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

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

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Central Conference of American Rabbis, 1934-1935.

**PRESIDENT'S MESSAGE**  
to the  
**FORTY-FIFTH ANNUAL CONVENTION**  
of the  
**CENTRAL CONFERENCE OF AMERICAN RABBIS**

by

**Samuel H. Goldenson** E.S.



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**June 14th to 18th**  
**Nineteen Hundred and Thirty-Four**

**WERNERSVILLE, PENNSYLVANIA**

# PRESIDENT'S MESSAGE

to the

FORTY-FIFTH ANNUAL CONVENTION

of the

CENTRAL CONFERENCE OF AMERICAN RABBIS

by

Samuel H. Goldenson

WE HAVE come together to confer upon matters pertaining to our calling as the spiritual leaders of Israel, and to take counsel together upon the ways and means of discharging our duties to the men, women and children who look to us for instruction and inspiration, for solace and reassurance. Away from the turmoil and tumult of cities, we have come to these quiet hills where the wider vistas may give us a greater detachment and perspective for the discussion of the difficulties that beset us and the sorrows that afflict us so poignantly. Like parents who cannot keep from talking about the fate of a sick child, so we, the teachers in Israel, cannot turn our minds away from the calamity that has befallen our people. We try to divert our minds by occupation with other things, but the heart that aches cannot so easily be soothed. Though we know we can achieve but little by the continued discussion of our troubles, yet we do find some relief and consolation even in expressing our anxieties to one another and in the very exchange of our fears.

We are living, as everyone of us knows, in difficult times—times that are confused by the complexity and multiplicity of contradictory counsels, troubled by the failures and the frustrations of persons and peoples and menaced by the gathering and the mobilization of the destructive forces the world over. In such times we Jews are, alas, always the first to feel the wrath of disappointed and enraged men.

At this moment, the seat of our greatest difficulty and sorrow is in Germany; the land of the philosophers, the poets, and the musicians, strange to say! The present rulers of that land are bringing home to us afresh, with brutal force and with humiliating intent the meaning of the Jewish problem. The Third Reich is giving us a new insight into the nature of human history and is especially teaching us the significance of the phrase "our times." We now understand more than ever that we are living in a pluralistic universe, temporally considered. We had been misled by the historians into believing that time, as it affects human life, is of a single and simple nature and moves only in one direction in every period. The convenient device of the historians of dividing the generations of man into eras and giving a separate name to each segment of time, calling one Ancient, another Medieval, and still another Modern, has caused us to overlook very important features of human experience. We were further misguided by the eulogistic characterizations of some of these periods, as the Renaissance or the Enlightenment. Foolishly we thought of every successive period as one which left forever behind every preceding one, or as if it were woven out of threads of wholly new and different material into patterns altogether novel.

But alas, human history is not so simple an affair. In very fact, all of us live not in unitary time, but in the multiplicity of times. For we are always surrounded by persons and influences cast by molds more or less fashioned in different periods and under different exigencies of life. Hitler, chronologically, is a contemporary of Thomas Mann, Albert Einstein, and Franklin Roosevelt, but psychologically, he is centuries apart from them. But in Hitlerism we find the most important factor in determining our day. The German dictator, in the year 1934, has his seat of office and power in Berlin, where he has the use of devices for expression that are completely modern—the telephone, the telegraph, and the radio—but the things that he says and the spirit in which he says them are

altogether a reproduction of the superstitions and the venom of those that perpetrated the Inquisition in the fifteenth and sixteenth centuries. The major difference between the medieval persecutors and him is that he is able, through the swift agencies of communication, to distil his poison with electrical despatch.

But we hasten to remark that deleterious influences like beneficent ones must have fertile soil. Men like Hitler unfortunately are always present in the world; at any rate, potentially. It is only when their fellowmen are greatly disturbed, defeated and frustrated, that they become a prey to these demagogues and false messiahs. For, it must be noted, that behind Hitlerism is a broken and thwarted Germany, surrounded by a world totally demoralized and envenomed by the war and also completely impoverished by the inevitable depressions that followed.

The obvious lesson that we should learn from all this is what every good physician first teaches his patient and that is that rarely is an ailment purely local. Every disease is the result of the distillation of some poison attacking the body. But if a man's physical condition were altogether healthy, he would be able "to throw it off," as the phrase goes, and remain unharmed. If we were wise and good physicians as we should be, we would not spend all our time and energy in denouncing Hitlerism, but reserve some of our strength for the greater and more useful task of understanding the background and the causes of its power and seek to eradicate them.

Among the things that we should understand, especially in this crisis, is the simple fact that every important principle and ideal that has been developed for man's guidance, protection, and uplift, tends to change its beneficent quality in the hours when he finds himself too severely tried and too helpless in his distress. These very principles and ideals betray him by taking on false shapes and adding unto themselves poisonous ingredients. In normal, calm, and confident times, such ideals as nationalism, culture, and unity, are helpful agencies in promoting his welfare. But when the mind is over-troubled and the spirit unnerved and weakened by trial and tribulation, by defeat and fear, nationalism becomes a slogan of warfare and is articulated in the over-assertiveness of peoples and in a kind of rebelliousness which is oblivious to the claims and rights of others. Thus does chauvinism arise in all nationalistic thinking under stress.

As with nationalism, so with culture. In normal periods, culture is the capacity to draw from the physical and human environments the world over the informative and inspiring experiences by which a man may live humanly and humanely. But under the provocation of unusual disturbance, men lose the power of appropriating widely and wisely from the resources of life. It seems as if a contraction of their vision results and they see only what is near and value only what is immediately attainable. Seeing only what is closest to them, they naturally exaggerate its importance at the expense of all other things that lie beyond the circle of their vision.

Moreover, at such times, in order to reassure themselves in their present position of dependence upon the principles as newly interpreted, men emphasize with equal insistence the necessity of solidarity. At bottom, this cry for solidarity

may be but an expression of fear that they cannot stand long and unsupported in the presence of their new ideals. It is as if they felt that if they did not secure new recruits and achieve their objectives in a short time, the new ways of thought would reveal their ugliness and futility and lose their power altogether. Thus does propaganda arise and propaganda is a false method of education just as chauvinism is false nationalism, racial Kultur false culture, and solidarity false unity.

Another lesson that we should learn from the rise and development of psuedo ideals is that it frequently happens that in opposing these perverted notions, those who suffer most from them resort to the self-same type of thinking and methods of attack and defense. The explanation of this strange circumstance may be found in the fact that to the victims the aggressors appear to have an accession of power through their new ways of thought and behavior. Hence, the men who wish to defend themselves successfully, naturally adopt the methods that seem to have made their enemies successful. So does the chauvinism of one people beget chauvinism in another. The emphasis upon false conceptions of culture is soon re-echoed by others. The call for belligerent and regimented solidarity in one place leads to a similar call in others and the methods of propaganda are imitated by the very ones against whom it was originally directed. Thus is the vicious circle formed and completed, within which, as in a witch's cauldron, the venomous poisons of mutual suspicion, hatred, and destruction, are compounded and brewed.

I have gone into the recitation of the world's difficulties and the way they affect men's minds, because I believe that the time has come for us Rabbis who have behind us a long history of experience, thought, and aspiration, to take as comprehensive and as self-searching a view as we can of the present catastrophe. Once and for all, we must recognize that when the ship of state is threatened by storms and begins to sink, confusion ensues and if men think of others at all, they are apt to think only of those closest to them. Like all figures of speech, this one does not wholly parallel the situation that troubles us, but I use it to bring to mind one thing and that is that the first duty of all of us is to remove as far as we can the forces that threaten the stability of the social order. If, in the language of Isaiah, "the work of righteousness is peace," it is obvious that the work of unrighteousness must be war and insecurity. In the last analysis, we Jews cannot hope to be free in an unrighteous world. In fact, no one can be free in such a world, and least of all, those who belong to a minority. If this is so, what shall we say of a minority such as we are, whose numbers are scattered, who are conspicuous by our activities and sometimes even by our successes, and whose history, moreover, has been one of constant protest against the prevailing social and religious ideals? Surely, such a minority can certainly not hope to be free where nation wars against nation and class against class.

If we Jews were a passive and indifferent folk, our presence might not have been so generally noted. If among us there were fewer men capable of success in commerce, finance, industry, law, medicine, art, and science, then too, our behavior would not have been so keenly watched. And if throughout our history we had not differed so persistently with our neighbors about human values and destiny, about Providence and the good life, many irritations and antagonisms would not have developed.

As the ultimate guarantee of the stability of any social order is in righteousness, so the most certain protection of any minority group comes from their participation in and the promotion of every just and humane cause. Our duty, accordingly, should be clear to everyone of us. But in order to do our part in the improvement of social conditions and relations wherever we live, we should first learn to scrutinize our own modes of thinking and our own conduct.

In one sense, it is important that men should learn to take counsel of their own fears. Whenever one group is threatened by the growing antagonisms arising from distressed conditions and animosities justified by new ideologies, it should always keep the nature of these conditions and these rationalizations in mind. Only by so doing can it prevent the development of similar conditions and views among themselves.

At present, many thoughtful and discerning persons greatly fear that intolerance and illiberalism may spread in other countries besides Germany. Such men know that wherever illiberalism becomes dominant, it manifests itself invariably in the rejection of ideals genuinely cultural and universally ethical and in the promulgation in their place of conceptions of culture and of value that are superficial, exclusive, and self-centered. Should illiberalism develop in America, it would most certainly show itself in the denial of the humane and the democratic principles upon which our government is founded and in the substitution of ideas not unlike those that are used to explain and to justify the German persecutions and atrocities.

Realizing then, as everyone of us should, that in the spread of intolerance, we Jews are always the first victims, it behooves us to be especially watchful of our own conduct and not commit the folly of believing that similar illiberalisms may not develop among ourselves. In this hour of our difficulty, we should hold unchecked the currents of fresh thought and keep alive the fires of devotion to the spirit of counsel and understanding. Our task is so to think as to be able to give a farseeing and considered judgment upon any and all propositions made for the solution of our problems. If we should take proper counsel from the nature of the attacks made upon us in Germany and if we study their origin and the way they are justified by our enemies, we would be especially on guard against the development in Jewish circles of narrow and trivial conceptions of culture, of chauvinistic nationalism, and of the advocacy of rigid and regimented solidarity.

Such solidarity, I fear, is being urged upon us at this very time. Everywhere there is a cry for Jewish solidarity. It is unquestionably important and, especially in these threatening times, that we should think and act together. But mere solidarity will not serve us as it does not serve the world at large. What is needed among us is such shared convictions and attitudes as result from critical thinking and from clearly conceived and completely justified objectives.

In Germany today there is the same insistence upon solidarity. Hitler claims to have more solidarity behind him than any former leader has enjoyed. Alas, for the world that such is the case, if it is so! If we, as Jews, develop the kind of solidarity that is merely the result of the pressure from the outside and if we herd together at the cry and call of any champion, we may be led to the

valley of destruction without having spiritual recourse to the redemptive powers. It is easy to wax eloquent upon solidarity. It is one of those formal ideals that immediately commends itself to the mass mind. But what is not quite so easy to understand is that Jewish like-mindedness has always been derived from an adequate appreciation of the meaning of our history and the content of our literature. Unless we are informed upon our heritage, no Jewish standards can be developed and when no such standards are developed, Jewish solidarity is certain to become nothing more than brute gregariousness in the hours when clouds gather and storms threaten.

We have already seen the signs of the havoc wrought by uninformed and uncritical solidarity in our midst. In many cities our people have been called together by self appointed leaders for the assertion of Jewish rights and for the promotion of special programs and objectives. The appeal has almost invariably been made in the name of Jewish solidarity. Such an appeal, we should be reminded, is not unlike that of the superpatriots who frequently go so far as to insinuate that if one does not heed their call, it is a certain sign of disloyalty to one's people and to one's country.

