this field; the Catholic Welfare Conference about \$15,000. My work has cost the Conference annually about \$500. When you read the comments on our recent Social Justice Message from all elements of the population and the press all over the country in our forthcoming bulletin, a proof of which will be sent you for your approval, you will feel, I am sure, that we are beginning to make ourselves felt. I feel that I have a right, on the basis of this record, to ask a certain amount of confidence from you and I hope that I may have it in the interests of expediting our work. I value highly the opportunity that the action of the Executive Board has given me to have your counsel in this important field.

Cordial personal greetings.

Sincerely,

*Edward L. Israel*  
Edward L. Israel



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ABBA HILLEL SILVER, Cleveland, Ohio

JACOB SINGER, Chicago, Illinois

LOUIS WOLSEY, Philadelphia, Pa.

October 15, 1931

AMERICAN JEWISH  
ARCHIVES

Dear Colleague:

At the meeting of the Executive Board you were appointed to serve on the Committee named below. It is hoped that you will accept and cooperate heartily in the work of the Conference.

Cordially yours,

*Isaac E. Marcuson*

Recording Secretary

Rabbi Abba Hillel Silver

Liturgical Literature



Oct. 19th, 1931

Rabbi Isaac E. Marcuson,  
Macon, Ga.

My dear Rabbi Marcuson:-

Your letter of October 12th surprised me not a little for I had received a letter from Wolsey dated Oct. 8th, sent to the Members of the Committee on Revision of the Hymn Book, in which he states that in his judgment it would not be too late for the Saturday morning service to be included in the new Hymnal and that he thought that the Committee would have no objection to including the reprint of the service. The only hesitancy he had was the question of expense and the increased size of the book.

I do not at all believe that the inclusion of the Saturday morning service in an abbreviated form aimed entirely for use by the older children of our Religious School, would not interfere with the sale of the Union Prayer Book.

Such a service might include pages 68 to 79; 110 to 111; 115 to 117; 120 to 121; 124 to 129. A total of twenty pages in the present format, which would be considerably less in the larger size of the Hymnal.

I would suggest that you proceed with the matter as approved by the Executive of the Conference. If, however, considerable opposition develops to the project I would be satisfied, as far as our school is concerned, to procure a thousand reprints of the evening and morning service for the Sabbath. We shall be very glad to pay for them. We need them very badly for our service. We have over six hundred children of the upper grades attending Saturday morning services regularly as part of their school curriculum. We find it too expensive to put into the hands of these children volume one of the Prayer Book. Please let me know what a bound reprint would cost.

I do however think that you ought to proceed with the original idea of including the abbreviated Sabbath morning service in the new Hymnal. Many other schools which have Saturday morning services will welcome the new Hymnal because of it.

With kindest regards, I am

Very sincerely yours,

AHS/IR



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MAX REICHLER, Brooklyn, N. Y.

ABBA HILLEL SILVER, Cleveland, Ohio

JACOB SINGER, Chicago, Illinois

LOUIS WOLSEY, Philadelphia, Pa.

October 20, 1931.

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

Dear Colleague:

In accordance with instructions of the Executive Board, I requested Rabbi Israel, Chairman of Social Justice Commission, to submit to you the tentative pronouncement framed by him in conjunction with the Federal Council and the Catholic Conference.

He has sent the same to you with an accompanying letter requesting an early reply. I hope that you will send your approval or criticism to him without undue delay.

In order to facilitate the work of the Social Justice Commission and not to hamper them by undue loss of time, I herewith request the members of the Executive Board to advise the Chairman of the Social Justice Commission of their approval or criticism within one week after receipt of his communications. This should apply to all future communications as well as to the present one.

I trust that you do not feel that I am transgressing the authority of the President in making this request.

Yours fraternally,

*Morris Newfield*

Morris Newfield

MN/EW



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JACOB SINGER, Chicago, Illinois

LOUIS WOLSEY, Philadelphia, Pa.

October 21/31

Rabbi A.H. Silver  
Cleveland, Ohio  
Dear Colleague:

I am enclosing herewith a letter which I have sent to the President in regard to the matter of including a Sabbath Service in the Hymn book.

Your letter surprised me as much as mine seems to have surprised you.

First you state that you do not believe that the inclusion of the Sabbath morning service in the hymnal would interfere with the sale of the Union Prayerbook. "We have over six hundred children attending Saturday morning services regularly," you continue, "We find it too expensive to put into the hands of these children Volume I of the Union Prayerbook."

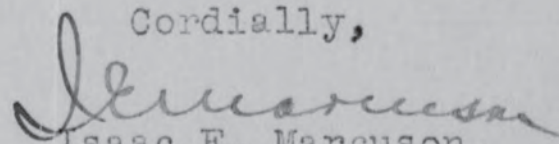
On the face of it, the inclusion of the service would be killing the sale of 600 Union Prayerbooks in your congregation.

The argument advanced for the stopping of the small book was that it would kill the sale of the larger book and it seems that the inclusion of this service in the hymnal would by your own statement have the same effect.

My only interest is the Conference. The only income that the Conference has had in the last ten years has been profits from the prayerbooks. We spent last year \$14,000 more than our income except from publications. Cut off this profit and the Conference will have to stop its activities.

As soon as I hear from Newfield, I shall proceed. I can furnish you with these special pages by the vote of the Publications Committee. We have done this before. I cannot furnish you with complete Friday night and Saturday Services.

Cordially,

  
Isaac E. Marcuson,

Chairman Publications



October 21/31

Rabbi Morris Newfield, President  
Central Conference of American Rabbis  
Birmingham, Ala.

Dear Morris:

At the meeting of the Executive Board, Rabbi Silver raised the question as to the inclusion of parts of the Sabbath Service in the revised hymnal for use in his Sabbath service. The Executive Board approved and referred the matter to the Revision Committee and Publications Committee to work out the details.

Wolsey for the Revision committee sent out a letter to his committee asking for their reaction. In fairness to Wolsey, I must say that he gave no indication of his own opinion in the matter. From the answers received copies of which have been sent to me and probably to you, most of the members are opposed to the inclusion.

In the meantime, I had written Silver stating the objections and asking him just what pages he wished included and whether as an alternative, he would be satisfied if we furnished him with 500 reprints of the pages he needed so that he could have them pasted in his hymnals.

Silver replies: If however considerable opposition develops to the project I would be satisfied, as far as our school is concerned to secure a thousand reprints of the EVENING AND MORNING SERVICE FOR THE SABBATH. That of course raises an entirely different problem. Both the Executive Board and the Conference have voted AGAINST the issuance of the Evening and Morning service in a separate book.

The Publications Committee would have the right to furnish Silver with certain pages to fill a specific need but it would not have the right to go counter to the specific action of the Conference and print the Sabbath services in a special book. Further I do not see how this would obviate the very difficulty which Silver raised--namely that the children would have to have two books. It seems to me that my suggestion that we furnish him with a pamphlet containing the desired pages should fill every need and would save the Conference a lot of money. The hymn book is being set in a 12 point type--much larger than the prayer book and I doubt despite the difference of the page size that the same amount of matter would go on a page. It will mean the addition of at least 20 pages to a book which is already clumsy and heavy.

The Publications would be glad to have your advice in this matter.

Cordially,

Isaac E. Marcuson, Chairman



Oct. 23d, 1931

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

My dear Rabbi Marcuson:-

Permit me to acknowledge the receipt of your letter of October 21st.

I read with interest your very fine pilpul although its logic does not persuade me very much.

You assume that if the six hundred children of our school would not find the Sabbath morning service in the Union Hymnal that they would be compelled to buy the Union Prayer Book. That, of course, is a hasty conclusion. We would be compelled to publish a little prayer service of our own which we hope will not be necessary.

I know of your great interest in the Conference and I would suggest that you abide by the decisions of the Executive Committee of the Conference.

I suggested in my letter that we would be interested in obtaining a thousand reprints of the morning and evening service for the Sabbath because I thought that you had the type on hand and could run off the whole booklet. But we are not interested in the Sabbath evening service inasmuch as our children meet only on Sabbath morning for services. Therefore please do not raise the question of issuing the evening and morning service, which will still further confuse the issue.

I have no objection to you sending me five hundred or preferably a thousand reprints of the pages of the Sabbath morning service which I indicated to you. It would not make an attractive job to paste them into the Hymnal and we would probably bind them here and use them entirely for the children's service. I would, however, much prefer that the decision of the Executive Committee be carried out and the service be included in the Hymnal.

Very sincerely yours,

AHS/IR



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JACOB SINGER, Chicago, Illinois

LOUIS WOLSEY, Philadelphia, Pa.

October 26, 1931.

Rabbi Abba Hillel Silver,  
Cleveland, Ohio.

Dear Colleague:

I have your very kind letter of October the 23rd regarding the inclusion of the Sabbath Morning Service in the Hymnal. The Publications Committee is anxious to help you to the full extent of its authority. According to Wolsey's last letter, his committee does not favor the inclusion of this service in the hymnal.

Might I make a suggestion to you which perhaps will suit your purpose better? I have no type of the Friday Evening and Sabbath Morning Service on hand and I fear that mechanically it would be impossible to pick out certain pages and print them independent of the rest of the service. My suggestion was this, that you let me print the Saturday Morning Service as a whole beginning with the Borechu through the Kaddish on paper the size of the Hymnal and have these bound in whatever number of hymnals your congregation will order. I imagine that this could be done at very little extra expense to your congregation. I would have a thousand copies printed and either send the rest to you or hold them for inclusion in any future hymnals that you may desire. Should you prefer to have these pamphlets bound as a separate booklet, I imagine that our publisher would bind them a whole lot cheaper than you could have the job done in Cleveland. I expected to hear from Wolsey this morning after his interview with Heller but received no letter from him. If you are in Cincinnati for the Executive Board meeting, you can let me know what you decide to do.

Cordially yours,

Isaac E. Marcuson, Secretary.

IEM:b



Oct. 26th, 1931

Rabbi Morris Newfield,  
2100 Highland Ave.,  
Birmingham, Ala.

My dear Rabbi Newfield:-

I have searched high and low for the pronouncement on Social Justice by Rabbi Israel which was to be used in connection with the Federal Council and the Catholic Conference and I have not been able to locate it.

If it is not too late, please have him send me a copy of it.

With kindest regards and best wishes permit me to remain

Very sincerely yours,

AHS/IR



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MAX REICHLER, Brooklyn, N. Y.  
ABBA HILLEL SILVER, Cleveland, Ohio  
JACOB SINGER, Chicago, Illinois  
LOUIS WOLSEY, Philadelphia, Pa.

October 27, 1931.

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

Dear Friend and Colleague:

The question of adding a Childrens' Service based on the Sabbath Morning Service of the Union Prayerbook, inclusive of some of the hebrew pages, as proposed by you at the Executive Board meeting in Cincinnati and tentatively approved by the Board upon the provisional assent of the Chairman of the Hymnal Committee has elicited considerable correspondence between myself and the Chairmen of the Hymnal and Publication Committees.

Rabbi Wolsey, Chairman of the Hymnal Committee, who readily consented to your proposition circularized the members of his Committee in order to gain their approval for adding this Service. He advises me that the large majority of the members of the Hymnal Committee strenuously object to such an addition.

It is not within the province of the President's office to pass upon the merits of this proposition. While, personally, I may disagree with the conclusion of the Hymnal Committee in this particular matter, still, as President, it is my duty to see to it that the actions of the Conference be carried out.

The Conference adopted the report of the Hymnal Committee and instructed the Publications Committee to proceed with the printing of the manuscript. It is not within the power of the President or the Executive Board to add to the manuscript or eliminate therefrom certain parts. My ruling was that if the Hymnal Committee would consent to add the Service you proposed, the Executive Board would have the right to speak for the Conference and order adding this material to the manuscript. On the other hand, I must also rule that since the Hymnal Committee objects to this additional Service, the Executive Board has no authority to force its addition.

I am sure, dear Dr. Silver, that you will deem my ruling in this matter to be not only fair but compulsory.



I am disappointed that the Hymnal Committee did not follow the lead of their Chairman and did not agree to accept the additional Service you proposed. But I have no right to disregard their opinion.

I am informed by both the Chairmen of the Hymnal Committee and the Publication Committee that most of the manuscript is already in print and that further delay will only increase the cost of printing. It is for this reason that I write to you as President requesting you to withdraw your proposition of the additional Service and not to hold up the process of printing.

The Chairman of the Publication Committee advises me also that such an additional Service as proposed by you would add considerably to the cost of the Hymnal. I know that you do not wish either to delay further the printing nor add to its cost and that, therefore, you will readily consent to my request.

Both the Chairmen of the Hymnal and Publication Committee advise me that you would have the privilege of having that part of the Union Prayerbook expressly reprinted for your congregation and sewed into the copies of the Hymnals you would purchase. If you make this request, I shall submit it, as will be my duty, to the members of the Executive Board and feel confident of their assent.

Please take this letter in the spirit in which it is written and by your generous assent to my request, assist me in maintaining without discord the spirit of good-will and cooperation within the membership of the Conference.

Hoping to hear from you at your early convenience and with assurance of my highest esteem,

Yours fraternally,

Morris Newfield

Morris Newfield.

MN/EW

P.S.

I just learned from Morrison that you expect to be in Cincinnati on Wed. - Inasmuch as he as well as Wolsey expect to be there also, our sending this addressed to the H.U.C. - It will give the three of you the opportunity to get together and settle the matter.