What we should cultivate, however, is the unity that is derived from loving our heritage and from the respect that each has for the other's way of making that heritage count in life. The respect of differences that we demand from non-Jews, we should certainly require of ourselves in relation to one another. Within the field of such understanding, there is ample room for united and effectual action for good. There should be no differences among us as to the necessity and importance of helping our people wherever they suffer, either because of the action of nature or through the inhumanity of man. At present, the German Jews are in dire difficulty. The duty should be clear to every one of us and should not be beclouded by any other issues. If Palestine can offer a haven to some of the German Jews, then Palestine and our German brethren should be helped to come together. Should Russia or any other land offer them a place of settlement, the same duty should prompt us to offer like assistance.

May I suggest that coupled with the fashion to accentuate uncritical solidarity is the tendency in our midst to look overmuch to outside agencies and external instrumentalities for help? If we practiced self-scrutiny a little more and were able to act with greater mastery and deliberation, we would not seek to solve our problems by resorting so much to agencies that are bound to be external and superficial? We are getting into the habit of looking mostly to official bodies and to public pronouncements for relief from our difficulties. This is a mark of naivete which is always expressive of the incapacity to think clearly, critically, and realistically.

I can well understand why we turn so often and so insistently to these outside agencies. A people in panic and in desperation, naturally look for friends and champions wherever they can find them. These are most easily found among men occupying public places. Moreover, as officials, they seem to carry weight, and, of course, we are grateful for any help they give us. Yet I cannot but believe that we exaggerate the importance of this help, for who does not know how perfunctory many public professions and protestations are? Thoughtful and discerning persons rarely take them seriously.

But the greatest danger about dependence upon these external agencies is that they may become substitutes for more basic and heroic action on our own part. If they should take the place of self-searching, self-criticism, and self-discipline, our problems, I fear, will not only be solved, but may even be aggravated.

Next to the self-scrutiny that is required to prevent the development in our own midst of the subversive ideologies and methods practiced by our enemies is the necessity to examine our own conduct to see whether we are justified in our belief that we are entitled to live as a minority. Just as in recent years we have become prone to depend too much upon superficial and external support from others, so we have in like manner gotten into the habit of giving shallow justifications for our existence. *Any group that wills to remain separate must not be too easily satisfied with the contributions that it makes to society.* Nor should it hope to satisfy others by the circumstance that it has to its credit achievements in the fields of finance, commerce, industry, medicine, science, and art. All these successes may be notable and important, but as Jews, we should wish to give to the world more than successful careers. As spiritual-mindedness prompts men to regard the good that comes to them to be beyond their deserts, so does it teach them to look upon the good they do as insufficient and inadequate. The final justification for separateness on the part of a group capable of successes is to invest every achievement of theirs with special benefits to their fellowmen. Our bankers, commercial and industrial leaders, movie magnates, doctors, lawyers, scientists, and artists, should in their respective fields so conduct their affairs as to body forth some added benefaction to our neighbors.

If, therefore, as Jews, thinking spiritually of our history and destiny, we found ourselves predominant in any industry, that industry would feel the impact of the prophetic love of righteousness and of sympathy with the unfavored. If, as Jews, we occupied places of leadership in any community, that community would become more and more responsive to every project looking to the abolition of war as between nation and nation and to the elimination of strife as between group and group. In a word, our very Jewishness would commit us to every program of social justice and our commitment would be evidenced in the conduct of our personal lives and in the management of our public affairs. By such thinking and practices we would gain support from our own consciences and merit greater respect from our neighbors. If there is any solution at all to the Jewish problem, it is not in allowing ourselves to be diverted from the historic role marked out for us by our prophets and psalmists and sages and martyrs. We come back, therefore, to our spiritual heritage as the only thing that can save us and through which we can give counsel and succor, solace and hope, to the world.

If we continue to emphasize nationalism and to be drawn into projects of a purely nationalistic character, it will become ever more difficult for us to justify our separate existence and because of the emphasis upon these values to give a moral and spiritual account of ourselves. Our non-Jewish fellowmen may differ most earnestly and genuinely with us on religious grounds, but they none the less can and, for the most part, do understand why we should be loyal to the faith of our fathers. To many of them we may be misguided, yet they do appreciate faithfulness to our own religious teachings. But what I believe must be

difficult for our neighbors to understand is the shift in our loyalties, from the things that we have proclaimed for thousands of years as our primary concern and supreme vocation, to those things that may make us indistinguishable from all other cultural and national groups.

If our history had been like that of any other people dating back to ancient days and if we had continued to live upon our original soil or had migrated elsewhere as a separate national group, we would now have no problems essentially different from those that other nations have. But our history is not like that of any other national group. Though we started as a separate people much like any other nationality, yet we soon began to conceive ourselves in an essentially different role. Instead of regarding ourselves in the customary fashion as a sovereign people, whose sovereignty rested upon conquest, possession, and power, we soon thought of ourselves as the keepers and trustees of treasures valued greater than those hidden in the soil of any land.

I am not unmindful of the fact that we are not the only people that have seen ourselves in the role of special instruments of moral and spiritual truth. The life of peoples and individuals abounds in instances of such self sublimation. Every fanatic has a special commission from on High. There is therefore a very great risk in urging any group to recall that their forbears conceived of themselves as having a special appointment with destiny and as particularly chosen for a unique task in history.

But I still insist on the importance of reminding ourselves of that very quality and feature in our history. And I do so because of the peculiarity we find in Jewish thinking with regard to this very conception of playing a special role in human life. It should be pointed out that even ideas that deal with moral purposes may be materialistically conceived. If a moral commission is approached and accepted egotistically, the enterprise that follows is as materialistic as if one received a commission to paint a portrait or build a house.

The specially significant quality of Jewish thinking upon the role of Israel as divine witnesses is that it subjected them to continuous self-scrutiny, self-discipline, and self-sacrifice. It is one thing to look upon one's self as having a special prerogative to transmit moral values to others and to feel even impelled to impose these upon them, but it is quite another thing to see in the same moral ideals constant challenges to self-purification and elevation. In the prophetic teaching, there is the ever repeated insistence that we should see ourselves as the God of righteousness sees us. When the individual looks upon the moral law as the sole and supreme majesty, then he dwells in a kingdom where there is no place for the trivial, the external, and the accidents of material fortune.

I know there is nothing novel in what I am saying at this moment. It may even seem to many that I am expressing antiquated notions. But the time has come for the reassertion of the things that our fathers have valued throughout the ages and for the re-affirmation of those truths and loyalties which may sustain us in our desire for continued existence as Jews and also gain respect for this desire from our non-Jewish neighbors. I am convinced that if we, as the spiritual leaders of our people, do not give them in these dark days some light

upon their history and destiny and help them to feel that they have something to live by and something to live for, permanent and irreparable disintegration will result. It should be our task to make the distinctively religious history of our people functionally felt in their lives. If it is so felt, it will be found to solve many a problem for them. The internal problem of maladjustment, timidity, and of personal groping, will soon disappear. For he who has an important job and appreciates its significance finds strength, self-respect and dignity. Whole peoples, as well as individuals, live by their responsibilities, affections and loyalties. The moment these cease to function in their lives, dissipation of vital energy ensues and is followed by loss of identity.

The primary obligation that rests upon us, as Rabbis, is to keep the fires of Jewish learning and aspiration burning. Practical and thoroughgoing means should be devised and persistent efforts made to bring the knowledge of Jewish history and literature to our people and to imbue them with love for Jewish values. At a time when our people need counsel and courage, faith and hope, we should feel this duty all the more. We should feel it also because we live in America, where are found the greatest number and even now the most prosperous Jews of the world. Palestine may become the place where Jewish values, idealism and literature will flourish again as in ancient days. But no great group can live permanently on borrowed culture or ideals any more than they can live forever upon borrowed capital. The undeniable fact is that the quality of every people's life is largely determined by the immediate environment. If the *Malchas Shomayim*, the Kingdom of Heaven, should come to realization in Jerusalem, the Jews of New York would still have to be saved from their own ignorance and misdoing.

Moreover, because the Jews in this country are free and numerous and more prosperous than their brethren elsewhere, they are naturally looked to not only for assistance, but also for something of leadership. If, therefore, in America we do not develop the cultural and spiritual values of our people, we shall lose the zest for living as Jews and inevitably have little understanding of and enthusiasm for the higher aspirations of our people living elsewhere.

Having in mind the duty that now devolves upon American Israel, I would suggest that all our religious forces unite upon a program looking for the revival of Jewish learning and for the stimulation of Jewish loyalties and idealism. The Synagogue Council of America, representing the three religious groups in our midst, may well make this program its primary business. This is a task worthy of the best in us and in the carrying out of which we will find ourselves united, happy, and useful. This is an objective altogether and unmistakably in line with our age-old history, and this objective the world will understand fully. In the attainment of this purpose we shall be carrying out the original commission given to Abraham, whom we are pleased to describe as the Father of Judaism—the commission, namely “Be thou a blessing.”

In recent years our people have become specialists in the art of conducting campaigns. We have managed many successful drives for relief, philanthropy, and general social welfare. The time has come to use our expert knowledge as campaigners for the most important need of our people and our day, the revitaliza-

tion of religious faith and the reconsecration to ethical and spiritual ideals. Why may not the week of Chanukah be used for such a campaign? It is true that the brotherhoods connected with our congregations have already sensed the appropriateness of this festival for religious rallies, but we must do more than use Chanukah as an occasion for speechmaking about Judaism and for the recitation of our difficulties and troubles. What is needed is to plan, as a great drive is planned, to use the entire week in every community for the education, stimulation, and reinspiration of our people with regard to Jewish ends and Jewish hopes. Thus will Chanukah be revived in a high and serious sense, rather than as a pale offset of Christmas celebrations in order to satisfy our little ones. As the Maccabeans signalized their victory over their oppressors and their will to live by the rebuilding and the rededication of the Temple, so should we make every effort to reconsecrate our synagogues and our educational institutions and upon the recurrence of every Chanukah, seek to revive learning in the smallest cheder, as well as in the greatest Jewish seats of learning.

We often wonder why our people give such scant support to our cultural and religious institutions. The simple answer is that they have become cold and indifferent to the wisdom and the faith of our fathers. Let a man become warmly Jewish through loving the lawgivers, the psalmists, the prophets, the sages and martyrs of Israel, and he will give,—give with a willing heart and give abundantly.

If we develop a thoroughgoing and farreaching program for the revival of Jewish education and religious loyalties in American Jewry, we shall find that through the very execution of such a program, many of our practical and professional problems that we, as Rabbis and teachers have, will soon be solved. For the more seriously our people will take the need of Jewish learning, the more institutions will be required and, of course, the more teachers. During recent years, particularly since the depression, our communal leaders have been getting into the habit of economizing first at the expense of our cultural and religious institutions. They did not and do not seem to realize that in doing so they were helping to demoralize Jewish life and undermine it at a time when men need most the support of faith and the reassurance of inner convictions. There is no greater shortsightedness than the policy of retrenchment at the expense of the education of our children.

The reason for such practices is quite evident. Men tend to save where the effects of saving are not immediately felt. To save on clothes or shelter means suffering from heat or cold, if not instantly, then in but a little while. To save on food means gnawing hunger. But the spirit is more patient and less insistent than the body, but it suffers none the less. If it is not given sustenance, it too droops and dies. But in the death of the spirit, there is greater injury than in the death of the body. For the individual who is spiritless continues to live, but such a life, socially speaking, cannot but be worthless and mischievous.

Efficiency in the conduct of an industrial enterprise means a saving of time, energy, and substance. But adequacy in dealing with ideal things gives an altogether different account of itself. In the world of ideals adequacy means giving more and more time, more energy, and more of the substance of one's own

being. All this is what we mean by devotion, consecration, and sacrifice. If we were wise, therefore, and understanding of the difference between material and spiritual interests, we would keep intact even in these most difficult times every synagogue and every house of learning and even build new ones.

At the present moment, there are dozens of rabbis and hundreds of teachers in America who are without position and many of them, alas, without hope. I plead for them, as well as for the children of our people, when I urge that steps be taken to maintain every religious and educational institution in Israel. If we possessed greater statesmanship, our leaders would pay special attention to the congregations in the smaller cities and would be more determined than ever to provide opportunities for the training of our children in every town where Jews live. The average Jewish parent does want his children instructed in the faith of his fathers. Not finding opportunities for religious instruction at home, these parents often become dissatisfied to live away from Jewish centers. In furnishing opportunities, therefore, for Jewish education in the smaller towns and even in hamlets, two of our problems may be solved at the same time. Our boys and girls in the smaller places would learn something of their faith and history and their parents would be more willing to remain away from the large cities where the opportunities for livelihood, service, and helpful contact with one's non-Jewish neighbors are rapidly diminishing.

In line with the program of a general and intensive revival of Jewish education and religion, I would suggest that a weekly paper be published whose sole purpose should be the dissemination of the knowledge of Judaism. We have many papers and writers, but unfortunately we have no periodical that makes Judaism and its affirmative values its only concern. The paper that I have in mind should be published by the official bodies of our religious organizations, namely, the Union of American Hebrew Congregations and the Central Conference of American Rabbis, acting jointly, and should be edited only by persons who have a profound understanding of Judaism and a great love for it. Such a paper should find its way, first of all, to every person that is officially connected with the conduct of our congregations. Every President and Trustee of our congregations, Sisterhoods, Brotherhoods, and Youth organizations, should have this paper weekly, in order that a more informed and a more inspired Jewish lay leadership and Jewish public opinion may be developed.

In order to deepen our Jewish consciousness and to keep our people warmly attached to Jewish ideals and responsibilities, I should like to urge, as I did years ago, the importance of revising our liturgy in such wise as to enable our people to recite their prayers with the full consent of their heads and their hearts. This means that the revision should be made in content and spirit, as well as in form and letter. After all, modern men do not think quite in the same way as did the ancients. If we wish to attract to our synagogues, the intellectual and the serious minded persons among us, our worship, articulated in song and in prayer, should appeal completely to the best in them. It seems to me that our tardiness in revising our Prayer Books is due largely to the habit and spirit of professionalism in which we approach this problem. As professional men, having special training and a special background behind us, we are able to find satisfaction, if not in the beauty and adequacy of the sentiments expressed in our prayers, then

in their meaning to us as theologians and historians. But the average person that comes to pray cannot wait for instruction in the history and in the technical significance of our prayers. The liturgy should be so written as to appeal immediately to the yearnings of men's hearts and the aspirations of their souls.

I am not unaware, of course, of the present efforts to revise our Prayer Book and of the work already done and done well. My purpose in speaking of this subject is to emphasize the fact that we cannot have an extensive and intensive religious revival in Jewry without making the articulation of worship consistent with serious thinking and genuine aspiration. I hope that those who are in charge of the revision will be given every counsel and assistance by the members of the Conference.

My colleagues, I have tried to see life, general and Jewish, in the light of the spiritual history, insight, and promptings of our people. I know that I have omitted many things of great interest and importance to some of us, but I have felt that at this time, it is our major duty and responsibility as Rabbis, to lift our thinking to heights from which we can see in their proper perspective the things that are happening to others, as well as to ourselves. The supreme lesson of our time is that nothing is of avail in human society to bring security and happiness to men that does not square itself with the demands of genuine and thoroughgoing moral thinking. Our fathers throughout the ages have insisted that

*"Except the Lord build the House,  
They labor in vain that build it."*

Now as never before do we realize the truth of this and now as never before is it incumbent upon us to help lay the foundations of a house of humanity, a house that shall stand upon the pillars of justice and righteousness, peace and good will.

Motivated by such a purpose and consecrated to such an ideal, we pray that there may rest upon us the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord—to the end that our deliberations during these fateful days may bring blessing to Israel and mankind.

# Central Conference of American Rabbis

## BULLETIN

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The President and Officers wish to extend to each and every member cordial greetings for the New Year with the prayer that it may be a year of health and strength to each and every one of us.

לשנה טובה תכתבו

### EXECUTIVE BOARD

A meeting of the Executive Board will be held in New York City Tuesday, October 9th. If there is any matter which you wish to bring to the attention of the Executive Board, please notify the Secretary and it will receive prompt attention.

### REVISION OF PRAYER BOOK

There will be a meeting of the Liturgical Committee held in Cincinnati, Ohio immediately after November 10th. Members will have until that time to send in suggestions and criticisms of the Sunday Services which have been sent out in printed form and of the suggested Friday Evening Services which have been sent to you in mimeographed form. It is hoped that every member will go over the services carefully and send in suggestions. It is essential that you do it now as the services will be printed shortly after this meeting and the committee desires to receive and consider criticisms before publication. Send your criticisms to Solomon B. Freehof, Chairman, Fifth & Morewood Avenues, Pittsburgh, Pa., or to Isaac E. Marcuson, Macon, Georgia.

### TIME AND PLACE OF NEXT CONVENTION

Please mark on the enclosed postcard your preference for the next convention: Chicago, Illinois, June 26-30, 1935.

Louisville, Kentucky, November 15-21, 1935.

Please note that these dates are for next year and not this year.

Cordially yours,

SAMUEL H. GOLDENSON, President,

ISAAC E. MARCUSON, Secretary.

Sept. 1, 1934.

HAR SINAI CONGREGATION  
BOLTON AND WILSON STREETS  
BALTIMORE, MARYLAND

RABBI EDWARD L. ISRAEL

TELEPHONES { LAFAYETTE 3927  
MADISON 3601-W

October 18, 1934

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

My dear colleague:

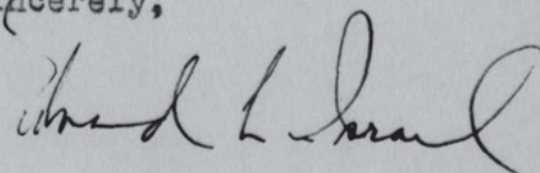
Rabbi Samuel Wohl, who is president of the League for Labor Palestine, asked me to prepare a statement on the Labor movement in Palestine which is to be signed by as many of the members of the C.C.A.R. as we can get. The statement, which I prepared and which underwent a certain amount of revision at the hands of Rabbis Wohl and Heller, accompanies this letter.

I am writing you to ask you to permit me to use your name as a member of the endorsing committee in sending out this statement to the entire Conference. Those beside yourself whom I am asking to act on this committee are: Rabbis Philip S. Bernstein, A. J. Feldman, Sol. B. Freehof, Nelson Glueck, James G. Heller, F. M. Isserman, Morris S. Lazaron, Felix A. Levy, Jacob R. Marcus.

Please let me know at once whether I may use your name as a member of the committee.

Heartiest personal greetings.

Sincerely,



STATEMENT OF MEMBERS OF  
THE CENTRAL CONFERENCE OF AMERICAN RABBIS  
REGARDING LABOR PALESTINE

We, the undersigned members of the Central Conference of American Rabbis, desire to express our adherence to the program and ideals of the Palestine Labor movement.

We believe that the prophetic ideals espoused by Liberal Judaism are most compatible with those of the Labor movement in Eretz Israel. In the complex society of our day it may be more difficult to see its application, but the ancient maxim "Zion bemishpat tipadeh", "Zion can be redeemed only through justice", seems to us as profoundly true as of old.

The purpose of this endorsement is not to place our stamp of approval upon every phase or aspect of the Labor movement, but to express our agreement with its principles. Labor Palestine strives to build a cooperative rather than a competitive society in the land of our fathers. Its aim is to avoid erecting another social structure resting upon the sands of injustice and inequality. Its purpose is to appraise economic endeavor by the rule of service to the community rather than for the sake of private profit. It seeks to secure a decent living standard for all workers. It underlines the importance of the welfare of the many rather than the luxury of the few. It stands upon the principle of the right of labor to bargain collectively. It opposes those who would destroy the very foundation of <sup>the</sup> ~~the~~ Histadrut by using cheap Arab labor and exploiting it, rather than paying a living wage to fellow Jews. It is engaged in the effort to widen the entry into Palestine for labor, and to rehabilitate the middle class and direct it toward useful channels of work. It is endeavoring to foster a communal consciousness and communal unity among the Jews of Palestine. And, finally, it is resisting the many who would make Jewish Palestine only another land for the exploitation of the weak, for the building up of a society based upon economic injustice.

This program of the Histadruth in Palestine and the League for Labor Palestine in America, seems to us to be completely at one with the essential principles of prophetic idealism. Many of its economic aims are part of the Social Justice Program of the Central Conference of American Rabbis.

We conclude, therefore, with the declaration that, as we see it, Liberal Judaism, in addition to its general sympathy with the rehabilitation of Palestine

the Jewish homeland, should feel an especial enthusiasm for Labor Palestine. We commend to our colleagues and to our followers hearty support for the Histadruth and the League for Labor Palestine.

\*\*\*\*\*

C.C.A.R

# A RABBINICAL STATEMENT REGARDING LABOR PALESTINE

We, the undersigned rabbis holding membership in the Central Conference of American Rabbis, but stating our views in this resolution as individuals, desire to express our agreement with the principles and ideals of the Palestine Labor movement.

We believe that the prophetic ideals espoused by Liberal Judaism are especially compatible with those of the Labor movement in Eretz Israel. In the complex society of our day it may be more difficult to see its application, but the ancient maxim "Zion bemishpat tipadeh", "Zion can be redeemed only through justice", seems to us as profoundly true as of old.

The purpose of this endorsement is not to place our stamp of approval upon every phase or aspect of the Labor movement, but to express our agreement with its principles. Labor Palestine strives to build a cooperative rather than a competitive society in the land of our fathers. Its aim is to avoid erecting another social structure resting upon the sands of injustice and inequality. Its purpose is to appraise economic endeavor by the rule of service to the community rather than private profit. It seeks to secure a decent living standard for all workers. It underlines the importance of the welfare of the many rather than the luxury of the few. It stands upon the principle of the right of labor to bargain collectively. It opposes those who would destroy the very foundation of the Yishuv by using cheap labor and exploiting it, rather than paying a living wage to fellow Jews. It is engaged in the effort to widen the entry into Palestine for labor, and to rehabilitate the middle class and direct it toward fundamentally productive channels of work. It is endeavoring to foster a communal consciousness and communal unity among the Jews of Palestine. And, finally, it is resisting the many who would make Jewish Palestine only another land for the exploitation of the weak, for the building up of a society based upon economic injustice.

A RABBINICAL STATEMENT REGARDING LABOR PALESTINE - continued

This program of the Histadruth in Palestine, and the League for Labor Palestine in America, seems to us to be at one with the essential principles of prophetic idealism. Many of its economic aims are part of the Social Justice Program of the Central Conference of American Rabbis.

We conclude, therefore, with the declaration that, as we see it, Liberal Judaism, in addition to its general sympathy with the rehabilitation of Palestine as the Jewish homeland, should feel an especial enthusiasm for Labor Palestine. We commend to our colleagues and to our followers hearty support for the Histadruth and the League for Labor Palestine.

(SIGNED)

Moses J. S. Abels, Temple Emanu-El, Brooklyn, N. Y.  
Samuel J. Abrams, Temple Ohabei Shalom, Brookline, Mass.  
William Ackerman, Congregation Beth Israel, Meridian, Miss.  
David Alexander, Akron Hebrew Congregation, Akron, Ohio  
Michael Alper, Hebrew Orphan Asylum, New York City  
David B. Alpert, Mt. Sinai Congregation, Texarkana, Ark.-Texas  
Zwi Andermann, Temple Emanu-El, Englewood, N. J.  
Saul B. Appelbaum, Congregation Beth Zion, Bradford, Pa.  
Garry J. August, Temple Israel, Gary, Ind.  
Bernard J. Bamberger, Congregation Beth Emeth, Albany, N. Y.  
Henry Barnston, Congregation Beth Israel, Houston, Texas  
Joseph Louis Baron, Congregation Emanu-El-B'ne Jeshurun, Milwaukee, Wis.  
Albert G. Baum, Congregation Gemiluth Chassodim, Alexandria, La.  
Solomon N. Bazell, Congregation B'rith Sholom, Louisville, Ky.  
Elmer Berger, Temple Beth Jacob, Pontiac, Mich.  
Morton M. Berman, Free Synagog, New York City  
Philip S. Bernstein, Temple B'rith Kodesh, Rochester, N. Y.  
Israel Bettan, Hebrew Union College, Cincinnati, Ohio  
Louis Binstock, Temple Sinai, New Orleans, La.  
Eugene Blachschleger, Congregation Beth-Or, Montgomery, Ala.  
Sheldon H. Blank, Hebrew Union College, Cincinnati, Ohio  
Joshua Bloch, Long Island, N. Y. (Harlem Valley & Central Islip State Hospital)  
I. Mortimer Bloom, Temple Ohev Shalom, New York City  
Samuel Blumenfeld, Board of Jewish Education, Chicago, Ill.  
Philip D. Bookstaber, Congregation Ohev Sholom, Harrisburg, Pa.  
William G. Braude, Temple Beth-El, Providence, R. I.  
Baruch Braunstein, Eoff Street Temple, Wheeling, W. Va.  
Louis Brav, Philadelphia, Pa.  
Stanley R. Brav, Temple Emanuel, Dallas, Texas  
Barnett R. Brickner, Anshe Chesed Congregation, Cleveland, Ohio  
Abram Brill, Congregation B'nai Zion, Shreveport, La.  
David Bronstein, Congregation Horeb, Chicago, Ill.