M.N.



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MAX REICHLER, Brooklyn, N. Y.  
ABBA HILLEL SILVER, Cleveland, Ohio  
JACOB SINGER, Chicago, Illinois  
LOUIS WOLSEY, Philadelphia, Pa.

October 28, 1931.

Dr. Abba H. Silver,  
c/o The Temple,  
Cleveland, Ohio.

Dear Dr. Silver:

I wrote to the secretary of Rabbi Israel requesting her to send you the tentative draft of the joint pronouncement proposed by our Social Justice Commission, *La Moller Welfare Council and Fed. Churches Commission.*

I stated that very likely you have never received it and that, perhaps, the same may be true with other members of the Board. Unfortunately, Rabbi Israel had a nervous breakdown some ten days ago and is now taking a rest cure in a hospital. Perhaps, it was due to this unfortunate incident that the copies were not sent out.

Trust that you received my letter on the matter of the Hymnal while in Cincinnati. Sent it special delivery, care of Hebrew Union College, so that it may reach you there today and you might confer with Marcuson and Wolsey.

With kindest regards,

Yours fraternally,

*Morris Newfield*  
Morris Newfield.

MN/EW



CCAR

Oct. 29th, 1931

Rabbi Morris Newfield,  
2100 Highland Ave.,  
Birmingham, Ala.

My dear Rabbi Newfield:-

Permit me to acknowledge the receipt of your letter of October 27th which reached me in Cincinnati. I have also received a letter from Rabbi Marcuson.

I am of course, disappointed that the Saturday morning service can not be included in the Hymnal. Rabbi Marcuson writes me as follows:

"My suggestion was this, that you let me print the Saturday morning service as a whole, beginning with the Borechu through the Kaddish, on paper the size of the Hymnal and have these bound in whatever number of Hymnals your congregation will order. I imagine that this could be done at very little extra expense to your congregation. I would have a thousand copies printed and either send the rest to you or hold them for inclusion in any future Hymnals that you may desire. Should you prefer to have these pamphlets bound as a separate booklet, I imagine that our publisher would bind them a whole lot cheaper than you could have the job done in Cleveland."

I do not need the entire Saturday morning service, but if it is of greater convenience to have the whole service reprinted, I am satisfied. Whether it is sewed into the new Hymnal for us or put into a separately bound pamphlet is immaterial. Perhaps it would make a neater job if it is put into a separately bound booklet.

I trust that these arrangements will be satisfactory to all.

With kindest regards and best wishes, permit me to remain

Very sincerely yours,

AHS/IR

P.S. Rabbi Wolsey was not present in Cincinnati and I therefore did not have an opportunity of speaking to him.



# CENTRAL CONFERENCE OF AMERICAN RABBIS

## SOCIAL JUSTICE COMMISSION

EDWARD L. ISRAEL, CHAIRMAN  
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RUDOLPH I. COFFEE  
ABRAHAM CRONBACH  
MAURICE N. EISENDRATH  
MILTON ELLIS  
HARRY W. ETTELSON  
G. GEORGE FOX  
EPHRAIM FRISCH  
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SAMUEL S. MAYERBERG  
VICTOR E. REICHERT  
WILLIAM F. ROSENBLUM  
STEPHEN S. WISE

Rabbi Abba Hillel Silver  
The Temple, Ansel Road  
Cleveland, Ohio

Dear Rabbi Silver:

I have a letter this morning from Dr. Newfield informing me that you failed to receive your copy of the tentative draft of the pronouncement of the three religious bodies. I am, therefore, sending you another copy which I enclose.

Sincerely,  
*Luis Rose Bogorad*  
(Mrs. Daniel E. Bogorad)  
Secretary to Rabbi Israel



October 30, 1931



# CENTRAL CONFERENCE OF AMERICAN RABBIS

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November 3, 1931

## COMMITTEE ON SYNAGOG MUSIC

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HARRY H. MAYER  
JACOB SINGER  
NATHAN STERN

Dr. A. H. Silver,  
Ansel Road,  
Cleveland, Ohio.

My dear Abba:

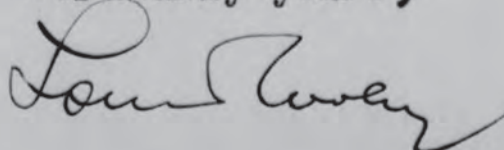
ABRAHAM W. BINDER  
*Musical Editor*

I have a letter from Marcuson, in which he says: "What is this that Silver tells me that in some of the music which Binder handed in as his own, you find that they are melodies from Bach, Mendelssohn, etc. That is a new one that I have not heard yet. I presume it is a distorted form of the fact that in transcribing he didn't do a very good job of it. Even if you wouldn't recognize some of this high-brow music which he might be working off on you, surely Jake Singer or Jim Heller ought to know the difference".

What really was the conversation between you and Marcuson on the matter? Of course, the statement that Marcuson makes is not correct. Mr. Binder's music, like all the rest of the music of the hymn book, has not alone been microscoped by Heller and Singer, but also by my organist, Mr. Norden, and surely if the music had escaped one, it would not have eluded the others. What really is the fact is that in two or three of the Hebrew responses, Binder has the authorship notation: "By Lewandowski - arranged by A. W. Binder", when as a matter of fact the response was taken from Lewandowski. Where we knew authoritatively that that was the case, we ~~erased~~ Binder's name. I do not recall having had any conversation with you on the matter, but much as I have to criticise in Mr. Binder's work, I am very sure that he did not plagiarize any melodies. What the committee did take some exceptions to was his re-harmonization of a Mozart melody, which was so unscientifically done as to have marred the original. Of course this was corrected.

With very kind regards, I am,

Cordially yours,



LW:Y



# CENTRAL CONFERENCE OF AMERICAN RABBIS

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HARRY S. MARGOLIS, Corresponding Secretary  
St. Paul, Minn.



Office of President  
2100 Highland Avenue  
Birmingham, Ala.

November 3, 1931.

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JACOB SINGER, Chicago, Illinois

LOUIS WOLSEY, Philadelphia, Pa.

Dr. Abba H. Silver,  
East 105 St., at Ansel Road,  
Cleveland, Ohio.

Dear Dr. Silver:

Was glad to receive your favor of October 29. Am delighted to know that you have withdrawn your request for the additional service to the Hymn Book and instead will be satisfied with a reprint of part of the Saturday morning service to be attached to copies of the Hymnal your congregation will purchase.

The Publication Committee will handle this matter, I hope, to your satisfaction. Accept my thanks for your kindly attitude in this matter.

Enjoyed hearing you Sunday night over the radio from Chicago. The broadcast came in very satisfactorily.

With cordial regards,

Yours fraternally,

*Morris Newfield*

Morris Newfield.

MN/EW



# CENTRAL CONFERENCE OF AMERICAN RABBIS

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Liturgical Committee  
Aragon Hotel, 5401 Cornell Ave.  
Chicago, Ill.

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MAX REICHLER, Brooklyn, N. Y.  
JACOB SINGER, Chicago, Illinois

November 3rd,  
1931.

Dear Friend:

It would be advisable to begin work as soon as possible on the revision of the Union Prayerbook. However, inasmuch as it would be very unwieldy to attempt to get together a majority of the committee of twenty-two, I believe that it would be better if a sub-committee is appointed to do the preliminary work, lay-out plans, etc. I have consulted Lefkowitz about it and he agrees. I suggested the following sub-committee. Bettan, Silver, Heller, Feldman, and Goldenson. He believes that this sub-committee would be a suitable one.

I am writing now to you to ask your vote on the matter. If you agree, I will call the sub-committee together in the very near future, and the plans will be laid out for the work. It is understood that nothing permanent will be done without the whole committee being fully consulted and asked to cooperate.

If I do not hear from you to the contrary within ten days after receipt of this letter, I shall take for granted your acquiescence.

Sincerely yours,

SBF.lsk

*Solomon B. Freehof*  
Chairman, Liturgy Committee.



Nov. 4th, 1931

Rabbi Louis Wolsey,  
615 N. Broad St.,  
Philadelphia, Pa.

My dear Wolsey:-

Your letter came as a complete surprise to me. I don't recall having at any time discussed with Marcuson the nature of the music in the Hymnal, nor with anyone else for that matter. I am not an authority on Bach or Mendelssohn, nor do I know what music Binder included or did not include in the Hymnal.

Perhaps Marcuson meant Singer, not Silver. Anyhow I should like to hear further about this matter.

I enjoyed meeting you in Chicago.

With best wishes, I am

Very sincerely yours,

AHS/IR



Nov. 5th, 1931

Rabbi Edward L. Israel,  
Har Sinai Temple,  
Bolton & Wilson Sts.,  
Baltimore, Md.

My dear Rabbi Israel:-

I received yesterday the tentative draft of the pronouncement of the three religious bodies on Social Justice. I assume that Dr. Newfield would like to have me express my opinion about it.

I approve entirely of the declaration. I would, however, suggest that the English of it be carefully re-written. Furthermore I am afraid that it covers entirely too much territory and is in many respects, as in the case of 'Central Planning' and 'A More Equitable Distribution of Wealth and Income', rather vague and not sufficiently specific and therefore of little constructive value.

Otherwise I believe the statement is excellent.

With kindest regards and hoping that you have by now fully recovered from your illness, permit me to remain

Very sincerely yours,

AHS/IR



HAR SINAI CONGREGATION  
BOLTON AND WILSON STREETS  
BALTIMORE, MARYLAND

RABBI EDWARD L. ISRAEL

TELEPHONES { LAFAYETTE 3927  
MADISON 3601-W

*cc: [unclear]*

November 9, 1931

Rabbi Abba Hillel Silver  
The Temple  
Cleveland, Ohio

Dear Rabbi Silver:

Rabbi Israel regrets his inability to answer you in person, but he has asked me to thank you for your letter regarding the social justice pronouncement.

Sincerely,

*Iris Rose Bogorad*  
Secy. to Rabbi Israel

WRHS





# CENTRAL CONFERENCE OF AMERICAN RABBIS

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Office of Recording Secretary  
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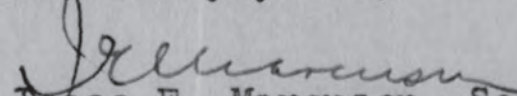
November 16, 1931.

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

Dear Colleague:

Wolsey forwarded to me your letter in regard to Binder. I was teasing Wolsey and mentioned to him that while we were in Cincinnati the statement was made that Binder had worked off some classical music as his own and that the committee didn't recognize it. I was sure that you were present when the story was told and would recognize it. A group of us were standing outside of the college building and someone told this as a joke on the committee. I am afraid there is something wrong with Wolsey's sense of humor or he would not have taken it seriously. That is all there is to it. They seem to have trouble enough with Binder who seems to have absorbed a little of Stephen Wise's quality of scrapping and is giving the committee lots of trouble. I am going ahead with your order and am having the pages which you gave me printed and they are to be bound in your hymn books. I shall have five hundred bound in -- which I understand is the number you will probably want and hold five hundred sets for future orders. Kindly let me know if this will be satisfactory. I think I rightly understood you to say that you will want five hundred hymnals.

Cordially yours,

  
Isaac E. Marcuson, Secretary.

IEM:

b



Wrote Brandeis on Nov. 25

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Office of Vice-President  
4905 Fifth Avenue  
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MAX REICHLER, Brooklyn, N. Y.

ABBA HILLEL SILVER, Cleveland, Ohio

JACOB SINGER, Chicago, Illinois

LOUIS WOLSEY, Philadelphia, Pa.

November 17, 1931.

Rev. Dr. Abba Hillel Silver,  
The Temple,  
Ansel Road,  
Cleveland, Ohio.

Dear Dr. Silver:

Knowing that you have had many occasions to meet Judge Brandeis and believing that your word with him would count, I am wondering whether you would not be good enough to transmit to him the invitation of the Conference to give the George Washington Address at our next meeting in Cape May. You know what was in the mind of the Executive Committee when they decided to invite an outstanding Jew to give this address. I need not, therefore, suggest to you how to present the matter to Judge Brandeis.

I first made an attempt to get Judge Cardoza through a very personal friend of mine and one who is, at the same time, exceedingly close to the Judge, but was given very slight encouragement because the court demands his entire time during the month of June.

Please let me hear at your earliest convenience.

With cordial personal greetings, I am

Very sincerely yours,

*S. H. Goldenson*

SHG:AS



Nov. 18th, 1931

Rabbi Louis Wolsey,  
Philadelphia, Pa.

My dear Wolsey:

I am enclosing herewith a copy of a  
letter which I just received from Rabbi Marcuson. I  
thought you would be interested in seeing it.

With kindest regards, I am

Very sincerely yours,



AHS/IR



# CENTRAL CONFERENCE OF AMERICAN RABBIS

## SOCIAL JUSTICE COMMISSION

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Office of the Chairman  
Har Sinai Temple  
Bolton and Wilson Sts.  
Baltimore, Md.

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EMIL W. LEIPZIGER  
HARRY LEVI  
SAMUEL S. MAYERBERG  
VICTOR E. REICHERT  
WILLIAM F. ROSENBLUM  
STEPHEN S. WISE

November 24, 1931

TO THE MEMBERS OF THE SOCIAL JUSTICE COMMISSION AND  
THE EXECUTIVE BOARD OF THE C.C.A.R.