(signed) -contd.

Morris Clark, Congregation Anshe Emeth, Pine Bluff, Ark.  
Rudolph I. Coffee, San Francisco, Calif.  
Henry Cohen, Congregation B'nai Israel, Galveston, Texas  
Simon R. Cohen, Union Temple, Brooklyn, N. Y.  
Morton J. Cohn, Cincinnati, Ohio  
Abraham Cronbach, Hebrew Union College, Cincinnati, Ohio  
Max C. Currick, Reform Congregation Anshe Chesed, Erie, Pa.  
Daniel L. Davis, Cong. Shomrai Shomayim, Lancaster, Pa.  
Zevi Diesendruck, Hebrew Union College, Cincinnati, Ohio  
Frederick Doppelt, Temple Beth El, Saginaw, Mich.  
Maxwell H. Dubin, Wilshire Blvd. Temple, Los Angeles, Calif.  
Bernard Ehrenreich, Minocqua, Wis.  
Barnett L. Elzas, Congregation Beth Miriam, Long Branch, N. J.  
Harry W. Ettelson, Temple Children of Israel, Memphis, Tenn.  
Julian B. Feibelman, Cong. Anshe Israel, Philadelphia, Pa.  
Abraham H. Feinberg, Temple Beth El, Rockford, Ill.  
Abraham J. Feinberg, New York City  
Abraham Feinstein, Congregation Mizpah, Chattanooga, Tenn.  
Norman Feldheym, Cong. Kol Shearith Israel, Balboa, Canal Zone  
Abraham J. Feldman, Congregation Beth Israel, Hartford, Conn.  
Arthur A. Feldman, Congregation Anshe Sholom, S. Hamilton, Ont., Canada  
Leon I. Feuer, Congregation Tifereth Israel, Cleveland, Ohio  
Maurice Feuer, United Hebrew Congregation, Joplin, Mo.  
David Fichman, Jewish Charitable and Educational Federation, New Orleans, La.  
Howard L. Fineberg, Mt. Zion Congregation, Sioux Falls, S. D.  
Solomon A. Fineberg, Sinai Temple, Mt. Vernon, N. Y.  
William H. Fineshriber, Reform Cong. Keneseth Israel, Philadelphia, Pa.  
Solomon B. Finesinger, Hebrew Union College, Cincinnati, Ohio  
Adolph H. Fink, Temple Emanu-El, Spokane, Wash.  
Joseph L. Fink, Temple Beth Zion, Buffalo, N. Y.  
Henry M. Fisher, Congregation Beth Israel, Atlantic City, N. J.  
Jerome D. Folkman, Temple Beth Israel, Jackson, Mich.  
Gresham George Fox, South Shore Temple, Chicago, Ill.  
Leon Fram, Temple Beth El, Detroit, Mich.  
Joseph Freedman, Temple Beth El, Jersey City, N. J.  
Hirsch L. Freund, Temple Adath Israel, Cleveland, Miss.  
Iser L. Freund, Congregation Ohav Sholom, Goldsboro, N.C.  
Michael Fried, Temple Ohabei Shalom, San Francisco, Calif.  
Marcus Friedlander, Congregation B'nai Sholom, Brooklyn, N. Y.  
Benjamin Friedman, Temple Society of Concord, Syracuse, N. Y.  
Martin Friedman, Congregation Beith-El, Pensacola, Fla.  
Joseph Gitin, Temple Emanuel, Buffalo, N. Y.  
Nelson Glueck, Hebrew Union College, Cincinnati, Ohio  
Joshua L. Goldberg, Astoria Center of Israel, Astoria, N. Y.  
Maurice Goldblatt, Congregation Emanuel, Roanoke, Va.  
A. L. Goldberg, Congregation B'nai Israel, Charleston, W. Va.  
Albert S. Goldstein, Temple Emanuel, Davenport, Iowa  
Sidney E. Goldstein, Free Synagogue, New York City  
Julius Gordon, Congregation Shaare Emeth, St. Louis, Mo.  
Samuel H. Gordon, Congregation B'nai Israel, Salt Lake City, Utah  
Ezra G. Gotthelf, Congregation B'rith Shalom, Erie, Pa.  
L. Elliot Grafman, Chicago, Ill.  
Milton L. Grafman, Adath Israel, Lexington, Ky.  
Abram M. Granowitz, Congregation Beth Zion, Johnstown, Pa.  
Louis D. Gross, Society of Applied Judaism, Brooklyn, N. Y.  
Avery Johah Grossfield, Temple Israel, New Castle, Pa.  
Joseph H. Gumbiner, Congregation Mishkan Israel, Selma, Ala.  
Samuel M. Gup, Temple Israel, Columbus, Ohio

Saul Habas, Temple B'nai Israel, Natchez, Miss.  
 Jacob Halevi, Temple B'nai Israel, Pasadena, Calif.  
 Samuel A. Halperin, Temple B'nai Israel, Brooklyn, N. Y.  
 Israel Harburg, Temple Beth El, Lynn, Mass.  
 Melbourne Harris, Congregation Anshai Emeth, Peoria, Ill.  
 Gustav Hausmann, New York City  
 Israel Heinberg, Monroe, La.  
 Bernard Heller, Hillel Foundation, University of Michigan, Ann Arbor, Mich.  
 James G. Heller, Isaac M. Wise Temple, Cincinnati, Ohio  
 Carl N. Herman, Congregation Beth Israel, West Palm Beach, Fla.  
 Eugene E. Hibshman, Congregation Beth Israel, Altoona, Pa.  
 Maurice A. Hirshberg, Temple Beth-El, Hammond, Ind.  
 Benjamin Hoffsever, Ave. "QR" Jewish Community Center, Brooklyn, N. Y.  
 Abraham Holtzberg, Congregation Har Sinai, Trenton, N. J.  
 Isador Isaacson, Temple Israel of Hollywood, Los Angeles, Calif.  
 Edward L. Israel, Har Sinai Congregation, Baltimore, Md.  
 Harry Kaplan, Temple Anshe Amonim, Pittsfield, Mass.  
 Israel L. Kaplan, Congregation Ahavath Chesed, Jacksonville, Fla.  
 Jacob H. Kaplan, Temple Israel, Miami, Fla.  
 Julius Kerman, Long Island, N. Y.  
 Jacob Klein, Cleveland, Ohio  
 Alexander S. Kline, Congregation Beth-ha-Tephila, Asheville, N. C.  
 Sol L. Kory, Congregation Anshe Chesed, Vicksburg, Miss.  
 Nathan Krass, Congregation Emanu-El, New York City  
 A. Lincoln Krohn, Temple Albert, Albuquerque, New Mexico  
 Louis Kuppin, Chicago, Ill.  
 Edmund A. Landau, Temple B'nai Israel, Albany, Ga.  
 Meir Lasker, United Hebrew Congregation, Havana, Cuba  
 Charles B. Latz, Canton Hebrew Congregation, Canton, Ohio  
 Morris S. Lazaron, Baltimore Hebrew Congregation, Baltimore, Md.  
 David Lefkowitz, Temple Emanu-El, Dallas, Texas  
 Emil W. Leipziger, Touro Synagog, New Orleans, La.  
 Joseph Leiser, Cong. Children of Israel, Augusta, Ga.  
 Samson H. Levey, Temple B'nai Israel, Jackson, Tenn.  
 Harry Levi, Temple Israel, Boston, Mass.  
 Lee J. Levinger, B'nai B'rith Hillel Foundation, Columbus, Ohio  
 Samuel J. Levinson, Temple Beth Emeth, Brooklyn, N. Y.  
 Felix A. Levy, Congregation Emanuel, Chicago, Ill.  
 Aaron J. Levy, Temple Israel, Stockton, Calif.  
 Harry S. Lewis, Jewish Institute of Religion, New York City  
 Theodore Lewis, Congregation Mt. Sinai, Sioux City, Iowa  
 Morris Lichtenstein, Jewish Science Movement, New York City  
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 Harry S. Linfield, Jewish Statistical Bureau, New York City  
 Edward Lissman, Riverside Synagog, New York City  
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 Julius Mark, Vine Street Temple, Nashville, Tenn.  
 Samuel Markowitz, Congregation Achduth Vesholom, Fort Wayne, Ind.

Albert L. Martin, Congregation B'nai Israel, Bridgeport, Conn.  
Harry H. Mayer, Temple B'nai Jehuda, Kansas City, Mo.  
Samuel S. Mayerberg, Congregation B'nai Jehuda, Kansas City, Mo.  
S. Felix Mendelsohn, Temple Beth Israel, Chicago, Ill.  
Louis D. Mendoza, Congregation Oheb Sholom, Norfolk, Va.  
Jacob B. Menkes, New York City  
Harr A. Merfeld, Congregation Beth El, Fort Worth, Texas.  
Max J. Merritt, B'nai B'rith Hillel Foundation, Berkeley, Calif.  
Jacob I. Meyer, Congregation Beth Israel, West Hazelton, Pa.  
Max Meyer, Free Synagog, Flushing, N. Y.  
Carl I. Miller, Temple Beth-El, Helena, Ark.  
Albert G. Minda, Temple Israel, Minneapolis, Minn.  
Julian Morgenstern, Hebrew Union College, Cincinnati, Ohio  
Marvin Nathan, Philadelphia, Pa.  
Morris Newfield, Temple Emanu-El, Birmingham, Ala.  
Levi A. Olan, Temple Emanuel, Worcester, Mass.  
Samuel Perlman, Brooklyn, N. Y.  
Samuel T. Philips, Jamestown, N. Y.  
Isador E. Philo, Congregation Rodef Sholom, Youngstown, Ohio  
David Polish, Congregation of Judah, Cedar Rapids, Iowa  
Jacob S. Raisin, Congregation Beth Elohim, Charleston, S. C.  
Max Raisin, Cong. B'nai Jeshurun, Paterson, N. J.  
Julius Rappaport, Congregation Beth Hillel, Kenosha, Wis.  
Leo Reich, Cleveland, Ohio  
Abraham B. Rhine, Cong. House of Israel, Hot Springs, Ark.  
Paul Richman, Temple Beth-El, Steubenville, Ohio  
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David Rosenbaum, Temple Judea, Chicago, Ill.  
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Israel Joshua Sarasohn, Cong. B'nai Jeshurun, Leavenworth, Kan.  
Hyman Schachtel, West End Synagog, New York City  
Tobias Schanfarber, Cong. Kehillath Anshe Mayriv, Chicago, Ill.  
Max Schenk, Jewish Center of Washington Heights, New York City  
Henry A. Schoor, Temple Adath Israel, New York City  
Benjamin Schultz, Temple Ahavath Sholom, Brooklyn, N. Y.  
Lawrence W. Schwartz, Jewish Community Center, White Plains, N. Y.  
Samuel Schwartz, Washington Blvd. Temple, Chicago, Ill.  
Alexander D. Segel, Temple Beth Israel, York, Pa.  
Jacob K. Shankman, B'rith Sholom, Troy, N. Y.  
Nathaniel S. Share, Gates of Prayer Congregation, New Orleans, La.  
Leo Shubow, Temple Israel, Amsterdam, N. Y.  
Charles E. Shulman, North Shore Congregation Israel, Glencoe, Ill.