Dear Colleague:

The National Association for the Advancement of Colored People has sent me a letter signed by its director, Mr. Herbert J. Seligmann, and by Mr. Roger Baldwin of the American Civil Liberties Union. They ask our Commission and the Conference to become one of the organizations signatory to the enclosed petition to President Hoover. Support of this memorial is entirely in accord with Paragraph XVII of our Program of Social Justice and does not constitute a new departure in our point of view on matters of this sort.

We are only one of quite a number of organizations that are being asked to sign this memorial. The list of organizations includes the American Civil Liberties Union, American Friends Service Committee, Federal Council of Churches, Methodist Federation for Social Service, National Catholic Welfare Conference, Foreign Policy Association, National Baptist Convention, and National Council for the Prevention of War.

The association which is sponsoring this memorial contains among its officers and board of directors such people as: Senator Capper, Rev. John Haynes Holmes, Mr. Oswald Garrison Villard, Mrs. Jane Addams, Mayor Murphy of Detroit, Lieutenant-Governor Lehman of New York, Prof. William Allan Neilson of Smith College and Prof. Felix Frankfurter of Harvard.

The intention is to present this memorial to the President before Congress meets. May I ask you to send me a wire in case your vote is negative. If I do not hear from you, I shall take for granted that you register no objections to our joining in presenting this statement.

Sincerely yours,

Edward L. Israel



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Corresponding Secretary  
Cincinnati, Ohio.



Liturgical Committee  
Aragon Hotel, 5401 Cornell Ave.  
Chicago, Ill.

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IRVING F. REICHERT, San Francisco, Cal.  
MAX REICHLER, Brooklyn, N. Y.  
JACOB SINGER, Chicago, Illinois

November 27,  
1 9 3 1.

Dear Friend:

Three weeks ago I sent you a letter asking whether you prefer to have the first meeting of the Liturgy Committee conducted by a small sub-committee or by the entire committee. The result of the vote was eight to five in favor of a small committee. However, since the number voting was so small, I consulted Rabbi Newfield, President of the Conference, and he said that we might as well call a meeting of the entire committee, which I am now doing.

The first meeting of the Liturgy Committee, to discuss the Revision of the Union Prayerbook, will take place in Cincinnati, at the Sinton Hotel, on Monday, December 21, and Tuesday, December 22. Will you please answer within a day or two whether it is your intention to be present at that meeting?

Sincerely yours,

*Solomon B. Freehof*

Chairman, Liturgy Committee.

SBF/lsk



Nov. 27th, 1931

Justice Louis D. Brandeis,  
Florence Court West,  
Washington, D. C.

My dear Judge Brandeis:-

The Central Conference of American Rabbis is planning to hold in connection with its 1932 Convention at Cape May, N. J. in June, a special program celebrating the Two Hundredth Anniversary of the Birth of George Washington.

The Conference aims to utilize the occasion for stressing the fundamental ideas underlying American democracy and of their agreement with basic Jewish ideals. It is hoped to make this meeting of outstanding national significance.

The Executive Board of the Conference at its last meeting expressed the hope that it might be possible for you, representing all that is best in American Jewish life, to deliver the address on this occasion and they have requested me to convey this invitation to you.

The Convention will be held June 22d to 26th and they would set the meeting for any evening after the 22d, convenient to you.

I need not tell you that your presence would make this occasion an historic one.

With kindest personal regards and best wishes, permit me to remain

Very sincerely yours,

AHS/IR



Dec. 3d, 1931

Dr. Samuel H. Goldenson,  
4905 Fifth Ave.,  
Pittsburgh, Pa.

My dear Rabbi Goldenson:-

Following your suggestion I communicated  
with Judge Brandeis and requested him to address our Conference.  
Today I received a letter from him expressing his regrets  
that it is impossible for him to accept our invitation.

With kindest regards, I am

Very sincerely yours,

AHS/IR



CLAR

Dec. 3d, 1931

Dr. Solomon B. Freehof,  
Aragon Hotel, 5401 Cornell Ave.,  
Chicago, Ill.

My dear Sol:-

I received your announcement of the first  
meeting of the Liturgy Committee which is to be held in  
Cincinnati on Monday and Tuesday, December 21st and 22d.  
I shall make every effort to attend.

With kindest regards and best wishes,

I am

WRHS  
WRHS  
WRHS

Very sincerely yours,



AHS/IR



# Emanuel Congregation

LESTER L. BAUER, PRESIDENT  
6200 KENMORE AVENUE  
TELEPHONE BRIARGATE 8000

FELIX A. LEVY, RABBI  
445 MELROSE STREET  
TELEPHONE GRACELAND 6307

701 BUCKINGHAM PLACE

TELEPHONE LAKE VIEW 6907

Chicago

J. HAROLD SELZ . . . . . VICE PRES.  
JOHN ABRAHAMSON . . . REC. SEC-Y  
HERBERT DECKER . . . . FIN. SECY  
LEO SHAFTON . . . . . TREAS.

December 16th 1931

Rabbi Abbel Hillel Silver  
East 105th St at Ansel Road  
Cleveland, Ohio

Dear Friend:

The following is an attempt to give a resume of the replies received to my letter.

One member of the committee thought that we ought to have a meeting before making any definite statements. It seems however to be the opinion of the others, including the chairman, that since only an approach to the question is required for our report, this can be done by correspondence.

Our investigation falls into three divisions.

1. We should try to find out how far the College measures up to an ideal standard of our own, or compare what it is doing with what other theological seminaries strive to accomplish. This can be done by spending time at the College, visiting classes, interviewing professors, students and recent graduates, and studying the curriculum. This would involve the passing of judgment whether the faculty of the college is spiritually and physically equipped for its task. Are they able to create a fine religious atmosphere which shall be contagious as far as the student is concerned?
2. Go to the graduates, find out how far adequate the preparation they receive was for their equipment in the ministry. Did the College prepare them for the Jewish scene - religious, secular, cultural - in which they find themselves? Find out which departments or teachers stimulate them sufficiently, how the College could have served them better, wherein did it fail.
3. Get the reaction of ten or twelve intelligent laymen who are interested in the subject. Ask them if they feel that the Rabbi's preparation for the pulpit is sufficient, what are his shortcomings, how do they regard his message in relation to the Jewish and the general world situation.

Another suggestion that does not fall under this head is to consult



# Emanuel Congregation

LESTER L. BAUER, PRESIDENT  
6200 KENMORE AVENUE  
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JOHN ABRAHAMSON . . . REC. SEC-Y  
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Chicago

- 2 -

the leading rabbis of the country and ask them questions concerning the actual ministry, a consideration of which the College does provide for in its course of study. Among such problems are how the rabbi can save time for study; how far are the pastoral calls necessary; how far is organization ability, within and without the Congregation, of value; how far shall the interest of the rabbi go in general community problems, which of these last are essential.

One reply contained a statement that we ought to discuss whether students are given fullest freedom under law or whether they are suppressed. It was also suggested that no student be permitted to function as rabbi unless he had definite views.

Will you kindly give this statement your careful consideration and send to me any criticisms, additions or comments that you care to make so that at my earliest opportunity, I may draw up a full report to submit to you for your final consideration before actual presentation to the Board.

With kindest personal greetings, I remain,

Cordially,

*Felix A Levy*

FAL:JD



MEETING OF LITURGICAL LITERATURE COMMITTEE C.C.A.R.  
HELD IN CINCINNATI, DECEMBER 21, 1931.

The first meeting of the Liturgical Committee of the Central Conference of American Rabbis was held at Hotel Sinton, Cincinnati, Ohio, December 21st, 1931, for the purpose of considering methods of procedure and outlining the plan of work for the Revision of the Union Prayer Book.

MEMBERS PRESENT: The following members were present: Solomon B. Freehof, Chairman; David Philipson, Edward N. Calisch, Ferdinand M. Isserman, Samuel H. Goldenson, Israel Bettan, Bernard J. Bamberger, Isaac E. Marcuson, Secretary, Samuel S. Cohon, Abraham Cronbach, Morris Newfield.

The Chairman reported that he had sent out a Questionnaire to all the members of the Conference and that he had received sixty replies. He read the tabulated report of the replies received. The Chairman presented a tentative plan of policy for discussion. After considerable discussion as to the possible cooperation of laymen in the revision of the prayerbook, the following motion was adopted:

That a special committee of five, including the Chairman of the General Committee, shall:

Meet with representatives of the Union and discuss the matter of revision.

It was decided that for the present our work be limited to Volume I.

A motion was made that cognizance be taken of work already done in the preparation of other Reform rituals. It was, however, stated that since all the members of the committee are men who are interested in the development of ritual, it would be taken for granted that in the preparation of any work assigned, the member would make a study of whatever material was available which would have bearing on the work which he was undertaking.

It was moved and adopted that there be a separate section supplementary to the Prayerbook which shall contain selections which may be inserted into the services as desired; that the supplement contain variants to the traditional prayers, prose, and poetic selection from Jewish literature, and also peace prayers, patriotic prayers, etc. etc.

It was moved and adopted that variants be provided not only in the supplement but also in the body of the prayerbook itself, that for each service of the Sabbath and daily service various forms of the different prayers be provided.

It was moved and adopted that for each of the festival services the traditional prayers be varied (as the traditional prayerbook did by means of its piutic insertions), so that each service be distinct and specific to the festival; but that in printing the festival services the text be combined and "telescoped" as much as possible.

It was moved and adopted that an Hakaphah service be included in the Shemini Atzereth Service.

It was moved and adopted that a committee of three be appointed to study the question of how to revive the seventh day of Passover service, either by the introduction of a Yizcor service or some other ceremony suitable for the day.



It was moved and adopted that we adhere to the traditional framework of the service, and that in the variants which are to be included in the prayerbook traditional material shall be used whenever possible.

It was moved and adopted that as a general rule the prayers be shorter so as to allow for more variant prayers.

It was moved and adopted that we print traditional material in Hebrew as well as English when found desirable; that we may translate the Hebrew freely or that a paraphrase of the traditional Hebrew prayers be used when considered advisable.

It was moved and adopted that in Biblical quotations the New Bible Translation be followed as a general practice both in the responsive reading and in the prayers, but that the committee reserves the right to vary translations and to skip verses in quotations both in Hebrew and in English.

It was moved and adopted that all responsive readings be headed with a reference giving the source of quotation; thus, e.g.: From Psalm VIII".

It was moved and adopted that the Sabbath afternoon service be printed in skeleton form with page references to such parts of the service as occur in the Sabbath Morning Service; that the "Sayings of the Fathers" be printed with the Friday Evening Service.

It was moved and adopted that we add a Kiddush service to the Friday Evening and Holiday Evening Service.

It was moved and adopted that three types of services suitable for evening services at the House of Mourning be prepared and presented to the committee:

- a. Revision of the present service.
- b. An entirely new service not following the traditional form.
- c. The Regular Week day Evening Service with the addition of special prayers for the House of Mourning.

It was moved and adopted that the chairman shall assign to sub-committee or to individuals prayers or parts of services to be re-written or revised, and that the committee shall meet again in two months in Cincinnati to discuss the prayers which shall have been prepared, and that, at that time, the questions of theology shall be discussed as they specifically arise in the various prayers submitted.

The meeting adjourned.





[1931]

## PLUM STREET TEMPLE

K.K.B'nai Yeshurun

CINCINNATI

OFFICE

ISAAC M. WISE CENTER  
READING ROAD & NORTH CRESCENT AVE.  
AVONDALE  
PHONES AVON 334 AND 335

Rabbi James G. Heller

December 29th.

My dear Silver:-

I am writing you "manu proprio" in reply to yours of the 23rd.

My letter of the 16th evidently did not make the matter sufficiently clear. I had thought that you knew enough of the ideas that were behind the calling of this Conference. Perhaps you will still prefer not to take part in it, but at least I would like you to know.

The primary purpose of this Conference is not to form a Zionist party within the Conference or the Assembly, and not to try to lead to an organization of the anti-Zionists. I agree entirely that we should work from within these organizations. Therefore, I shall surely urge that one of the things we shall try to do is just that, to discuss how we can most effectively "bore from within." But I do not believe that we should passively accept the situation that is being forced upon us by Wolsey and others.

But this is not the primary idea that Wise and I had when we discussed the advisability of calling this small meeting. For some time I have felt personally that we were tending toward a new alignment in American Israel. Much as I believe in the liberal tendencies of Reform in thought, I am also conscious of its deficiencies, - in its coldness, excessive rationalism, and its remoteness from the Jewish people. The future belongs, in my opinion, (as I shall try to set forth in a series of articles later this year) to a Judaism which shall have three characteristics: full liberalism in thought, the preservation and creation of relevant and poetic ceremonial, and Zionism as the link binding the Jewish people. The main idea of this Conference is to recognize that such a platform has been maturing in the minds of rabbis of both the Conservative and Reform wings, that we ought to try to unite on it, clarify it, and lay plans for the future. You will see from this that what we have in mind goes far deeper than any polemics about Zionism, - although I believe that there too we shall be able to act more effectively as a group. It will interest you to know that the anti-Zionists do act together, whenever necessary, and

and, to a certain extent,  
among the masses!





## PLUM STREET TEMPLE

K.K.B'nai Yeshurun

CINCINNATI

OFFICE

ISAAC M. WISE CENTER

READING ROAD & NORTH CRESCENT AVE.

AVONDALE

PHONES AVON 334 AND 335

Rabbi James G. Heller

Page Two.

that we have abundant factual evidence of it.

I do not know whether you may change your mind, in view of what I have written, but at least let me know about it. Mordecai Kaplan writes that he is very eager to attend such a meeting, but would greatly prefer having it in New York.

I shall await word from you. With friendly greetings, I am

Yours sincerely,

*James G. Heller.*



# CENTRAL CONFERENCE OF AMERICAN RABBIS

Honorary Presidents: DAVID PHILIPSON, Cincinnati, Ohio; JOSEPH STOLZ, Chicago, Ill.

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FELIX A. LEVY, Treasurer  
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St. Paul, Minn.



Office of President  
2100 Highland Avenue  
Birmingham, Ala.

January 4, 1932.

## EXECUTIVE BOARD

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LOUIS WOLSEY, Philadelphia, Pa.

Rabbi Abba Silver,  
105 St. & Arsel Rd.  
Cleveland, Ohio

Dear Friend:

Dr. Abram Simon wrote me a few days ago inviting the Conference to hold its next session in Washington during the month of May. He seems to be aware of the fact that the Executive Board already set the meeting for Cape May, the latter part of June. However, he is wondering if this could be changed so as to accept his invitation. He stresses the fact, "that this is Bicentennial Year" and "holding our Conference in his city would draw the attention of the country to the position of reform Judaism in America."

I conferred in this matter with our Vice-President and Recording Secretary both of whom seemed inclined to consider the proposition favorably. If the Executive Board will vote in favor of this change in date and place, we would also have to obtain the consent of those who have agreed to participate in the program of the Conference.

I am suggesting the second week of May, beginning with Wednesday, May 11, as the tentative date for opening of the proposed Conference in Washington.

Will you please advise me by return mail, if possible, whether or not you are in favor of the change in date and place of the meeting from Cape May, June 22 to Washington, May 11?

We must come to a quick decision.

With cordial regards,

Yours fraternally,

*Morris Newfield*

Morris Newfield, President,  
Central Conference American Rabbis.



ccar.

Jan. 5th, 1932

Rabbi Felix A. Levy,  
Emanuel Congregation,  
Chicago, Ill.

My dear Levy:-

Answering your letter of December 16th. I am in agreement with you that our investigation should fall into the three divisions which you outline in your letter. I would, however, carefully re-state these three items, especially #1.

I am opposed to all the other suggestions of your letter. We ought not to try to cover too much territory. Questions of 'how the Rabbi can save time for study' and 'how far are pastoral calls necessary' etc. etc. do not belong to the scope of our inquiry.

With kindest regards, I am

Very sincerely yours,

AHS/IR



OK

Jan. 6th, 1932

Rabbi Morris Newfield,  
2100 Highland Ave.,  
Birmingham, Ala.

My dear Newfield:-

In reply to your letter of Jan. 4th with reference to changing the date and place of the next Conference. It is my opinion that the change would not be desirable.

The month prior to Confirmation is a busy one for many Rabbis and they would find it quite difficult to get away. Furthermore beginning the 13th of May the National Conference of Jewish Social Work holds its Annual Convention in Philadelphia, as well as the National Conference of Social Work which begins its sessions May 15th. I am scheduled to address both of these Conferences and would therefore not be able to be present at many of the Sessions of the C. C. A. R.

I am inclined to think that other Rabbis may be attending one or both of these Conferences. I am of the opinion that our original decision is the more satisfactory.

With kindest regards, I am

Very sincerely yours,

AHS/IR



# CENTRAL CONFERENCE OF AMERICAN RABBIS

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St. Paul, Minn.



Office of President  
2100 Highland Avenue  
Birmingham, Ala.

January 11, 1932.

## EXECUTIVE BOARD

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LOUIS WOLSEY, Philadelphia, Pa.

Rabbi Abba H. Silver,  
Cleveland, Ohio.

Dear Friend:

In the matter of the proposed change of our Conference to Washington during the month of May, I received, up to this date, replies from thirteen members of the Board. Of these, only four expressed themselves unqualifiedly in favor of the change. Seven members are opposed to the change while two do not object to the change, if the majority should favor it. Under these conditions, we will not meet in Washington during the month of May.

The Next Conference will, therefor, meet at Cape May on the date originally set by the Executive Board, Wednesday, June 22.

Am in receipt of communications from Rabbis Lefkowitz and Morgenstern bringing to my attention the pitiable condition of Rabbi Nachman Heller who is quite ill and destitute in Brooklyn, N. Y. They urge that the Conference give him a subvention or stipend of \$25.00 a month. The case seems to be very urgent. Will you please vote on this question without delay? If this assistance is voted to him, it will be in effect only until next June.

Thanking you for an immediate reply,

Yours fraternally,

*Morris Newfield*  
Morris Newfield, President  
Central Conference American Rabbis



Jan. 14th, 1932

Dr. Morris Newfield,  
2100 Highland Ave.,  
Birmingham, Ala.

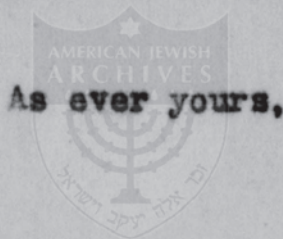
My dear Dr. Newfield:-

In reply to your letter of January 11th,  
I am in favor of the C. C. A. R. giving a subvention to  
Rabbi Nachman Heller of \$25. a month for the ensuing year.

With kindest regards, I am

As ever yours,

AHS/IR





# CENTRAL CONFERENCE OF AMERICAN RABBIS

Honorary Presidents: DAVID PHILIPSON, Cincinnati, Ohio; JOSEPH STOLZ, Chicago, Ill.

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Office of Treasurer  
445 Melrose Street  
Chicago, Ill.

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MAX REICHLER, Brooklyn, N. Y.  
ABBA HILLEL SILVER, Cleveland, Ohio  
JACOB SINGER, Chicago, Illinois  
LOUIS WOLSEY, Philadelphia, Pa.

January 18th 1932

Dr. Abel Silver  
The Temple  
Ansel Road  
Cleveland, Ohio

Dear Friend:

As you are aware at this time, a meeting of the Board of Governors has been called for Wednesday evening, January 27th. Our committee expected to report at that meeting and I think we ought make our preliminary statement. Can we not meet together at Cincinnati some time before the Executive Board meeting, say at supper at the College, and agree on our statement? Let me hear from you at your earliest convenience.

With kindest personal greetings, I remain,

Cordially yours,

*Felix A. Levy*

FAL:JD



CCAP

MINUTES  
of the  
COMMISSION ON JEWISH EDUCATION

St. Louis, Missouri  
January 19, 1932

Pursuant to the call of the Chairman, Dr. David Philipson, a meeting of the Commission on Jewish Education was held at Hotel Chase on Tuesday, January 19th. The sub-Committees of the Commission conducted their meetings during the morning, the Commission convening at 11:00 A.M. to receive these reports.

There were present: Drs. David Philipson, Chairman, Edward N. Calisch, Lee J. Levinger, David Marx, Joseph Rauch, and Rabbis Solomon A. Fineberg, Solomon Foster, Leon Fram, Louis Witt and George Zepin, Secretary. Dr. Gamoran and Dr. Comins were present on the invitation of the Chairman.

Letters were received from the following members unable to attend: Drs. H. G. Enelow, Samuel H. Goldenson, Louis L. Mann, Julian Morgenstern, Wm. Rosenau, Samuel Schulman, Abba H. Silver, Abram Simon, Jacob Singer and Rabbi Louis Wolsey.

At the opening of the meeting, Dr. Philipson introduced Dr. Comins, the newly appointed Director of Youth Work and extended a welcome to him on behalf of the members of the Commission.

The Minutes of the last meeting of the Commission were read.

SPECIAL ORDER

Pursuant to action taken at the last meeting, two items in the report of the Committee on Bible Commentaries (adopted April 28, 1930) were made a special order of business for the day's meeting. The first dealt with the recommendation of the Committee that selected passages from the Pentateuch and the Psalms be used as a basis for the Bible Commentary rather than the complete books. After informal discussion, it was resolved that the recommendation of the Bible Commentaries Committee be approved.

The second item dealt with the following paragraph in the report of the Committee on Bible Commentaries:

"It is understood that the commentator shall write with reverence. And while perfect freedom of thought is given to him, he should maintain the traditional conception that in some way, the Torah and the Prophetical books of the Bible are the instrumentalities of a unique revelation made by God through men."

The phraseology of the above paragraph was discussed informally, various suggestions being offered. A Committee consisting of Rabbi Fram, Dr. Calisch and Rabbi Foster presented



the following phraseology, which was adopted as a substitute:

"It is understood that the commentator shall write with reverence. And while perfect freedom of thought is given to him, he should maintain the traditional conception that the books of the Bible are the instrumentalities of the unique revelation of God through the history of Israel."

#### YOUTH WORK

The following report of the Committee on Youth Education was adopted:

December 28, 1931

Report of the Committee on Youth Education

To The

Commission on Jewish Education

-----

On behalf of the Committee on Youth Education, I beg to submit the following report:

At the last meeting of the Commission on Jewish Education, we were informed of the action of the Union in assigning one of its men, Dr. Harry L. Comins, to the field of Youth Work. I have had several conferences with Dr. Comins, as well as with Rabbi Zepin and Dr. Gamoran concerning the plans for this department. A tentative program was presented by Dr. Comins which was modified after discussion. Copies were sent to all the members of the Committee on Youth Education. I take pleasure in transmitting the following which describes briefly the underlying idea proposed for the organization of our youth as well as some immediate steps which will have to be taken for its fulfillment.

The principal task of the Department shall be to arouse our Jewish youth to a renewed faith in Judaism. We propose to teach that Judaism as a religion and as a way of life which gives a certain tenor to thought and feeling, should function vitally in the daily life of every youth that seeks guidance in these directions. Our point of departure will be the needs and interests of young people themselves. Our method of approach shall be to so integrate these needs and interests with Jewish values that living the normal life of youth becomes synonymous with living the life of a Jew that is fully conscious of his religious and cultural heritage.

It has been suggested that we organize our groups into strong local units, and unify them under a banner symbolized by the name BO-NE YISRO-EL (builders of Israel). This banner is such as to fire the imagination of adolescent youth. Many pertinent activities might be included under the watchword, "Builders of Israel." "Building" Israel would involve a faith in, and study of our religion and culture.



It would include the giving of service to the larger Jewish community as well as the factor of sociability through which faith, study and service are expressed. There is hardly a single activity of religious, social and intellectual significance which might not be included in a youth program for "building" Israel.

That is our aim; but the problem of devising a technique by which it can be realized can be solved only by direct experience and intimate contact with the youth groups which are associated with our Temples. It will be necessary to establish a number of youth groups organized along our principles. At the same time, we should, for the coming year, recognize the importance of providing interesting and stimulating things to do for the members of our new groups as well as those already in existence. To arouse a glowing enthusiasm for Israel without providing a program which is worthy of such enthusiasm would work havoc with our future efforts. It is necessary to build Israel, but we must build slowly and cautiously in order to have a sound structure. Our first step will therefore be to gather all extant literature suitable for young people's groups, and to inform our rabbis and congregations that the Department will supply curricula for their high schools and programs for their more informal youth clubs. Our aim in this connection will be to serve as advisors on problems in youth education as these problems arise in the local communities.

Although enriching the spirit of local youth groups is our immediate need, we should aim to create a strong national organization. Such an aim, however, should be an eventual rather than an immediate one. It may be possible to inaugurate some such national project as sponsoring youth publications or common expressions of attitudes upon vital issues of the world, but whether or not we can do so in the immediate future will depend upon existing resources. However, we should make all efforts to form a few youth groups throughout the country, which will represent the ideals of the new BO-NE YISRO-EL.

Heretofore, the greater emphasis in youth education has been upon creating a formal, academic literature such as is employed in our high schools. Very little has been done to provide for the social interests of our young people. If the academic curriculum was not appealing many young people dropped out and lost contact with Jewish education.

Academic programs will always hold a certain appeal for the more serious minded, and should for this reason be encouraged. For the present, the curriculum of the Commission on Jewish Education (if supplemented by lighter readings and some current day world issues) will serve our purpose. Our chief emphasis for the coming year should be upon creating adequate programs to appeal to the social interests of our young people. We should create vital programs on the basis of which the rabbis can appeal and organize them into discussion groups, arts and crafts groups, dramatic and debating societies and social clubs. These are some of the basic interests of young people, and they should be utilized as a means of teaching Jewish content and values.

Creating programs and organizing youth clubs is only part of our problem. All efforts should be made to train adequate leadership.



Little permanent progress can be made without a body of capable, enthusiastic leaders to direct the activities of the young people of their communities. Our aim should be to encourage the placing of an experienced, paid leader at the head of every group. However, our facilities for doing this type of work will be limited for this year. Preparing literature to guide the leaders in their work, arranging lectures in our larger communities, encouraging consultations on important problems, and occasional personal visits to stimulate interest in leadership training are feasible procedures for this year. The summer institute at Osceola and at other camps is another resource for leadership training.

Other problems may be mentioned in connection with youth work, but the most practical way of meeting the situation is to select a few of the most pressing needs and to devote ourselves to them. The following is a summary of these needs:

1. Creating a service bureau to supply the high schools with curricula and the clubs with adequate programs. For this service it will be necessary for us to gather and list extant literature dealing with Jewish content and make it available to the groups.