Julius Silberfeld, Cong. B'nai Abraham, Newark, N. J.  
Abba Hillel Silver, The Temple, Cleveland, Ohio  
~~Abba Hillel Silver, The Temple, Cleveland, Ohio~~  
Meyer H. Simon, Temple Israel, La Fayette, Ind.  
Jacob Singer, Temple Mizpah, Chicago, Ill.  
Edgar E. Siskin, Mishkan Israel, New Haven, Conn.  
Henry Slonimsky, Institute of Religion, New York City  
Phineas Smoller, South Fountain Ave. Temple, Springfield, Ohio  
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Samuel D. Soskin, Cong. Ohav Shalom, Huntington, W. Va.  
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Allen Tarshish, Temple Beth-El, Danville, Ill.  
Jacob Tarshish, Scarsdale, N. Y.  
Henry Tavel, Cong. Beth Emeth, Wilmington, Del.  
Joseph Marshall Taxay, Temple Israel, Terre Haute, Ind.  
~~Joseph Marshall Taxay, Temple Israel, Terre Haute, Ind.~~  
Samuel Teitelbaum, United Hebrew Congregation, Ft. Smith, Ark.  
Samuel Thurman, United Hebrew Temple, St. Louis, Mo.  
Joshua Trachtenberg, Temple Covenant of Peace, Easton, Pa.  
Sidney E. Unger, Temple Judea, Philadelphia, Pa.  
Joseph Utschen, Agudas Achim, Hibbing, Minn.  
Aaron Lewis Weinstein, Temple Israel, Jamaica, Long Island, N. Y.  
Jacob J. Weinstein, Columbia University, New York City  
Harvey E. Wessel, Congregation Emanuel, Duluth, Minn.  
Louis Witt, Cong. B'nai Jeshurun, Dayton, Ohio  
Samuel Wohl, Isaac M. Wise Temple, Cincinnati, Ohio  
Louis B. Wolfenson, Providence, R. I.  
Sidney Wolf, Temple Beth El, Corpus Christi, Texas  
Samuel Wolk, Cong. B'nai B'rith, Wilkes-Barre, Pa.  
Samuel J. Wolk, Brooklyn, N. Y.  
Bernard Zeiger, Temple Beth-El, Flint, Mich.  
Maurice L. Zigmond, Temple Emanuel, Pueblo, Colorado  
Abba M. Fineberg, Temple Beth El, Niagara Falls, N. Y.  
Ephraim Frisch, Temple Beth-El, San Antonio, Texas  
Pizer W. Jacobs, New York City  
Theodore H. Gordon, Baltimore Hebrew Congregation, Baltimore, Md.  
Perry E. Nusbaum, Temple B'nai Israel, Amarillo, Texas

# CENTRAL CONFERENCE OF AMERICAN RABBIS

Honorary Presidents: DAVID PHILIPSON, Cincinnati, Ohio; SAMUEL SCHULMAN, New York; JOSEPH STOLZ, Chicago, Ill.

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STEPHEN S. WISE, New York City

November 1st 1934

Dr. Abba Hillel Silver  
The Temple  
East 105th St and Ansel Rd  
Cleveland, Ohio

Dear Abba:

The last Conference imposed a mandate upon the 1935 meeting to reevaluate Reform Judaism, with an eye upon the reformulation of the statements in the Pittsburgh platform. The program committee is attempting to obey the instructions given it and has divided this important task into three parts: God, Torah and Israel. Each of these three divisions is to be treated by two men, one a conservative who will give the traditional reform point of view and the other who differs from this. You have been unanimously selected by the committee to discuss the subject Israel from your own standpoint, while Dr. Saml Schulman will take what might be called the other side.

May I urge upon you, not only on behalf of the committee, but personally and for the sake of the view which you, I, and many others hold, that you take this assignment? I am sure I need not impress upon you the importance of this symposium.

With warmest greetings from house to house, I remain,

Cordially,

*Felix*

FAL:JD

November 6, 1934.

Rabbi Felix A. Levy, Vice-President,  
Central Conference of American Rabbis,  
445 Melrose Street,  
Chicago, Ill.

My dear Felix:

Let me thank you for your letter of November 1st. I appreciate the invitation which you extend to me in behalf of the C.C.A.R. to discuss the subject of Israel in connection with the symposium on the revaluation of Reform Judaism which is to take place on the forthcoming sessions of the Conference. I shall be glad to accept the assignment on one condition. I may go abroad next summer and I may find it necessary to go abroad early -- that is, before the Conference meets. I would notify you at least two months ahead of the Conference whether I am going or not. If, therefore, you are free to accept this arrangement, please let me know.

With all good wishes, I remain

Very cordially yours,

AHS:BK

# CENTRAL CONFERENCE OF AMERICAN RABBIS

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AARON L. WEINSTEIN, Jamaica, L. I., N. Y.

STEPHEN S. WISE, New York City

November 12th 1934

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

Dear Abba:

Thanks for your acceptance, even though it be only tentative. I too should like to go abroad next summer and if I do so must wait till after the Conference. While I do not want to interfere with your plans I do feel that your presence at the meeting will be of tremendous importance. I should like to discuss this matter with you at some time, because of the delicacy of the matters involved I cannot convey them to you by letter. If however you do miss the Conference, may I suggest that you write the paper and give it to some one else to read.

With warmest greetings from house to house, I remain,

Cordially,

*Felix*

FAL:JD

# CENTRAL CONFERENCE OF AMERICAN RABBIS

Honorary Presidents: DAVID PHILIPSON, Cincinnati, Ohio; SAMUEL SCHULMAN, New York; JOSEPH STOLZ, Chicago, Ill.

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SAMUEL HIRSHBERG, Milwaukee, Wis.  
EDWARD L. ISRAEL, Baltimore, Md.  
MEYER LOVITT, Jackson, Miss.  
JACOB R. MARCUS, Cincinnati, O.  
SAMUEL H. MARKOWITZ, Ft. Wayne, Ind.  
MORRIS NEWFIELD, Birmingham, Ala.  
MARIUS RANSON, East Orange, N. J.  
IRVING F. REICHERT, San Francisco, Cal.  
STEPHEN S. WISE, New York City

## SOCIAL JUSTICE COMMISSION

SIDNEY E. GOLDSTEIN,  
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HENRY J. BERKOWITZ  
MOSES BUTTENWEISER  
RUDOLPH I. COFFEE  
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WILLIAM F. ROSENBLUM  
LEONARD J. ROTHSTEIN  
ABBA HILLEL SILVER  
STEPHEN S. WISE

Office of the Chairman  
40 West 68th St.  
New York City

Nov. 21, 1934.

Dear Friend:

At the meeting of the Conference held in Wernersville the members approved the recommendation offered by the Social Justice Commission, namely, that a Social Justice Committee be organized in every Synagogue. In order that you may have the text before you I enclose herewith a copy of the recommendation in full.

In discussing this part of our program with Dr. Samuel Goldenson, President of the Conference, he suggested that it would serve as a stimulus to other Congregations if the Congregations to which the members of the Social Justice Commission minister were to set the example. I am, therefore, writing to every member of the Social Justice Commission to urge that each one discuss this recommendation at once with his Board. Will you be good enough to confer as early as possible with your President and the other members of your Board and impress upon them the importance of action on their part.

The members of your Board undoubtedly will ask two questions: (1) In what way is the Social Justice Committee to be organized; (2) What is to be its program. I am, therefore, enclosing herewith suggestions as to the composition of the Committee and also the content of the Committee's program. You undoubtedly will be able to add many other items to this list and I should be very happy to receive a copy thereof. Please write me as soon as possible of the action your Board takes.

With kindest greetings, believe me

Yours cordially

*Sidney E. Goldstein*  
CHAIRMAN

6

SUGGESTIONS FOR  
COMMITTEE ON SOCIAL JUSTICE  
In  
CONGREGATIONS

I  
COMPOSITION

The Committee on Social Justice in the Congregation should include representatives of the Board, the Brotherhood and Sisterhood, and also the young people's group. This would tie up the different organizations in one Committee, and make the Committee an effective agent in the different groups associated with the Synagogue.

The Committee should have as officers a Chairman, a Vice Chairman, a Secretary, and also a Treasurer. It is advisable that the representative of the Congregation, the Sisterhood, the Brotherhood and the Young People's Organization be a member of the Board of the group that is represented.

II  
PROGRAM OF COMMITTEE

I  
Educational

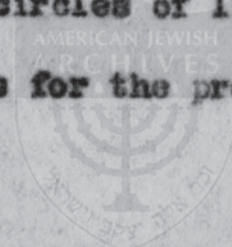
- (1) Distribution of Social Justice Message during Holydays
- (2) Study of the Report of the Social Justice Commission of the Central Conference of American Rabbis
- (3) Education of the Congregation in an understanding of the Report of the Social Justice Commission through Round Table Discussions, reprints in the Synagogue bulletin
- (4) Organization of Courses and Forums on social problems
- (5) Training Courses for members of the Congregation who wish to serve as volunteers in the field of social service

2  
Field Work

- (1) Organization of the Synagogue in support of social causes - Local, State, National
- (2) Endorsement in the name of the Congregation of social legislation, such as, Child Labor, Unemployment Insurance, Old Age Pensions, and other items included in the Report of the Social Justice Commission
- (3) Study of the social needs of the community and the agencies created to meet these needs
- (4) Cooperation with other groups in the community working for the advancement of the common welfare
- (5) Volunteer service to groups in the community unserved by other agencies

## SYNAGOGUE COMMITTEE ON SOCIAL JUSTICE

We recommend a Committee on Social Justice in every Congregation as there is a Committee on Worship and Education. This Committee should be composed of representatives of the Synagogue, the Sisterhood, and the Brotherhood. Through this Committee the members of the Social Justice Commission will be able to address the members of the Congregation and affiliated organizations as well as the Rabbi. In order that the Social Justice Committee in the Congregation may organize and function effectively the Commission will prepare material for guidance and forms of service and will cooperate with the Congregations in developing the program. The chief purpose of this plan is to build up in the Congregation itself an understanding of the Program of Social Justice and sentiment and support for social causes. In this manner we trust the Congregation will be organized for action in advancing social measures in the community and social movements in larger circles of life. The Congregations as well as the Rabbis should become active agents for the promotion of social justice.



December 8, 1934

Dear Colleague:

We, a group of your colleagues of the membership of the Central Conference of American Rabbis, have formulated a resolution with regard to the Labor movement in Palestine today.

We feel that all of us of the Central Conference of American Rabbis, regardless of shades of difference of opinion, recognize the extraordinary importance of the fate of Palestine with reference to Jewry throughout the world. We who have signed this letter feel that the fate of Palestine depends largely upon certain economic and social trends that center about the Palestinian Labor movement.

We submit this resolution to you in the hope that you will join with us in signing it. We want to make it public with every possible signature as soon as we can.

Will you please read it and notify the chairman of our committee at once. We naturally hope that your reply will be favorable and that we may have the benefit of your signature.

Fraternal greetings.

Sincerely,

Edward L. Israel, chairman  
Philip S. Bernstein  
A. J. Feldman  
Nelson Glueck  
James D. Heller  
Morris S. Lazaron  
Felix A. Levy  
Jacob R. Marcus  
Abba Hillel Silver  
Samuel Wohl

Copy

Dec. 18, 1934

Rabbi Sidney E. Goldstein  
Chairman of the Social Justice Commission  
Central Conference of American Rabbis  
40 West 68th St.,  
New York City, N.Y.

My dear Rabbi Goldstein:

In reply to your inquiry about members of my Congregation capable of preparing or discussing a paper on Social Justice, I submit the following:

Dr. Henry Kessler,  
29 Hillside Ave.

Mr. Joseph Braelow,  
1060 Broad St.

Mr. Simon L. Fisch,  
31 Clinton St.

I take this occasion officially to inform you and the Social Justice Commission of the Central Conference of American Rabbis that I am chairman of the Social Justice Committee of the Synagogue Council of America. As a delegate of the C.C.A.R. to the Synagogue Council I am naturally interested in the work of the Social Justice Commission of the Conference, having served the Conference itself as first chairman of the Industrial Relations Committee for years and first chairman of the Social Justice Commission (See xxv Year Book of the Conference 1915). In view of my whole hearted interest in Social Justice, I am wondering why the Social Justice Commission of the C.C.A.R. has seemingly neglected to consult me on Social Justice matters. Now as chairman of the Social Justice Committee of the Synagogue Council I feel it to be my duty to call your attention to the great opportunity which is ours to do something constructive and beneficial for the American Synagogue through the Synagogue Council of America.