2. Creating a series of programs which will appeal to the social interests of young people. The following works are suggested:

- (A) Our intelligent young people are undoubtedly thinking and discussing the great social movements of our day. If the school is to reflect the wider life about it, the curriculum ought to include studies and discussions of the vital issues of the times. A volume of modern world problems (such as unemployment, war and peace, science and religion, etc.) is proposed. The aim of this volume should be to analyze these problems and suggest the part Judaism can play towards their solution.

- (B) For those young people whose forte is debating, we should have a debaters handbook to teach the art. This volume should list and analyze several important problems, suggest an extensive bibliography, direct club discussions for the benefit of the chosen debaters, teach methods of conducting a debate, etc.

- (C) We should publish a series of plays dealing with Jewish life. These will serve the young people whose chief interest is dramatics. The plays ought to deal with such problems as inter-marriage, assimilation, anti-semitism; or they may be holiday plays.

- (D) Our community centers and Y's report that the arts-crafts is one of their most powerful motivations for attracting young people. Arts-crafts groups are reported as being greater in number and more regularly attended than the great majority of other groups. It is therefore necessary to create a volume to teach how the various media may be utilized to teach Jewish content.

3. Training leaders through lectures, correspondence, teachers' manuals, and occasional personal visits to the larger communities.

Since the last meeting of the Commission on Jewish Education, we have published "A Project in American Jewish History" by Rabbi



Solomon A. Fineberg. Rabbi Levinger's volume on "A History of the Jews in the United States," which we published last year, enjoyed such a splendid sale that this year a new revised edition appeared.

We feel gratified that this new work has been launched. We are confident that through a Youth Movement, we may be able to bridge the gap between the time when our children complete their work in our schools and the time when they are ready to enter as adult members of our congregations. If we succeed in maintaining their loyalty, in making more keen their sympathy and in increasing their knowledge of Jewish things, we shall succeed in developing a more intelligent Jewish laity in our congregations. We shall pave the way for intelligent membership in the temple and in the Jewish community.

Respectfully submitted,

(Signed)

Samuel H. Goldenson  
Joseph Rauch  
Louis Witt  
George Zepin  
Samuel Schulman, Chairman.

It was resolved that the Secretary communicate with Dr. Schulman advising him that dissatisfaction had been expressed in various quarters with the Hebrew name for the Youth organization, Bone Yisroel. The English name on the contrary was very much liked.

#### PRE-SCHOOL EDUCATION

The following report dealing with the advisability of pursuing investigations connected with pre-school education was adopted and the Committee ordered to proceed with the recommendations contained therein.

#### REPORT OF THE COMMITTEE ON PRE-SCHOOL EDUCATION

Our Commission has not yet included in its scope of work the publication of materials to aid mothers and fathers in giving religious instruction to their children of pre-school age, or the publication of materials for classes of pre-school children. Pre-school education is an ancient Jewish tradition. The Committee recommends that we of the Commission recognize the need of giving definite attention to it and provide a helpful literature for it.

In the general field of education, the Nursery School has now become a well-organized institution. Many people now send their three-year olds to the Nursery School, whether private or public. The consensus of opinion on the part of educators that the most fundamental attitudes and habits of life are formed at this age and earlier has in the last decade definitely established the institution of what is called Pre-School Education.

Practically all the great publication houses for religious school text books now include manuals for teaching the nursery child, or the three-year old child, as witness "The Nursery Child in the Church School" by Anna Freelove Betts, "The Mother-Teacher of



Religion" by Anna Freelove Betts, "Home Lessons in Religion - A Manual for Mothers" by Samuel Wells Stagg and Mary Boyd Stagg, published by the Abingdon Press, Cincinnati. Several churches in Detroit already operate a Nursery Class. The United Hebrew Schools of Detroit also maintain a Nursery Class.

If it is true, as educators maintain, that life-long habits, tastes, attitudes and temperaments are established at this age, then certainly religion should not be excluded from the group of influences that play upon the child and permanently shape its character at this time. Jewish religious influences should be playing upon the mind and the heart of the child at the nursery age.

I would, therefore, suggest that our Committee should undertake the following program of work:

#### PROGRAM FOR PRE-SCHOOL EDUCATION COMMITTEE

1. A preliminary study of pre-school work, whether with parents or with children's classes, now being done in the Jewish field.
2. A study of pre-school work now being done in the Christian field.
3. A study of publications in the pre-school field, both Jewish and non-Jewish.
4. Contact with pre-school educators in the general field to aid in the definition of the possibilities of religious work in the pre-school field.

These surveys are to clear the field for the establishment of a department of pre-school education, and the publication of materials for the use of parents and materials for pre-school/nursery classes, and materials for parents' classes.

(Signed) Hyman G. Enelow  
Joseph Rauch  
Leon Fram, Chairman.

#### TEACHER TRAINING

The following report of the Committee on Teacher Training was received.

December 29, 1931

Report of the Committee on Teacher Training

To The

Commission on Jewish Education

-----

In behalf of the Committee on Teacher Training, I take pleasure in reporting on the progress which we are making in this field of work.



You no doubt recall from our previous reports that we have published one monograph and five syllabi dealing with the basic studies for the training of Jewish teachers. During the last school year, 255 copies of our syllabi have been ordered by rabbis and congregations that conduct Teacher Training classes.

Our work in connection with the annual meetings of our Teachers' Association continues. The various members of our staff are in great demand at these meetings where they conduct institutes devoted to various subjects of interest to teachers. Members of the Hebrew Union College faculty, members of the Commission on Jewish Education, and many individual rabbis in their respective districts participate in these meetings.

One of the most interesting experiments which we have inaugurated and which we repeated this year, was that of the Teachers' Institute conducted during the summer for a ten day period at Camp Osceola, Hendersonville, N.C. The teachers in the southern district have expressed a great deal of interest in this institute, and the comments which we have received from them, have been most enthusiastic. The faculty consisted of Professor Henry Englander, who lectured on "Biblical and Post-Biblical Literature" and of Dr. Emanuel Gamoran, who lectured on "Methods of Teaching Jewish History."

We are informed by our Educational Director that with the addition of another member to the Educational Staff of the Union, namely, Dr. Harry L. Comins, it will be possible in the near future to undertake the publication of a teachers' magazine to meet the needs of the teachers in our Religious Schools. This will be started as soon as feasible.

Since the last meeting of the Commission on Jewish Education, I am happy to report that we have received Professor Cronbach's manuscript on "The Teaching of Peace in the Jewish Religious Schools." This is a Teachers' Manual and is now in the hands of our Reading Committee.

Respectfully submitted,

(Signed)

Edward N. Calisch  
Julian Morgenstern  
Abba H. Silver  
Abram Simon, Chairman.

The above report was followed by the presentation of the following memorandum on the subject by Dr. Emanuel Gamoran:

Memorandum from Dr. Gamoran

To the Teacher Training Committee

Copies for information of Dr. Philipson, Rabbi Zepin

---

In view of the fact that it seems to have been impossible to call together a meeting of the Committee on Teacher Training recently, it is necessary for me to bring this problem to your attention,



as it will no doubt come up at our Commission meeting in St. Louis.

The Commission on Jewish Education has at one of its previous meetings adopted the idea of issuing a national diploma to those who meet the minimum requirements of our Teacher Training Course. These minimum requirements include a three-year course, two evenings or afternoons a week, devoted to the study of the following subjects:

- Bible and biblical history
- Post-biblical history and literature
- Hebrew (one year Hebrew grammar and composition, two years Pentateuch)
- The Jewish Religion and its institutions
- A course for beginners in education
- The Jews in America
- Jewish Songs

This course of study was approved at one of the meetings of the Commission and the national diploma to be issued was also approved.

Now Rabbi Baron, of Milwaukee, who has been at work on the problem of Teacher Training in connection with his school, has raised the following question. Would we be willing to give this national diploma to schools that will conduct a normal school course but will not include Hebrew as a required subject of study. I am quoting from one of his letters:

"As for the instruction of normal school students in Hebrew, I shall by all means appreciate your presenting the subject before the members of the Commission, at its next meeting. There are many schools, such as Sinai in Chicago, that have no Hebrew classes at all. There are many others, I am sure, like my school, that have their Hebrew instruction separate from the rest of the school. I want to encourage young people to study Judaism, Jewish history, Jewish literature, current Jewish problems, particularly the problems of Jewish Education, and I don't want to put a stumbling block of Hebrew training in their way, particularly inasmuch as they will have no occasion to actually use it in their work, and inasmuch as their knowledge of Hebrew will necessarily remain very superficial. I need not tell you that my heart and soul is wrapped up in Hebrew; but I do not like diletterantism. For such of my normal school students as want to specialize in Hebrew, I shall make ample provision. Others, who want to take one or two elective courses in Hebrew, shall also be given an opportunity to do so. But for those who want to work hard in Jewish studies through English channels, and do not care to spend time in Hebrew, I want them to have the opportunity and the encouragement of a nationally recognized school and nationally recognized course of studies for a Jewish educational profession."

It is a matter of great importance, I believe, for the future of American Jewry, whether Hebrew will be considered a definite requirement for all those who are engaged in teaching in our Jewish Religious Schools. My own opinion is that the minimum program which we have adopted is a sufficient minimum, and to do anything to encourage people to study even less than the minimum at present, perhaps would be detrimental to Judaism in America. This would be the



case particularly if our own teachers remain ignorant and, therefore, unenthusiastic about the study of Hebrew. My recommendation to the Committee, therefore, is that we should maintain our present minimum requirements as conditions for the issuance of the national diploma. However, it would be advisable to issue a different type of diploma worded somewhat differently from the present one, which might be given to those who have pursued certain courses and have met the minimum requirements in all other respects but those of Hebrew. For example, instead of reading the way our present teacher's certificate reads, it might read: "This is to certify that -----has pursued courses of study in our Jewish Normal School prescribed by our Congregation and approved by the Commission on Jewish Education, and is therefore entitled to teach the elements of Jewish History and Religion in our schools." The diploma which we would issue to those who have actually completed all the minimum requirements would then read: "This is to certify that ----- has completed the course of study for Jewish Normal Schools prescribed by the Commission on Jewish Education, and is entitled to teach the elements of Hebrew, Jewish History, and Jewish Religion. In token whereof, this diploma is granted unto him."

It would also be advisable to make sure, in granting the diploma, that the number of sessions held weekly are approximately the same as those prescribed in our minimum requirements, and wherever possible, to suggest a definite number of text books and supplementary books to be used as readers by the students. This would be necessary in order to avoid making these courses merely the occasion for attending to lectures, after which no work is done by the students.

It was moved and duly carried that the report be accepted. It was then moved and duly carried that the suggestion contained in the memorandum for a supplementary Teachers Certificate be also accepted.

During the discussion of the above report and memorandum, various suggestions were made with reference to awarding certificates to Teachers Schools which adopted our requirements, the preparation of examination questions for pupils desiring national diplomas, etc. It was moved and duly carried that these suggestions be referred to the Committee on Teacher Training.

#### ELEMENTARY EDUCATION

The following report of the Committee on Elementary Education was formally accepted:

December 29, 1931

Report of the Committee on Elementary Education

To The

Commission on Jewish Education

-----

On behalf of the Committee on Elementary Education, I beg to submit the following report:



As usual, our Committee has been one of the most active during the period since our last meeting. Immediately following the Wawasee meeting of the Commission on Jewish Education, and in preparation for the new school year, there were published under the auspices of our Committee the following volumes.

"In the Days of the First Temple" by Dr. Jacob S. Golub. This book continues the series on Jewish History and follows "Israel in Canaan," which we published last year. It covers the period from the end of the reign of Solomon to the destruction of the First Temple, and like the previous books in this series, is organized around a series of problems.

"The Great March" by Rose G. Lurie. This is a book of hero stories covering the period from the destruction of the First Temple up to 1492. Both books are beautifully printed and bound and excellently illustrated. They are books which we hope the children will treasure. The illustrations for "The Great March" were made by Mr. Todros Geller, a well-known American Jewish artist.

A number of manuscripts are still in the hands of the Committees, some are in the hands of authors for revision, and still others are already in press. Among the last are a new "Beginner's Book in Hebrew" prepared by Mr. Abraham H. Friedland and Dr. Emanuel Gamoran. We have found it necessary to mimeograph some of the work submitted to us in order to try it out in experimental form. Such work of experimentation and research is engaged in by practically all the Bureaus of Jewish Education in the larger cities. The occasion for such work presented itself when we found it necessary to try out some of the laboratory material prepared in connection with "The Teaching of Jewish History" by Mr. Nudelman and Dr. Golub. How many exercises is it possible to expect a child to do during a certain period? What provision can be made for the brighter children in the class who complete the exercises before the average child? This and similar problems make it advisable for us to try out some of our material before publication. Of course, after the material is tried out, it is always submitted to our Reading Committee before it goes to press.

With the cooperation of the members of the Commission on Jewish Education, we hope to continue our work of preparing an adequate text book literature for the children in the Elementary Department of our Religious Schools.

Respectfully submitted,

(Signed)

Solomon Fineberg  
James G. Heller  
Louis L. Mann  
Joseph Rauch  
Louis Wolsey  
William Rosenau, Chairman.

#### ADULT EDUCATION

The following report of the Committee on Adult Education was accepted:



December 29, 1931

Report of the Committee on Adult Education

To The

Commission on Jewish Education

-----

The Committee on Adult and University Education begs to submit the following report:

The Committee on Adult and University Education held a meeting in Wawasee immediately following the meeting of the Commission on Jewish Education. The special order of business was a consideration of the program of publications proposed by the Educational Director for the production of syllabi and text books to be used in adult classes and study groups. The Committee immediately proceeded to a discussion of subjects that should be given preference as far as the preparation of books is concerned, as well as those for which only syllabi should be prepared. After a lengthy discussion as to the present needs, it was agreed that we select several books from the rubric "The Jewish Past" and several others from the rubric "The Jewish Present." From the rubric "The Jewish Past," the following were selected as subjects on which books should be written.