This information and this suggestion I am sending to you and your committee with neither personal prejudice nor partisan aim, but solely in behalf of sincere cooperation to further genuine social justice.

I am confidently awaiting your assurance that our two groups will cooperate for the good of our common cause.

Yours faithfully,

*Solomon Foster*

SF:ML

December 31, 1934

*Copy*

Rabbi Sydney M. Goldstein  
Chairman of the Social Justice Commission  
of the C.C.A.R.  
40 West 68th. Street  
New York City, N.Y.

My dear Rabbi Goldstein:

In your reply to my letter of the 18th. inst., in which I suggested wholehearted and constructive cooperative effort between the Social Justice Commission of the C.C.A.R. and the Social Justice Committee of the Synagogue Council of America, you inadvertently broke some of the principles and practices of Justice. In a frank and friendly way I wish to call your attention to several of your errors in order that the way may be cleared for cooperation between us, which I deem not only desirable but necessary for our common aims.

I. You state that at the Wernersville meeting, I openly opposed every item of the Report of the Commission on Social Justice. This statement is absolutely and unequivocally false. I did oppose some of the items of the report and I offered many verbal changes in the report. In doing what I conscientiously did, I exercised my right to be as free and independent and unmuzzled as any Rabbi ever dared to be.

II. You unjustly question whether I "could cooperate" with you in your present endeavor in translating a program of Social Justice into Congregational action. As Chairman of the Social Justice Commission of the C.C.A.R. it ill becomes you to leave unexplored even the slightest prospect of my ability and willingness to cooperate with you. Even if you were right in claiming that I opposed every item of your report isn't it possible that I might change my mind? And if it could be shown that some of the items of your Wernersville program were not in harmony with genuine Social Justice, isn't it probable that you would be willing to revise it? The Conference itself demanded a modification of some of your proposals.

III. Your assumption that the Social Justice Commission of the C.C.A.R. would share your doubt of the possibility of my cooperation with you is gratuitous, and unjust to your colleagues.

IV. You do not seem to understand that the Synagogue Council of America is so constituted that the very same program of Social Justice acceptable to the C.C.A.R. may not at once appeal to the Synagogue Council of America. But this is no reason for the Social Justice Commission of the C.C.A.R. to disparage the effort of cooperation. To discount cooperation before it is tried is lamentably unjust.

V. Your suggestion that the Social Justice Committee of the Synagogue Council of America take a position subservient to the Social Justice Commission of the C.C.A.R. is due to a misconception of the function and nature of the Synagogue Council. The latter is a national organization whose very existence depends upon the wholehearted cooperation of its

constituent national institutions, both congregational and rabbinic. Instead of the Social Justice Committee of the Synagogue Council, submitting to the Social Justice Commission of the C.C.A.R. the items of the programs of cooperation, the opposite procedure is more reasonable and natural because the Synagogue Council seeks to express the combined national aim and to embody the national will of its national members.

Because of my life-long interest in Social Justice and as Chairman of the Social Justice Committee of the Synagogue Council, I herewith renew my offer to cooperate in every worthy way with the Social Justice Commission of the C.C.A.R.

Yours faithfully,

*Solomon Foster*

SF:LB



# Emanuel Congregation

LESTER L. BAUER, PRESIDENT  
188 W. RANDOLPH ST.  
TELEPHONE FRANKLIN 1395

FELIX A. LEVY, RABBI  
445 MELROSE STREET  
TELEPHONE GRACELAND 6037

701 BUCKINGHAM PLACE

TELEPHONE LAKEVIEW 6907

Chicago

J. HAROLD SELZ . . . . . VICE PRES.  
ALBERT MECKLENBURGER . REC. SEC'Y  
SAMUEL L. HAAS . . . . . FIN. SEC'Y  
LEO SHAFTON . . . . . TREAS.

January 8th 1935

Rabbi Abba Hillel Silver  
Cleveland, Ohio

Dear Abba:

I was sorry that I was not in when you telephoned last night. As soon as I came in I tried to reach you at the number left but no one at the other end of the wire ~~had any~~ knowledge of your whereabouts.

I want to urge upon you the great necessity of your writing the paper assigned you by the Conference and because of its importance I trust that you will be able to read it in person.

Like yourself I would like to go to Europe next summer but will be detained by the meeting of the Conference.

I want to take this means of telling you what a fine job you did in the controversy on Jewish Education in the Jewish Daily Bulletin.

With warmest greetings from house to house, I remain,

Cordially,

*Felix*

FAL:JD

# CENTRAL CONFERENCE OF AMERICAN RABBIS

Honorary Presidents: DAVID PHILIPSON, Cincinnati, Ohio; SAMUEL SCHULMAN, New York; JOSEPH STOLZ, Chicago, Ill.

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Office of Vice-President  
445 Melrose Street  
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AARON L. WEINSTEIN, Jamaica, L. I., N. Y.  
STEPHEN S. WISE, New York City

January 16, 1935

Dear Colleague:

By this time you have probably received an invitation to attend a Regional Conference on Social Justice, to be held in Chicago, February 23rd and 24th.

Will you kindly suggest members of your Congregation who can take part in the program, the general title of which is

"The Synagogue and Social Advance"

by the presentation of papers on topics that come under this heading. Please mention the name of the member and his subject.

Awaiting your early reply, and with kindest greetings from house to house, I remain

Cordially,

FAL:JD

*Felix A. Levy*

Rabbi Edward L. Israel  
Har Sinai Temple  
Bolton and Wilson Streets  
Baltimore, Md.

February 8, 1935

My dear colleague:

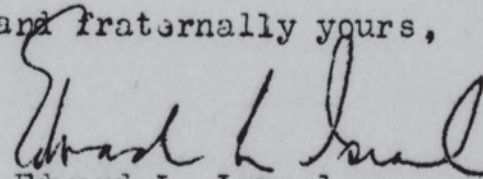
You have perhaps seen the violent attacks made upon our Labor Palestine Statement by Rabbi Newman of New York who is known to be an ardent Jabotinsky protagonist. In fact, Rabbi Newman tried desperately to stop the issuing of our statement.

I enclose a copy of an article which I have written in answer to his attacks. The article is my personal interpretation of the attitude of the signers and does not commit any individual but myself.

I send it to you in the hope that it may meet, for the greater part, with your sympathy. If there is any way in which you can assist in giving publicity to this statement through your local Jewish press, I shall greatly appreciate your action.

With renewed thanks for your cooperation and the loyalty with which you have stood with our committee despite the anticipated attacks, and with cordial personal greetings, I remain, as ever,

Sincerely and fraternally yours,

  
Edward L. Israel

THE REFORM RABBIS AND LABOR PALESTINE  
A Statement by Rabbi Edward L. Israel

In the present critical struggle regarding the Palestinian economic and political program, any positive declaration of endorsement of the Histadruth is, ipse facto, an act of opposition to Revisionism. It does not require the minatory revilings of a Louis I. Newman to make this evident. The 241 rabbis who signed the statement endorsing the general principles of Palestine Labor and the Histadruth do not need Rabbi Newman or any other Revisionist sympathizer to enlighten them as to the significance of such an endorsement. The typical Newman tactics of claiming that he is wiser than 241 of his colleagues is a gratuitous insult to the intelligence of a group of men who are just as well informed or better informed than he on matters of Zionism and world Jewry.

For many years now, the Central Conference of American Rabbis has been issuing statements in criticism of the ills of our present economic order. These rabbis have denounced the accumulation of wealth in the hands of a few. They have maintained that gross inequalities of wealth are morally untenable when great affluence exists alongside abject poverty. In their Cincinnati convention, a few years ago, they went even farther and put themselves on record in favor of a gradual democratic and parliamentary change of our economic order whereby production for use rather than profit would become the basic principle of our economic society.

To say that such a group of men did not know what they were doing when they endorsed the fundamental ideals of the Histadruth is to tell them that they do not know the implications of their own social program. This is an insult to the intelligence and idealism of the Reform rabbinate of America which comes with utter gracelessness and boorishness from the Revisionist sympathizer, Rabbi Newman.

The economic ideals embodied in the rabbinical endorsement of the Histadruth's program are in entire consonance with the social justice pronouncements of the Central Conference of American Rabbis. It was for this reason that the statement expressly mentioned these pronouncements, and for this reason too, that the list of signatories was limited to the membership of that body. The Central Conference of American Rabbis has no monopoly of Jewish social idealism. It has, however, committed itself with unique force on economic and social problems. In our resolution we merely apply to Palestine the same ideals we cherish with regard to the economic order in general; but because there is still opportunity in Palestine to prevent the growth of the injustices which we attack elsewhere, and because the Histadruth is doing more than any other body to frustrate these injustices, we have endorsed, not its every specific act, but its basic philosophy.

The Revisionists have shown themselves to be jingoists. Their brand of political and economic thought is, in the estimation of many of us, the handmaid of Fascism. The Revisionists have tried in Palestine to sabotage the Jewish Labor movement. The experience cited in the first issue of the League for Labor Palestine's "Jewish Frontier" tells a typical story. In Haifa the Histadruth was conducting labor negotiations on a construction job which was being undertaken by an Italian. An agreement had almost been reached whereby Jewish labor could carry on the work according to decent labor standards when the contractor was approached by a Revisionist crowd who underbid the official Jewish labor organization. When the Histadruth came back for their answer, the contractor informed them that he had received a lower labor bid, and that, furthermore, as an Italian, he would rather deal with Jewish Fascists.

There, of course, can be no non-partisanship in such a situation. Rabbi Newman and a very few others try to parade their Revisionist sympathies under the guise of non-partisanship, but they are simply assisting in the frightful work of sabotaging organized Jewish labor in Palestine. We agree that some of the physical outbreaks on both sides have been deplorable and worthy of censure. We agree with the pact signed by Ben Gurion and Jabotinsky whereby violence is condemned as an instrument of action. We cannot agree, however, that one can be non-partisan in the Revisionist-Histadruth struggle as far as principles are concerned. One party--the Revisionist--fights on the side of a system which we rabbis have consistently criticized. The other--the Histadruth--will not use capital except on the basis of social justice. Nor will Palestinian Labor, without a real struggle, allow capital to get the sort of strangle hold on Palestine that it has on other economic societies. The ideal which we hold for Palestine is that of the Histadruth--a progressive and democratic movement toward a cooperative commonwealth. Rabbi Newman says that our rabbis do not understand what this means. If Rabbi Newman understands what it means, his support of Revisionism is a betrayal of Palestine to those reactionary forces which he claims to challenge here in America.

We issued our resolution at the time of the visit of the champion of Revisionism. The American rabbinate did not have to wait for Rabbi Newman to inform it that Jabotinsky was visiting America at this time. Newman's articles seem to indicate that the rabbis were unaware of this visit. Our statement was not an attack on Jabotinsky. It was simply an assertion that the Histadruth is most in accord with our social ideals. The implication of such a statement at the time of the Revisionist leader's visit is obvious. The time to declare just for what you stand is when that stand is being attacked. Many of our men would have preferred a direct assault on Revisionist militarism, its sabre rattling, its Jewish storm troop organizations and its espousal--direct or indirect-- of the forces of land speculation and labor exploitation in Palestine.

Perhaps it would have been far better not to have limited ourselves to a mere positive statement of the fundamental philosophy of Palestine Labor. Perhaps the best argument for the Histadruth would be to put its accomplishments and the expressions of its recognized leaders alongside the speeches and accomplishments of the recognized leaders of Revisionism. There you would have the epitome of a nationalism based on social ideals versus a jingoistic type of nationalism.

We rabbis who have endorsed the social ideals of the Histadruth and Palestine Labor have no ulterior motive. None of us hopes, by our action, to gain any prestige. We are not struggling for any crowns of leadership. We are merely doing the same thing with regard to Palestine which we have again and again done for general social and economic life. We are interpreting our historic socio-religious message in terms of the Palestine of today.