1. "Judaism and other Religions"
2. "A Bird's-eye View of Jewish History"
3. "An Introduction to the Bible"

From the rubric "The Jewish Present," the following were selected as subjects on which books should be written.

1. "Jews in the World Today"
2. "Jewish Literature in Modern Times"

In connection with the last title, it was suggested that various types of literature be included in the selection.

The following were selected from "The Jewish Past" as subjects on which syllabi should be prepared.

1. "The Development of the Jewish Religion"
2. "An Introduction to Jewish Philosophy"

Under the heading of "The Jewish Present," the following were selected as subjects for syllabi.

1. "Jewish Customs and Ceremonies"
2. "A Reading List and Guide to Jewish Stories and Legends"



3. "Problems of Modern Life in the Light of the Attitude of the Jewish Prophets"

Dr. Gamoran was empowered to suggest authors for the preparation of various books and syllabi with the understanding that names of prospective authors would be subject to the approval of the Committee in the usual manner.

Since this meeting, we are pleased to inform you that we have - invited Dr. Cecil Roth of London, England, to prepare the one volume history of the Jews. This book is to be written in a style sufficiently readable for the average adult. Dr. Roth has accepted the invitation extended to him on behalf of our Committee.

We have likewise invited Dr. Simon Cohen to undertake the preparation of a volume on Jewish literature beginning with the nineteenth century. It is understood that we shall receive an outline indicating the scope of the work as well as one or two sample chapters from each of the authors.

Since our last meeting, we have published under the auspices of the Committee on Adult Education, "What We Jews Believe" by Professor Samuel S. Cohon. This book was published at the request of the National Federation of Temple Brotherhoods. However, it was read by the Educational Director and by several members of our Committee before publication.

We are pleased to report that something concrete has been done in the way of beginning the preparation of these volumes and we certainly hope that in the next few years, we shall see the development under our auspices, of an Adult Jewish Literature suited to meet the needs of those of our men and women who are interested in Jewish knowledge and inspiration.

Respectfully submitted,

(Signed)

Leon Fram  
Lee J. Levinger  
David Marx  
Jacob Singer  
Hyman G. Enelow, Chairman.

CHILDREN'S SERVICES

Rabbi Witt requested the privilege of the floor to bring to the attention of the Commission the need for a special volume of Children's Services. The Chairman requested Rabbi Witt to reduce his recommendations to writing for presentation at the next meeting.

EDUCATIONAL RESEARCH

The following report of the Committee on Educational Research was accepted:



REPORT OF THE COMMITTEE ON RESEARCH

To the Members of the  
Commission on Jewish Education.

Gentlemen:

Two members of your sub-committee on Research met today and beg to report to the Commission that the following studies have been pursued under the direction of Dr. Maller and through his personal efforts.

Since the last meeting of the Commission a new test has been published entitled "Hebrew Prognosis Test for Younger Children," prepared by Dr. Julius B. Maller and Mr. Simon Silverman. The object of this test is to enable teachers to predict the ability of children to study Hebrew. An experimental edition of this test was administered to the children in several schools and the final type of the test is based upon the results of these studies. A manual for administering this test has been prepared by Dr. Maller, also an article describing the purpose of the undertaking has just been published in "Jewish Education."

Little need be said at this late date in defense of this type of research which aims to test objectively our methods of teaching. The system has been generally adopted by the progressive educational systems of our country and its application to the subjects of the Jewish religious school will result in marked advancement in our work.

Dr. Maller's monograph on "Testing the Knowledge of Jewish History" was submitted last season. The manuscript consists of two separate studies which are quite related. After consultation with the Educational Director, Dr. Maller decided for the present to present the first of these again for publication. The Committee was unable, at this short meeting to pass on the matter, but will report shortly. The book gathers the results of certain history achievement tests, prepared by Dr. Maller and Rabbi Jacob B. Pollak, which were administered to several thousand children in New York City, Cleveland and Cincinnati. The volume is an introduction to the subject of objective testing and of the results of teaching Jewish history in our religious schools. It not only explains the methods pursued in the preparation of such objective tests but deals with the results revealed by these particular tests. It is a book that will interest all Jewish educators and appears to the committee to be a distinct contribution to this science. There are some minor differences of opinion between the members of the committee and the author which will be adjusted without great delay. We recommend its speedy publication.

Dr. Maller informs us that he has just completed a study of Juvenile Delinquency among Jewish children as evidenced in records of the Juvenile Court of New York over a period of twenty years. The manuscript has not yet been received but promises to be of value as it evidences a great decrease in Jewish Juvenile delinquency and also a very favorable comparison with other groups studied. Upon the receipt of the manuscript, it will be determined whether this study shall be published by the Commission or by some other department of the Union.



The Commission has appropriated a thousand dollars to be spent in small sums for the assistance of various post graduate students at Teacher's College, Columbia, who choose to pursue research studies on subjects of Jewish interest. The money is expended on the purchase of materials, books, etc., and cost of tabulation and similar clerical services. None of it is spent on any form of remuneration. Some of these studies by younger pupils are, of course, elementary and are designed to lead students to take interest in the field of Jewish research. Others are of more direct interest and possible use for purposes of the Commission. Dr. Maller in his recent monthly reports mentions a completed catalogue of books which has been forwarded to the Committee, entitled "A Bibliography of Jewish Books since 1910," based upon books in the Library of Congress. Also, a list of magazine articles on Jewish subjects for the same period. Both have been classified under authors, titles and subjects with abundant cross references as to contents. The catalogue can be of considerable assistance in our department of youth work for the benefit of members of youth clubs, classes, etc., engaged in writing essays on Jewish subjects.

Dr. Maller has been keeping in touch, through monthly conferences with Dr. Marvin Nathan who has received a research fellowship from the Commission and is making a study of Jewish University Students.

Dr. Maller has also pursued some studies for the Union and the Conference with reference to certain actuarial problems involved in a study of Group Insurance for Rabbis.

Another task that has been assigned to Dr. Maller by the Board of Managers of Synagogue & School Extension is a study of printed and mimeographed Temple Bulletins, the purpose of which is to ascertain the various types of activity pursued by our congregational organizations.

Respectfully submitted,

Solomon Fineberg  
Leon Fram

Dr. Gamoran requested the opinion of the Committee with reference to the possibility of securing financial support from the congregations for a teachers' magazine. In view of the present financial status, the Commission was of the opinion that such support would be difficult to obtain at present.

Dr. Comins requested the privilege of informally presenting the initial number of a monthly magazine which he proposes to issue for the furtherance of Youth Work. The Magazine called "The Youth Leader" is to be mimeographed, not printed.

The members of the Commission examined the initial number, approved the plan of the magazine and expressed various opinions concerning contents for the guidance of Dr. Comins.



Dr. Gamoran called the attention of the Commission to the delays in the return of manuscripts by Reading Committees and explained how this was especially detrimental in the issuing of experimental editions of manuscripts. It was resolved that if experimental material is not returned by readers within two weeks this shall be considered as a vote of approval.

ADJOURNED

David Philipson,  
Chairman

George Zepin,  
Secretary.





# CENTRAL CONFERENCE of AMERICAN RABBIS

MORRIS NEWFIELD, President

SAMUEL H. GOLDENSON, Vice-President

FELIX A. LEVY, Treasurer

HARRY S. MARGOLIS, Corresponding Secretary

ISAAC E. MARCUSON, Recording Secretary

## - BULLETIN -

Volume VII.

February, 1932.

No. 2.

**TIME AND PLACE OF CONVENTION:** The next convention of the Central Conference of American Rabbis will be held at Cape May, New Jersey, June 22nd to 26th, 1932. The Cape May Conventions have always been most enjoyable. Make your plans now to attend.

**CHANGE OF TIME OF FUTURE CONVENTION:** Notice is hereby given to the members that the question of changing the time of the convention will be taken up for discussion. One suggestion is to hold our convention in October immediately after Succoth. Another, to hold it in the spring during the week following Pesach. What do you think about it? Do you think either of these dates would be more convenient than the last week in June? Come to the meeting and help decide.

**PROGRAM:** The Program Committee has prepared an exceptionally interesting program. It will not be too long—allowing more time for recreation.

1. The Ideal Social Order as Expressed in Jewish Ethical Thinking.
2. The Beginnings of Modern Jewish Scholarship (In honor of Zunz Centenary)
3. The American Principle of Separation of Church and State (Washington Bi-Centenary)

It is planned to have an Address by some outstanding American statesman at this same session.

4. Personal Piety in Modern Jewish Life will be the subject of a Round Table.

Don't these subjects suggest interesting discussions?



## UNEMPLOYMENT RELIEF

A communication from Mr. Carl H. White, 1734 New York Ave., N. W., Washington, D. C., requests the officers of the Conference to bring to the attention of the members recommendations of the committee on employment plans and suggestions. The pamphlet contains ten suggestions for creating work and relieving to some extent unemployment. Copies of the pamphlet can be secured by addressing the above named chairman.

## YEARBOOK

The Yearbook is now in the hands of all the members and the committees are urged to push on with their tasks. It is particularly necessary that chairmen consult with members of their committee so that the reports submitted to the convention may represent the opinion of the whole committee as far as possible.

## REVISED UNION HYMNAL

The Revised Union Hymnal is finished and copies have been sent to all the members. It is an excellent piece of bookmaking and a credit to the Conference. The price was fixed at \$1.00 by the Publications Committee under the mistaken information that the book would not exceed 400 pages. However, since this price was announced, opportunity will be given to the members to buy at \$1.00 until the next meeting of the Executive Board. At that time the price will be raised to \$1.25. It is even being urged that we should be fair to the Conference and raise the price to \$1.50. Place your orders NOW and take advantage of the lower price.

## CONGRATULATIONS

Since our last bulletin our honorary President, Rabbi Joseph Stolz, celebrated the seventieth Anniversary of his birth. It was an occasion of sincere rejoicing—not only on the part of his congregation but of hosts of admiring friends throughout the country.

New houses of worship were dedicated in the cities of Atlanta, Georgia; Pensacola, Florida; St. Louis, Missouri. The Conference rejoices with our colleagues in their new homes and wishes them continued success.

## GROUP INSURANCE

The Committee on Group Insurance is busily engaged in studying plans that would be acceptable to the members of the Conference. To make their studies complete, the Committee needs the exact date concerning the age of each member of the Conference. If you have not sent this information to Rabbi Gup, Chairman of this Committee, please do so without delay.



## INSTITUTE OF INTERNATIONAL RELATIONS

A request has come from the American Friends Service Committee asking that attention be called to the Third Annual Institute of International Relations to be held at Haverford College, June 13-25. As our meeting will be held at Cape May, some of the members may wish to take advantage of their presence in the East to attend this institute.

## ACOUSTICON

Dr. Alfred M. Cohen, International President of the I. O. B. B. and Chairman of the Board of Governors of the Hebrew Union College has requested that the attention of the members be called to the fact that there is on the market an instrument with which temples and churches can be equipped—making it possible for those who are deaf to hear the speaker, without effort, in any part of the building. Stations are located in specified pews which are equipped with small receivers through which the sound is magnified from a microphone which is attached to the pulpit. Mr. Cohen is making this request at the suggestion of a National organization interested in work for the deaf. Anyone desiring further information in regard to this equipment can secure it from the Secretary of the Conference or from Dr. Cohen.

## REVISION OF UNION PRAYERBOOK

The Liturgical Committee which has in charge the task of revising the Union Prayerbook held its first meeting in Cincinnati last month and decided on plans of procedure and committees have since been appointed to study the various services and suggest changes. Another meeting will be held in June at Cape May preceding the convention of the Conference.

Make your plans now to attend the next convention. It being the bi-centenary of Washington's birthday, the program will be unusually interesting.

The officers of the Conference extend cordial greetings to all the members.





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St. Paul, Minn.



Office of Recording Secretary  
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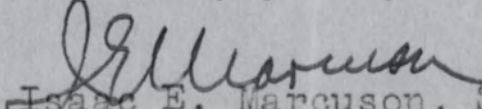
February 8, 1932.

Rabbi Abba Hillel Silver,  
Cleveland, Ohio.

Dear Colleague:

I am just in receipt of a telephone call from the publisher of the Hymnal and he tells me the book will be ready for distribution on Friday. However, he has not yet received the extra pages to be bound in yours. They are, however, printed and ready and he may have them by the end of the week. I will instruct him to ship your five hundred copies as soon as he receives the extra pages. Another firm prints Volume I, Union Prayer Book, and it was therefore necessary to have these extra pages printed by the firm that has the plates. You will probably get yours as soon as the other men who have placed advance orders.

Cordially yours,

  
Isaac E. Marcuson, Secretary.

IEM:b



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Office of President  
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JACOB SINGER, Chicago, Illinois

LOUIS WOLSEY, Philadelphia, Pa.

February 10, 1932.

Rabbi Abba H. Silver,  
The Temple,  
E. 105 St. & Ansel Rd.,  
Cleveland, Ohio.

My dear Friend:

At the last meeting of the Executive Board in October, you and Goldenson were appointed to re-phrase the last clause of the proposed amendment to the Constitution relating to membership under article 3, section 1.

The clause deals with the provision of automatically dropping from Conference membership those elected under class 2, 3 and 4.

You will find this proposed amendment in the Yearbook on pages 177 and 178. Please give this matter your careful attention and have the report of your Committee ready for the pre-Conference meeting of the Executive Board.

Yours fraternally,

*Morris Newfield*

Morris Newfield, President,  
Central Conference American Rabbis.

MN/EW



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JACOB SINGER, Chicago, Illinois

LOUIS WOLSEY, Philadelphia, Pa.

February 17, 1932.

## TO THE MEMBERS OF THE LITURGY COMMITTEE

Rabbi Abba Hillel Silver,  
Cleveland, Ohio.

Dear Colleague:

Permit me to correct an error in the copy of the Minutes of our last meeting sent to you a few weeks ago. The following was omitted through error from the minutes:

"It was moved and carried that the prayerbook be provided with an explanatory preface giving briefly the principles of the revision and whatever other material the committee will decide to include."

At the last meeting, held in Cincinnati, I was authorized to make the various committee appointments. I hereby appoint the following, and request that you answer at once (on the enclosed card) whether or not you accept this appointment:

### 1) Committee to confer with the representatives of the Union:

Rabbis Silver, Goldenson, Newfield, Heller & Freehof. ✓

### 2) Committee for Friday Evening Services:

Rabbis Isserman, Frisch, Morgenstern, Rosenau, Cronbach, Marcuson, and Cohen, Chairman.

### 3) Committee for Sunday morning services:

Rabbis Levi, Goldenson, Wise, Freehof, and Silver, Chairman. ✓

### 4) Committee for evening and morning festival services:

Rabbis Bamberger, Ettelson, Rauch, Cronbach, Simon, Rosenau, Marcuson, and Heller, Chairman.

### 5) Committee on Services in House of Mourning:

Bamberger (re-working of present services)

Rabbi Calisch (Original Services)

Rabbi Cohen (Variants in regular week-day services).



- 6) Committee on Saturday morning services:  
Rabbis Lefkowitz, Philipson, Schulman, Bamberger, Enebow,  
and Bettan, Chairman.
- 7) Committee on Prayerbook Anthology:  
Rabbis Isserman, Ettelson, Bettan, Goldenson, Schulman, and  
Freehof, Chairman.

The President of the Conference has informed me that, owing to the state of the Conference Treasury, we will be unable to have another meeting this season and he suggests, therefore, that we meet on June 20th, two days before the next session of the Conference. Unless I hear from a majority of the committee to the contrary, our next meeting will be held ~~next day before the~~ two days before the first session of the Conference.

Although all our preliminary discussion is far from completed, and , at the next meeting (before the Conference) and possibly at our meetings next year also, we will still be discussing principles of revision, nevertheless, there is no reason why the work of writing and collecting prayers should not begin at once, subject, of course, to the changes which later discussion will necessitate. The committee chairmen are therefore requested to begin laying out their plans of work. If any chairman of any committee is desirous of having some other member of the Conference work with him, will he please write to me about it and I shall communicate with the President of the Conference.

Sincerely yours,

(Signed) Solomon B. Freehof,

Chairman, Liturgy Committee.

SBF:lsk



CONGREGATION EMANU-EL

OF THE CITY OF NEW YORK

FIFTH AVENUE AT SIXTY-FIFTH STREET

FORMED BY THE CONSOLIDATION OF  
EMANU-EL CONGREGATION  
AND TEMPLE BETH-EL

OFFICE OF THE RABBI

1 EAST 65TH STREET

Samuel Schulman, D.D., D.H.L.

March 8th  
1 9 3 2

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

Dear Dr. Silver,--

I am writing to ask you formally to approve the selection of Dr. Gerson B. Levi to write a Commentary on Selections from the Pentateuch. I have given the matter much thought, and I feel that on the whole, he is the best man for the work. He has the knowledge and has the maturity of age and experience to handle such a piece of work, which will prove difficult. I have the impression that you have already consented, but I write you so that you give me your opinion formally.

Please let me know by return mail, so that I can write to Dr. Levi, informing him that the Committee has extended the invitation to him. I know that when we formally invite him, he will accept..

With very best wishes,

Sincerely yours,

*Samuel Schulman*



March 10th, 1932

Dr. Samuel Schulman,  
Congregation Emanu-El,  
New York, N. Y.

My dear Dr. Schulman:-

In reply to your letter of March 8th  
permit me to say that I approve of the selection of  
Dr. Gerson B. Levi to write a Commentary on Selections  
from the Pentateuch.

remain

With kindest regards, permit me to

Very sincerely yours,

AHS/IR



March 10th, 1932

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

My dear Rabbi Marcuson:-

Permit me to thank you for your kind letter of March 7th informing me of the shipment of the five hundred copies of the new Hymnal to the Temple. I have turned over the bill to the secretary.

I would appreciate if you would send me the five hundred copies of the extra service which you have in your possession. We should like to keep them here at the Temple.

With best wishes, permit me to remain

Very sincerely yours,

AHS/IR



VICTOR EMANUEL REICHERT  
THE ROCKDALE AVENUE TEMPLE  
CINCINNATI

March 18, 1932.

Dr. Abba Hillel Silver  
Cleveland,  
Ohio.

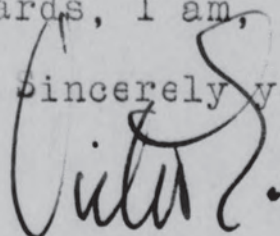
My dear Colleague:

Dr. Lefkowitz, as Chairman of the Committee on Solicitation of Funds, has assigned each member of his committee a given district. He is holding each member of his committee responsible for the solicitation of funds in his district. I have the responsibility of Ohio, Indiana and Michigan. You have doubtless received the request from Dr. Lefkowitz for hearty cooperation in the difficult task of soliciting of funds for our superannuated and impoverished rabbis. May I urge you to do your best this year. I will feel personally responsible for the returns that come from the men of the district to which I have been assigned. If you have not sent out letters to your members, please do so at once. The office of Dr. Lefkowitz will supply you with the necessary letterheads and envelopes.

Please let me hear from you as soon as possible so that I may make a complete report of my task to Dr. Lefkowitz,

With cordial regards, I am,

Sincerely yours,



VER:MH



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St. Paul, Minn.



Office of Chairman  
1900 South Boulevard  
Dallas, Texas

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MAX REICHLER, Brooklyn, N. Y.  
ABBA HILLEL SILVER, Cleveland, Ohio  
JACOB SINGER, Chicago, Illinois  
LOUIS WOLSEY, Philadelphia, Pa.

## COMMITTEE ON SOLICITATION OF FUNDS

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LOUIS BINSTOCK  
EDWARD N. CALISCH  
WILLIAM S. FRIEDMAN  
HYMAN A. IOLA  
HARRY S. MARGOLIS  
JULIUS MARK  
IRVING F. REICHERT  
VICTOR E. REICHERT  
WILLIAM F. ROSENBLUM

April  
Twenty-eighth  
1932.

My dear Colleague :-

It is now but a month before I shall have to present my report as chairman of the Solicitation Committee of the Central Conference of American Rabbis. I have sent to each member of the Conference two urgent letters requesting that an appeal for the Relief Fund of the Conference be made, and asking how many of the attached circular letters of appeal be sent to them. Or whether they desired the blank letter-heads on which they would write their own appeal.

I regret to state that I have not yet heard from you on this matter. I hope, however, that you have already made the appeal or are planning to do so within the next few days. I am sure you realize that though there is a multiplicity of appeals, this one ought not to be the one that the rabbis should push aside. Won't you let me know as soon as possible what you are planning to do in this matter of the Relief Fund appeal?

With very kindest greetings and good wishes from house to house, I am cordially and sincerely yours,

General Chairman.

DL/ar.



# CENTRAL CONFERENCE OF AMERICAN RABBIS

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Liturgical Committee  
Aragon Hotel, 5401 Cornell Ave.  
Chicago, Ill.

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April 29,  
1932.

Rabbi Abba Hillel Silver,  
The Temple,  
East 105th St., & Ansel Rd.,  
Cleveland, Ohio.

Dear Friend:

In my letter of February 17 to the various members of the Liturgy Committee of the Conference, I said:

"Although all our preliminary discussion is far from completed, and, at the next meeting (before the Conference), and possibly at our meetings next year also, we will still be discussing principles of revision, nevertheless, there is no reason why the work of writing and collecting prayers should not begin at once, subject, of course, to the changes which later discussion will necessitate."

I am writing now merely to remind you that if you have done any work, or if the members of your committee have done any work, that work is not likely to be wasted; and it will be very helpful if you will be able to be at the pre-Conference meeting of our committee to report whatever your committee has done.

Of course, our work will proceed much more rapidly after the pre-Conference meeting. We hope by then to have all the principles of revision completed. Please count on coming to the Conference two days before the regular date. The Executive Board meets one day before and we meet the day before the Executive Board.

With best wishes,

*Solomon B. Freehof*  
Chairman, Liturgy Committee.

SBF.k



# Emanuel Congregation

LESTER L. BAUER, PRESIDENT  
6200 KENMORE AVENUE  
TELEPHONE BRIARGATE 8000

701 BUCKINGHAM PLACE

TELEPHONE LAKE VIEW 6907

J. HAROLD SELZ . . . . . VICE PRES.  
JOHN ABRAHAMSON . . . REC. SEC-Y  
HERBERT DECKER . . . . FIN. SECY  
LEO SHAFTON . . . . . TREAS.

FELIX A. LEVY, RABBI  
445 MELROSE STREET  
TELEPHONE GRACELAND 6307

Chicago

May 6th 1932

Rabbi Abba Hillel Silver  
The Temple  
Ansel Road  
Cleveland, Ohio

Dear Friend:

I am calling a meeting of our Committee for Tuesday morning, May 17th, at 10:30 o'clock, at St Lazarus's office, Columbus, Ohio. I trust you will be present and will be ready to participate in the discussion. Kindly look over my last letter in which you will find all that thus far has been accomplished by our Committee.

Trusting that I will have the pleasure of seeing you in person and with kindest greetings, I remain,

Cordially,

*Felix A Levy*

FAL:JD



# CENTRAL CONFERENCE OF AMERICAN RABBIS

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Macon, Georgia

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St. Paul, Minn.



Office of President  
2100 Highland Avenue  
Birmingham, Ala.

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ABBA HILLEL SILVER, Cleveland, Ohio

JACOB SINGER, Chicago, Illinois

LOUIS WOLSEY, Philadelphia, Pa.

May 9, 1932.

To the Members of the Executive Board.

Dear Colleague:

I beg to advise you that the majority of the Executive Board voted in favor of postponing the Conference. I have received replies from all the members of the Board including the two Honorary Presidents. Eleven of these votes strongly urge postponement until the fall. Five vote decidedly against postponement. One is in favor of changing the place of the meeting to a more central location, if the meeting is not postponed and two suggest circularizing the entire membership on the question of postponement. Lack of time, both for the selection of another place and for the circularization of the membership make these two suggestions unfeasible. Our by-laws provide that the Conference membership must be notified of the time and place of meeting at least four weeks in advance.

As a result of the vote, I feel it my duty as the President of the Conference to follow the advice of the majority and I hereby beg to notify you that the meeting scheduled to have been held at Cape May, June 22, is herewith postponed to a date and place to be determined by the Board. Beg to assure you that this action of mine was taken after a great deal of deliberation. I gave most respectful consideration to the opinions of the minority and hope and trust that they will cheerfully abide by and support the judgment of the majority. I believe that the interests of the Conference will be best served by postponing the meeting.

I herewith request all the members of the Board to advise me whether or not they are in favor of holding a special meeting of the Executive Board during the month of June for the purpose of selecting a new date and place for the Conference meeting and for the transaction of other business. If such a meeting is to be held, it would be in lieu of one usually held in October.

May I advise you in this connection that the financial conditions of our treasury demand the utmost care and economy in the expenditure of Conference money. If the majority will not be in favor of a special Executive Board meeting, the time and place of the postponed Conference meeting will have to be decided by mail vote. For your consideration, I advance the suggestion ~~of~~ the last week of October or the first week of November as tentative dates for the Conference meeting.

Rabbi Sol Landman received an almost unanimous vote as the publicity agent.

Hoping to hear from you at your early convenience,

Yours fraternally,

Rabbi Abba H. Silver,  
Cleveland, Ohio

*Morris Newfield*

Morris Newfield, President C.C.A.R.

*Read with much satisfaction of your  
Sabbatical year - Hope you will still be  
here for Conference meeting -  
M.N.*



*ccab*

May 12th, 1932

Dr. Morris Newfield,  
2100 Highland Ave.,  
Birmingham, Ala.

My dear Dr. Newfield:-

In reply to your letter of May 6th  
permit me to say that I do not believe the Conference  
should go to the expense of holding a special meeting  
of the Executive Board in June. I believe that the  
matter of date and place of the next Conference may  
be decided by a mail vote.

With kindest regards and best wishes,  
permit me to remain

Very sincerely yours,

AHS/IR



May 20th, 1932

Rabbi Victor Emanuel Reichert,  
Cincinnati, Ohio.

My dear Rabbi Reichert:-

Please pardon the long delay in answering your letter of March 18th with reference to the solicitation of funds for our superannuated Rabbis.