We expected the Revisionist sympathizers to protest against our action. We did not expect, nor have our colleagues been beguiled by, the Revisionist exhortations to "non-partisanship." The response to the appeal of Rabbi Newman to the signers of our resolution to repudiate their signatures has been practically nil. Many non-Zionists among the rabbis, who felt that they could not sign a statement which was definitely Zionist in tone, nevertheless wrote to the committee, expressing their sympathy with the resolution.

From the very outset, this resolution claimed to be nothing other than a statement by individuals. There was no subterfuge to make it appear to be a committal of the Central Conference of American Rabbis. Its original wording unconsciously allowed some doubt on this score, and when that was mentioned by several men to the committee, the wording was immediately changed. Those who took the trouble to send us the suggestion were sincerely thanked for their kindness in helping us to avoid what, from the very outset, we had wanted to avoid. The significant fact, however, is that 80 percent of the total number of signatures of endorsement were received before we had a chance to inform the Conference members of the changed wording.

The men who signed this resolution number in their ranks some of the oldest and most loyal members of the Central Conference of American Rabbis. Several past presidents are signatories. The present Vice-President of the Central Conference of American Rabbis was one of the formulators of the resolution. Many other present and past officers have signed. To these men the Central Conference of American Rabbis and its prerogatives are just as dear as they are to Rabbi Newman. It might even be said that they are dearer, because Rabbi Newman's only service to that body has been to wage his eloquent finger in its face from time to time, to shriek at it for its opposition to his ideas and, finally, in this latest instance, to call 241 of its members deluded dolts.

The rabbinical resolution on Labor Palestine stands as a positive declaration of sympathy with the social ideals of the Histadruth and, by inference, a lack of sympathy with those who attack these basic principles. It was signed by a group of Reform rabbis who spoke as individuals, but with the background of a social program which had been adopted by the rabbinical body of which each and every one of them are respected and loyal members. It was published at this time because it is obvious to every follower of Jewish events that a declaration of sympathy with the social ideals of the Histadruth, and what this declaration implies along educational lines to the American Jewish public, are at this critical moment imperative acts which ought not be delayed.

The American Jewish public must decide whether it desires that there be built up in Palestine a Jewry based on social justice or on fanatical chauvinism. We who signed the rabbinical resolution have faith that this decision will lie in the direction of sympathy with and support of the social ideals of Palestine Labor.

CENTRAL CONFERENCE OF AMERICAN RABBIS  
COMMITTEE ON INTERNATIONAL PEACE  
MAX C. CURRICK, Chairman  
ERIE, PENNSYLVANIA  
February 13, 1935.

Dear Colleague:

1. In spite of the defeat of the World Court protocols the majority of the American people is still in favor of our adherence. The defeat is not final but only imposes upon the majority the obligation to continue its demand for as early a ratification of the protocols as possible. Write your senators and to the President on the subject, especially if your senators voted against ratification.

2. The defeat of the World Court is being hailed by fascists and isolationists as a defeat of all international co-operation and of the whole peace movement. It is important, therefore, that we continue our efforts to have the United States state the terms on which it will join the League of Nations; to have the United States co-operate with others for the international control of the private manufacture of arms. The United States proposal will be before the Geneva Committee on Feb. 14. If the Geneva Committee should accept the proposal of the United States representative, it would be outrageous and humiliating to have the isolationists and war makers drive the Senate into rejecting it. It would also be advisable to protest against the extraordinarily large and provocative naval appropriations as well as the equally provocative great naval demonstration in the Pacific scheduled for next summer.

3. At the last Conference the following resolution was referred to your Committee, with the instruction that it poll the Conference on the subject:

"Resolved, That the Central Conference of American Rabbis recommend to its members that they refuse to support any war in which the (this) country or any country may engage on the ground that war is a denial of all for which religion stands."

To get a clear vote on the subject, it would be advisable to vote yes or no, though there is no objection if the members would in addition state what modifications of the position taken in the resolution they desire to register. May we call your attention to the word "recommend" in the resolution which places the Conference on record without binding its individual members. Please use the enclosed postal card for your vote and return it as soon as possible.

COMMITTEE ON INTERNATIONAL PEACE

Max C. Currick, Chairman  
Philip Bernstein, Vice-Chairman

David B. Alpert  
Samuel H. Baron  
Frederick Cohn  
Abraham Cronbach  
Daniel L. Davis

Harry W. Ettelson  
Morris M. Feuerlicht  
Abram Hirschberg  
Morris S. Lazaron  
Gerson B. Levi

Mayer Lipman  
Eugene Mannheimer  
Walter G. Peiser  
Lawrence W. Schwartz  
William B. Schwartz  
Phineas Smoller

P.S. To keep informed on international affairs and the peace movement in these critical times the Committee suggests that it is advisable to subscribe to the Foreign Policy Association, 8 West 40th St., New York City, (Membership \$5 a year. Membership includes fortnightly reports and weekly bulletins. The bulletins may be had separately for \$1 a year), and "Peace Action" (National Council for Prevention of War, 532-17th St., N.W., Washington, D.C., single subscriptions 50¢ a year).

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SAMUEL M. GUP, Corresponding Secretary  
Columbus, Ohio

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Office of the Chairman  
40 West 68th St.  
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MARIUS RANSON, East Orange, N. J.  
AARON L. WEINSTEIN, Jamaica, L. I., N. Y.  
STEPHEN S. WISE, New York City

Feb. 25, 1935.

Dear Friend and Colleague:

The crisis that has arisen in the Senate over the matter of relief and work for the unemployed requires immediate action on the part of the Churches and Synagogues. We are asking a selected group of two hundred Clergymen - Catholic, Protestant and Jewish, to sign the enclosed Statement. If you approve of the Statement will you not please sign your name to it and return the Statement at once so that we may give it to the Press and forward it without delay to the members of the Senate and the House.

It would be a great help if you would also wire the Senators from your State urging them to pass the Bill which would provide work for the unemployed at wages not less than the prevailing scale.

James Myers, of the Federal Council of Churches, and Dr. John A. Ryan, of the National Catholic Welfare Council, are mailing a letter similar to this to the Protestant and Catholic Clergymen.

Yours sincerely

SIDNEY E. GOLDSTEIN  
Chairman

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40 West 68th St.  
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April 19, 1935

Dear Friend:

Dr. John A. Ryan, of the National Catholic Welfare Conference,  
Rev. James Myers, of the Federal Council of Churches, and I  
representing the Social Justice Commission, have prepared the  
enclosed Statement upon Civil Liberties.

We are asking two hundred Clergymen of each Faith to sign  
this Statement. You will notice that we deal with one of the  
grave dangers to our liberties in America, and that we ask for  
an investigation by the Judiciary Committee of the Senate.

I trust that you will agree to sign this Statement and send  
it to me with your signature by return mail as we wish to issue  
the release within the next few days and to send a copy thereof  
with all signatures to the members of the Judiciary Committee  
of the Senate and the President.

Yours cordially

*Sidney E. Goldstein*  
CHAIRMAN

Congregation Rodeph Shalom

Seven West Eighty-third Street

New York

April  
30th  
1935

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

My dear Rabbi Silver:

I was pleased to have your  
letter of recent date.

I understand you are to read  
a paper at the Chicago Convention of the C.C.A.R.,  
giving your viewpoint on "Israel," as part of the  
symposium on the Pittsburgh Platform. The resolu-  
tion passed at Wernersville last June calls for a  
re-valuation of the Pittsburgh Platform, though I  
understand the Executive Board of the Conference  
wishes at least two years of Symposium before an  
attempt is made to formulate this re-statement.

Some of us, including William  
Rosenblum of Temple Israel, New York, are discussing  
the matter of procedure at the forthcoming Conference,  
with reference to this matter. One suggestion is  
that the various papers be presented over at least  
two years, and no endeavour be made to effect a re-  
evaluation for some time.

Another suggestion is that a  
number of resolutions be presented in tentative form,  
which shall be passed upon by the Conference, and  
transmitted to a Special Committee entrusted with  
the task of preparing a statement of Reform Judaism's  
position today. These resolutions would cover the  
fundamentals of the Platform--and include more ideas  
such as God, Israel, and Torah.

A third suggestion is that,  
growing out of the three-fold discussion this year,  
a group of resolutions might be passed, expressing  
the attitude of the Conference on the ideas of God,  
Torah, and Israel, to be transmitted to the Restate-  
ment Committee (if one may use this phrase) to be  
incorporated in the text of the new Platform. The  
Zionist issue, of course, would be included in a de-  
finition of Israel according to our present viewpoint.

Congregation Rodeph Shalom

Seven West Eighty-third Street

New York

May I therefore inquire whether it is your intention to make specific recommendations in your paper, giving the phraseology you suggest for inclusion in a resolution of instruction by the Conference to the Special Committee?

Or do you believe it advisable that the papers on the three themes be distributed among the members of the Conference before the Convention takes place, so that those who wish may present specific resolutions, covering, in particular, controversial points?

If we knew your own intention in this matter, or your suggestions as to procedure, it would be of material assistance in preparing our own plans at this end. If it is deemed advisable to offer concrete and specific resolutions, it might be well if these were prepared now, and sent out among a number of our colleagues in a tentative way, for their comment and recommendations.

I would appreciate hearing from you on these points at your convenience.

With cordial regards, I am,

Sincerely yours,

*Louis Newman*

LIN:A

# CENTRAL CONFERENCE OF AMERICAN RABBIS

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May 15, 1935.

Dear Colleague:

Allow me to enclose herewith a tentative outline of the Report of the Commission on Social Justice for the June Meeting. You will note that I have followed the general scheme adopted last year and have divided the Report into two parts: (1) Statement of Principles; (2) Program of Action.

Will you please let me have within the next ten days your comments upon the points covered. What would you add or subtract or modify? The section on "The Family" I have tried to develop in such a way as to make it serviceable to both the Rabbis and the men and women that we serve. In the section on the "Economic Organization" and the "Political Order" I have gone a little further than last year, but not further than the social crisis demands.

In the last section I have emphasized what seems to many of us a most important need, namely, "The Development of the Social Philosophy of Judaism." Heretofore we have only touched upon this topic. The time has now come to prepare a presentation that will be authoritative. This will undoubtedly require some years of work on the part of a group of men.

Trusting that you will write me just as soon as you can as our Report will undoubtedly pass through several editions, believe me

Yours very cordially

*Sidney E. Goldstein*  
CHAIRMAN

TENTATIVE OUTLINE OF REPORT  
Of  
COMMISSION ON SOCIAL JUSTICE  
CENTRAL CONFERENCE OF AMERICAN RABBIS  
1 9 3 5

PART I  
THE FAMILY

The breakdown in family life today as evidenced by estrangements, separations and divorces is a source of great concern to every religious leader and student of social problems. The Rabbi is in a strategic position to render service and to save marriage and family life from tragedy and dissolution.

In order that the Rabbi may be properly trained for this form of service we urge that courses on "The Family" be included in the curriculum of every Seminary. We also commend courses of reading to men in the ministry and append to this Report a list of books that we believe will be helpful.

In order that young men and women may be properly prepared for marriage, and in order that married men and women may have counsel and guidance in the solution of their problems we urge (1) That the Synagogue arrange courses on "Marriage and Family Life;" (2) that the Rabbi arrange for personal conferences with individuals and couples both before and after marriage; (3) That in cooperation with other groups we establish Consultation Centers to which men and women may come, whether married or unmarried, for a discussion of their problems and for proper guidance.

In view of the fact that the marriage laws in the States of America require so little we urge a modification of these laws in order that the couple to be married may possess at least the rudiments necessary for marriage and family life and in order that a minimum of assurance may be given to society that the marriage is soundly based.

ECONOMIC ORGANIZATION

It is now clear that the social crisis cannot be solved through the program developed by the Government. The only solution lies in a complete reorganization of economic life and the building of the economic structure upon a new basis. Competition and profit must yield to cooperation and service.

- 1 Unemployment. Unemployment is not a local or State but a National problem. The unemployed should be treated not as cases in relief but as men and women who are out of work. The Federal Government is moving out of the relief stage to the work-relief stage. Work-relief, however, does little more than grant relief for some form of work. We urge that the Government establish not a work-relief but a work program that will provide the unemployed with work and wages. Private industry has failed; the Government, therefore, must undertake the task.
- 2 Socialization of Basic Enterprises. Enterprises that are essential to the life and welfare of the community must be owned and managed and controlled by the community in its own interest. We, therefore, urge the socialization of all sources of energy, such as, coal, oil, water power; transportation and communication systems; banking and credits; and also food supply, housing and clothing. We have socialized the water supply, education, and other forms of service and must now expand the program.
- 3 Income. The first charge upon the economic organization is an adequate annual income for every individual and family. This charge must be made before distribution of dividends or accumulation of surpluses. The present inequitable

distribution of income, current and accumulated, must be ended through a radical program of taxation upon incomes in the higher brackets, inheritances and bequests and corporation surpluses. In the last War the Government conscripted the bodies and brains of America. In the present war against poverty and destitution the Government is warranted in conscripting the income and wealth of the country.

- 4 Labor. We endorse and earnestly support the Wagner Labor Disputes Bill in the conviction that this Bill will not only guarantee to labor as a matter of law the rights to which labor is entitled; but will also protect labor against the wrongs of which it is now made the victim. Labor must be legally protected in its right to organize and to determine the conditions under which men and women shall work.
- 5 Security. Every individual should be protected against the hazards and insecurity due to illness, accident, unemployment, old age, and the premature death of the wage-earner. We insist upon economic security in this age of surplus and abundance in order that each individual and family may be free to develop their full powers and capacities.

#### POLITICAL ORDER

The political order of democracy is clearly in danger as a result of the impact of new political programs that are being proposed and promoted in America.

- 1 Immigration. The present iniquities in immigration laws should be corrected and immigration policies liberalized:
- 2 Minority rights are being curtailed and violated. Every minority should be protected against wrongs and guaranteed the fundamental right to live its own life, to develop its own culture, and to make its distinctive contribution to the common life of the community.
- 3 Civil Liberties are seriously threatened and we must make every effort to protect the liberties of the land guaranteed under the Constitution: freedom of speech, freedom of assembly, freedom of the press.
- 4 The danger to democracy comes from Communism on the left and from Fascism on the right. We are utterly opposed to dictatorship whether it be from one side or the other, or whether it be in the political order or in the economic organization. We stand for the development of the democratic ideal and insist that the social order must be thoroughly and completely democratized.

#### THE SOCIAL PHILOSOPHY OF JUDAISM

The rise of various social philosophies in our day compel us to face the question: To what degree is Judaism compatible with Capitalism, Communism, Fascism, Socialism or Democracy? This question can be answered only through a development of the social philosophy of Judaism itself. This topic the Conference has touched upon from time to time and now it must be fully unfolded. The social philosophy of Judaism is to be derived from the experience of Israel and the laws we have incorporated in our codes, the principles that we have formulated, and the ideals that enter into the vision of the Kingdom of God. It is important not only to translate this vision into reality but to stress the procedure or method through which the transition is to be made from the present social order to the new. The spirit of Israel outlaws force and violence and urges the orderly and democratic procedure.

PART II  
PROGRAM OF ACTION  
The Congregation

In order that sentiment and support for the program of the Central Conference of American Rabbis may be cultivated in the Congregations we urge:

- 1 That the program be studied in the High Schools in connection with the work of the Prophets.
- 2 That Men's Clubs and Women's Organizations and Young People's Groups be encouraged to discuss the program at their Open Meetings from year to year.
- 3 That Forums on social topics be arranged from time to time to which the whole Congregation can be invited.
- 4 That the Congregation and its affiliated groups through the Committee on Social Justice actively support such social measures as the Child Labor Amendment, Unemployment Insurance, Old Age Pensions, etc.

REGIONAL CONFERENCES

The Regional Conference on Social Justice held in New York City in the month of January proved the need and importance of Regional Conferences. As a result of this experiment we recommend, however, that the Regional Conferences from now on cover a smaller area and be limited to Congregations within 150 to 200 miles of the center in which the Conference is held.

SUMMER SEMINAR

As a result of the Summer Seminar conducted last summer in cooperation with the Conservative, Reform and Orthodox Rabbinical groups we recommend that the Summer Seminars hereafter be included as a part of the summer program of the Seminaries.

STATE REPRESENTATIVES

The State representatives of the Social Justice Commission can be of great service from now on in developing the Regional Conferences and in cooperating with the Union in establishing Social Justice Committees in the Congregations.

COOPERATION WITH THE UNION

The Committee on Synagogue Activities of the Union has made the establishment of a Committee on Social Justice in each Congregation one of its projects. The Commission on Social Justice of the Central Conference will provide the material for the educational program.

COOPERATION WITH OTHER ORGANIZATIONS

The Commission on Social Justice of the Central Conference of American Rabbis has cooperated throughout the year with the Federal Council of Churches, the National Catholic Welfare Conference, and the American Civil Liberties Union in issuing Statements on large common questions and also in Hearings, both State and Federal.

May 31, 1935.

Dr. Sidney E. Goldstein, Chairman,  
Commission on Social Justice,  
Central Conference of American Rabbis,  
40 West 68th St.,  
New York, N.Y.

My dear Rabbi Goldstein:

My reaction to the tentative outline of the report of the Commission on Social Justice which you sent me is as follows:

1. Is it necessary to have a restatement of principles every year? The Conference has gone on record endorsing nearly all of the items in the report which you sent me. Is there anything gained by repeating them every year?

2. Under Section 2 you say, "We therefore urge the socialization of all sources of energy, etc.; also food supply, housing and clothing." What does this mean? Are we suggesting that private agriculture be abandoned and that farming be collectivized as in Russia? And what is meant by "socialization of housing and clothing?"

3. In view of the action of the Supreme Court outlawing the NRA, should not some statement be incorporated in our program calling for the preservation of the social gains made under the NRA and for the enactment of new legislation (which will meet the objections of the Supreme Court) to carry out the basic principles of the NRA?

Very sincerely yours,

AHS:BK

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STEPHEN S. WISE, New York City

May 31, 1935.

Dear Colleague:

The decision of the Supreme Court on Monday, May 27, 1935 outlawing the N.R.A. program compels us to restate the paragraphs on the N.R.A., included in the Social Justice Report of 1934. May I have your immediate comments upon the following points:

1. The first part of the Supreme Court decision which states that it is unconstitutional for Congress to delegate to the President such power as is included in the N.R.A. legislation should be welcomed in view of the fact that it curbs the trend toward Fascism and the danger of dictatorship in America. It keeps the legislative function of government where it belongs, that is, in Congress.
2. The second part of the decision which states that Congress exceeded its constitutional power in legislating upon wages, hours of labor, etc. not clearly involved in interstate commerce must be regarded as a serious setback to progressive, social legislation and recovery from economic collapse.
3. We strongly urge an immediate amendment to the Constitution which will give to Congress the right to legislate upon Child Labor, the minimum wage, maximum hours of work, and conditions of labor. Until this amendment is passed we pledge our support to the President, the Congress, State and Local officials, and all groups of workers and employers, in their effort to maintain a minimum wage, reasonable hours of work, suitable conditions of labor, and a program that will safeguard the workers of America from exploitation.

It is not necessary for me to emphasize the seriousness of the situation and the urgency of an early answer.

Yours cordially

*Sidney E. Goldstein*

CHAIRMAN

No man who shall in the future participate in any war, or who shall urge others so to do, or who shall justify, exculpate or condone the participation by any nation or individual in any future war, shall be a member of the Central Conference of American Rabbis. Any member who violates this provision shall forfeit his membership and shall automatically be expelled from the Conference. Any member who shall advocate the repeal of this provision, during the course of a war in which the United States of America is involved, shall automatically be expelled from the Conference and denied the privilege of speaking at its conventions; one so expelled may not apply for reinstatement at any time during the period of hostilities. The Central Conference of American Rabbis also urges all Jewish and Christian congregations to adopt similar regulations to apply to all lay-officials and voting members in their respective synagogues and churches.

(Signature) \_\_\_\_\_

.....  
Dear Colleague:

The above resolution will be introduced at the forthcoming Conference. If you are willing to be one of its sponsors, please sign it and return it to me. I trust that you will, in any case, give due thought to the implications of this resolution. Its passage would, one should think, throw the prestige and influence of organized religion to the support and protection of the Conscientious Objector, instead of against him as in the recent World War.

Cordially yours,

*Victor Eppstein*  
Victor Eppstein,

Madison Avenue Temple,  
Scranton, Pa.

June 3, 1935.

Rabbi Sidney E. Goldstein,  
Central Conference of American Rabbis,  
40 West 68th St.,  
New York, N.Y.

My dear Rabbi Goldstein:

In reply to your kind letter of May 31, I am not ready to endorse the kind of amendment to the Constitution which you recommend. I think that the whole subject of state rights which has again been raised by the Supreme Court in its decision on the NRA ought to receive discussion by our group before we put ourselves on record on the subject of the amendment to the constitution which you suggest.

Very sincerely yours,

AHS:BK

RABBI SOLOMON LANDMAN

June 4th. 1935.

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

Dear Dr. Silver, *Abba,*

Dr. Goldenson has just appointed me again to take charge of the publicity for the forthcoming meeting of the Conference. I am writing you to ask you to be so kind as to send me, just as soon as you possibly can, the paper you are to present before the Conference, in order that I might prepare an adequate report thereof for the press.

In view of the fact that the Conference commences on a Tuesday, it will be necessary for me to be in Chicago no later than Thursday June 20th, in order that I might meet the representatives of the Chicago dailies, thus to insure ample space for the coverage of our meetings. Under the circumstances I find it necessary to leave here on Monday morning June 17th.

May I ask you, therefore to be good enough to send me a copy of your **paper**, or an abstract of it prepared in the form of a news release, so that I may receive it no later than June 12th. You understand, of course, that there is considerable work involved in preparing the material in a manner acceptable to the newspapers. I am very anxious to have this material dispatched several days before I leave for Chicago.

Thanking you for your co-operation with me and looking forward to the pleasure of seeing you in Chicago. I am, with cordial greeting.

Very sincerely yours,

*Av. Landman*  
Publicity Chairman

June fourteenth  
1935

Dear Abba:-

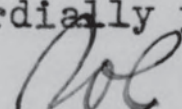
Since I have not heard from you in response to my letter of June 4th, I take it that the pressure of your work has made it impossible for you to favor me with a copy of your paper, for which I asked you in my note. However, if conditions permit you to do so, I would appreciate it if you would send me your paper at the earliest possible moment.

I am leaving New York on Monday and will be at the Congress Hotel in Chicago on Thursday, June 20th. I should be grateful if you would send your paper to me in time to reach me there by that date.

I beg your cooperation, particularly since I will have but three or four days in which to do a piece of work which normally would require several weeks. And especially in view of the fact that this Conference may go down as an epoch-making one, just as did the Pittsburgh Conference, it should receive nation-wide publicity of the finest character.

Thanking you for your help, and looking forward to seeing you in Chicago, I am

Cordially yours,

  
Publicity Chairman

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

June 21, 1935.

Rabbi Solomon Landman,  
Congress Hotel,  
Chicago, Ill.

My dear Sol:

I hope that you will pardon my inability to comply with your request to send you an advance copy of my paper. I have been so tremendously occupied in the last few months that it was only in the last ten days that I was able to get down to it. I hope to have it finished and typed by Sunday. I will then send it to you special delivery. I will indicate on the manuscript those parts which might prove of special interest to you.

With all good wishes, I remain

Very cordially yours,

AHS:BK

June 23, 1935.

Rabbi Solomon Landman,  
Congress Hotel,  
Chicago, Ill.

My dear Rabbi Landman:

I am enclosing herewith the manuscript of the paper which I am to read before the Rabbinical Conference. I have noted in blue pencil those paragraphs which might be of particular interest to you. I am sorry that I could not send it to you any earlier.

Please save this copy for me as I shall need it. Please do not discuss this paper with anyone until after I have read it before the Conference.

With all good wishes and looking forward to seeing you soon, I remain

Very cordially yours,

BJK