The Temple is just getting ready to send out its appeal for contributions to the Union and it would do neither cause any good if another appeal went out for the superannuated ministers' fund. Perhaps later on in the year we shall be able to circularize our membership for this cause.

With kindest regards and best wishes,  
permit me to remain

Very sincerely yours,

AHS/IR



RABBI SOLOMON B. FREEHOF, D.D.

K. A. M. TEMPLE  
920 EAST FIFTIETH STREET  
CHICAGO

May 31,  
1932.

Rabbi Abba Hillel Silver,  
The Temple,  
East 105th St., & Ansel Rd.,  
Cleveland, Ohio.

Dear Abba:

You will recall that I asked you to be Chairman of the Subcommittee on the Sunday Services. There were many good reasons which impelled me to ask you to undertake this particular task, and I was very glad when you accepted.

Gerson Levi telephoned me and called my attention to the fact that inasmuch as you have a leave of absence this coming year, you may be abroad and will be unable to do any work on the Services, and I promised him to write to you about it.

If it is in any way possible for you to retain your Chairmanship of the Committee, I should like it very much. In other words, will you be able to do some little work on it? I do not think that the Sunday Service requires too much work. If you will be in the country for a month or so during the year, you will have ample time to do whatever little correspondence the Chairmanship of this Committee involves. If, of course, you feel that you would like to be free of the task, I will regretfully have to relieve you of the chairmanship, but I assure you, it will be regretfully. I shall be very happy if you inform me that you will have time to serve.

Sincerely yours,

*Sol.*

SBF.k



June 2d, 1932

Dr. Solomon B. Freehof,  
Chicago, Ill.

My dear Sol:-

Thank you so much for your letter of May 31st.

I think that you had better appoint another chairman of the sub committee on Sunday Services. I will be gone practically the entire year and the work of this committee is of sufficient importance to have at the head of it a man who can devote himself to it during the year.

I should like to remain a member of the committee and if any suggestions occur to me for the services I shall be very happy to transmit them.

The Sunday morning service should be constructed with the idea in mind that this is the principal service of the week for those congregations who have Sunday morning services. The ritual should therefore not be conceived as a "side issue" to the Sunday morning lecture but as of the same importance as the Sabbath morning ritual for those congregations whose principal service is on the Sabbath. The ritual should therefore be rich and significant.

Normally the Sunday morning service lasts an hour and a half. Half of this period should be devoted to the ritual.

With best wishes, I am

As ever yours,

AHS/IR



July 25th, 1932.

Dr. Morris Newfield,  
Birmingham, Alabama.

My dear Dr. Newfield:-

I noticed in one of the Jewish periodicals recently the program of the forthcoming session of the Central Conference of American Rabbis. The paper of Julius Gordon is announced and with it the fact that I will head the discussion of it.

You probably know that I am leaving the country the middle of October for my sabbatical year and I will therefore not be able to attend the Conference. I trust that by this time you have made other arrangements for someone to discuss Gordon's paper.

With kindest regards and best wishes for a very pleasant summer, I remain,

Very sincerely yours,

AHL:FS



TO THE MEMBERS OF THE SOCIAL JUSTICE  
COMMISSION AND EXECUTIVE BOARD OF THE  
CENTRAL CONFERENCE OF AMERICAN RABBIS

July 28, 1932

Dear Colleague:

I am submitting to you the statement contained below. It is the work of Dr. Cronbach, a member of our Commission, and is intended to be used for our Holy Days Message of Social Justice this fall. These messages, as you know, have been issued at this time for several years. Your endorsement is required or, at least, that of the majority of the Commission and Executive Board. If I do not hear from you in ten days, I shall take for granted that I have your authorization to proceed with publication of this message.

Sincerely,

EDWARD L. ISRAEL

MESSAGE OF SOCIAL JUSTICE. HOLY DAYS 5693

The arrival of our holy season finds still unchecked the world's economic deterioration. The gaunt specter of unemployment stalks abroad in widening range. Into more and more lives is thrust its ravaging hand. Myriads have sunk into the abyss of destitution. Entire communities, entire nations are prostrate. Charity is doing its utmost. But the power to help is waning as the need for help is waxing. A prophet once declared:

The whole head is sick and the whole heart faint,  
From the sole of the foot even unto the scalp,  
There is no soundness,  
But wounds and bruises and festering sores.

In the plight of the present hour, the parts still sound seem barely adequate to suffuse health into the parts diseased. And we are divided in our counsels. Our physicians are at strife. One calls that a potion of healing which another calls the poison of death.

What an appeal in those words of old uttered amid anguish similar to ours: "Upon whom shall we rely?" The answer was: "Upon our Father in heaven."

Yes, in the light of what has befallen us, how untenable becomes the view that economic considerations are not religion's affair! Can religion be oblivious to human agony? Can there be a holier use of religion than that of inspiring the readiness to fight these ills? Every value that religion cherishes is jeopardized by these ills. In hearts grown desperate, how can love sink its roots? By men physically famished, how can justice be sustained? When the economic ground on which they tread caves in, there is but dubious footing for gentleness, culture, friendship, aspiration, worship. Here, if anywhere, must religion lift up its voice like a trumpet.

And our first duty as we face the wreckage is that of summoning all the intelligence at our command. Now, if ever, must we cease to be swayed by passion, prejudice and habits of mind. We can ill afford to continue warped by our emotions. Our very feelings of sympathy for those who suffer should dispel that other type of feeling--those feelings, namely, by which our judgment is impeded. Scrupulous reasoning should focus upon the various remedies proposed. If it is our duty to contribute sacrificially to the benevolences aiming to mitigate the distress, equal is our duty to judge rationally the plans for thoroughgoing correctives.



How often have we pondered the paradox of starvation because food is too plentiful, raggedness because clothes are too abundant, homelessness because houses are too many! That surfeit has bearing on prices, prices on profits, profits on solvency, solvency on employment and employment on purchasing power may explain the bitter paradox. But to explain is not to banish. Bitter were it to visage the benignant paradoxes. Thus, men may, in a manner and with honesty, enhance their possessions by toiling not more but less. Withdraw from employment the young and aged and the mothers who, though without means or a provider, have little ones to care for; further, reduce the number of hours a week that any one may work for a wage; and the outcome may be such an increase in the number of jobs available as to diminish unemployment and penury. It is also a paradox that, technological advances being what they are, men's possessions are enlarged not by curtailing but by expanding their consumption of goods. Commerce and production flourish not when men forbear to buy but when they augment their purchases.

Meanwhile, a seeming paradox has proved to be an untruth. Such is the assumption that human well-being is furthered when human well-being ranks not as the object of industry but only as its by-product, while the immediate object and goal is monetary profit. How our economic collapse refutes this! Human well-being must figure as the product of industry not as the by-product, as the objective not as the incident. Without such viewpoint, economic plans are vain.

Paraphrasing the Jewish teachers we might affirm that, in economic arrangements, good bringeth good and ill bringeth ill. Mothers' assistance whose intent is the suitable rearing of children, is, at the same time, an antidote against unemployment. Leisure primarily endorsed because it promotes culture, home life and health promises similar results. Now for ritual reasons, now for humanitarian reasons and now for devotional and religio-educational reasons religion, with its Sabbaths and feast days, has enjoined leisure. The hour has arrived when leisure is to be commended for economic reasons. Our growing host of mechanical devices must eventuate in growing leisure. Otherwise we have, as it were, a stream obstructed in its flow with aridity here and floods, swamps and backwash there. Again, generous wages urged in the interests of the worker are equally advantageous for the employer, not alone in that a satisfied worker is more industrious and less wasteful but in the deeper sense that a world of well paid workers holds a demand for what the employer has to sell, while a world of ill paid or unemployed workers can foster for employers naught but depression and insolvency. Finally, birth control, advocated in the interest of maternal health, marital felicity and child welfare, is, at the same time, a measure against economic frustration.

The patience and forbearance of the unemployed has, though occasionally regretted, been generally lauded and admired. Surprising has been the paucity of turmoil. Violence in the coal regions has characterized the strikers and the unemployed less than it has the community leaders and the officers of the law. Behind it all lurk the economic tribulations of the hour. The same may be said of the discriminations suffered by our fellow Jews in search of employment and of the unprecedented obstacles in the way of those among them who follow mercantile careers and of the recrudescence of medieval oppression and persecution in the lands beyond the sea. These adversities root in the economic bewilderments afflicting Jew and Non-Jew alike.

For their efforts at relieving the distress of the miners, special encomium is due our Quaker fellow citizens. Their tact and self-effacement have won the gratitude and cooperation of all factions. Wide emulation should reward their blessed singleness of purpose.

As we enter through the gate of the New Year upon the uncertain future, we say with the Psalmist, "My times are in Thy hand." Ours is the opportunity, despite our woes, to hold steadfast to our ideals. Thus, we shall win the most that our religion would have us win. We shall, though sorely stricken, become ennobled by choosing the noble, exalted by seeking the exalted and strengthened by putting forth strength for the merciful and just.



# CENTRAL CONFERENCE OF AMERICAN RABBIS

Honorary Presidents: DAVID PHILIPSON, Cincinnati, Ohio; JOSEPH STOLZ, Chicago, Ill.

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2100 Highland Avenue  
Birmingham, Ala.

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JACOB SINGER, Chicago, Illinois  
LOUIS WOLSEY, Philadelphia, Pa.

July 30, 1932.

Dr. Abba H. Silver,  
The Temple  
East 105 Street at Ansel Road,  
Cleveland, Ohio.

Dear Dr. Silver:

I regret to learn that you are not planning to be present at the meeting of the Central Conference of American Rabbis in Cincinnati. I assure you that your absence will be very much felt. We will miss not merely your scheduled discussion of Rabbi Gordon's paper but also your other usually valuable contributions to the discussions and transactions on the floor of the Conference.

I shall advise the Chairman of the Program Committee of your letter and ask him to designate someone as your substitute.

Of course, I am happy to know of the unusual recognition tendered you by your congregation in giving you this sabbatical year. I know it will be an opportunity not merely for a well deserved rest from routine rabbinical work but also for further studies which will be of benefit to American Israel.

With cordial regards and wishes for a pleasant summer,

Yours fraternally,

*Morris Newfield*

Morris Newfield.

MN/EW



August 1st, 1932

Rabbi Edward L. Israel,  
Baltimore, Md.

My dear Rabbi Israel:-

I endorsed the message of social justice which you submitted to me as a member of the Social Justice Commission with two reservations.

The reference to birth control should be omitted as it does not come within the scope of this particular message of the Social Justice Commission and the "misha baroch" given the Quakers is far fetched. There are other religious bodies in this country which have done remarkably fine work in connection with the general unemployment situation.

I believe too, that a distinct reference to the necessity of setting up of economic reserves against unemployment (unemployment insurance) should be included in this message.

With kindest regards, I remain

Very sincerely yours,

AHS/IR



# CENTRAL CONFERENCE OF AMERICAN RABBIS

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Har Sinai Temple  
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STEPHEN S. WISE  
LOUIS WITT

WRHS



August 3, 1932

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

Dear Rabbi Silver:

Many thanks for your suggestions concerning the Holy Day Message. I am very happy to receive them. I appreciate very much your helpful interest.

Heartiest personal greetings.

Sincerely,

A handwritten signature in dark ink, which appears to be 'Edward L. Israel', written in a cursive style.



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## COMMITTEE ON SOLICITATION OF FUNDS

DAVID LEFKOWITZ, CHAIRMAN  
LOUIS BINSTOCK  
EDWARD N. CALISCH  
WILLIAM S. FRIEDMAN  
HYMAN A. IOLA  
HARRY S. MARGOLIS  
JULIUS MARK  
IRVING F. REICHERT  
VICTOR E. REICHERT  
WILLIAM F. ROSENBLUM

Dear Friend:-

I am appealing to you on behalf of the aged and incapacitated Rabbis, and of the widows and children of Rabbis, who have served faithfully in our American Reform congregations, and who during their active ministry were unable to provide for the time of their incapacity through illness or for old age, or for their families when death would overtake them.

There is no Rabbinical Pension Fund similar to Funds of that nature in certain other religious groups. Jacob H. Schiff with his usual vision and sympathetic feeling and reverence for the Rabbinate sought to bring such a Fund into being; but to date nothing has come of the plan. The Rabbis who are in financial straits through old age or other incapacity, and their families at the death of the head of the house who in his lifetime could make no provision for those left behind, have only one Fund to which they might turn, The Superannuated Ministers' Fund of the Central Conference of American Rabbis. The Conference Committee on the Solicitation of Funds is appealing for this cause in those congregations which are ministered by its members.

Need I point out that many of my colleagues in the American Rabbinate cannot possibly do more than meet their immediate needs out of the very limited compensations that obtain in so many of our congregations. The communities require that they must live up to the dignity of their position--and that takes a goodly part of their salaries. Shall it be said that those spiritual leaders in American Israel who have served their people so faithfully are left at old age or incapacity to shift for themselves--thrown ruthlessly aside after they gave of their best. It isn't Justice or even Common Decency. American Israel will not be guilty of such disregard of its religious teachers.

I am sure that you will want to contribute--even at this time, perhaps especially at this time; for it is now that our Superannuated Ministers' Fund is most heavily taxed by calls upon it. Will you kindly send me your donation of \$5, or \$10, or \$25, or as much as it is in your heart to give to this worthy cause. Due acknowledgment will be made by the Solicitations Committee.

Thanking you on behalf of my Colleagues, I am yours sincerely,