



Abba Hillel Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

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

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

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

Reel
18

Box
6

Folder
392

Central Conference of American Rabbis, 1935-1936.

CENTRAL CONFERENCE OF AMERICAN RABBIS

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

OFFICERS 1934-35

SAMUEL H. GOLDENSON, President
New York City

FELIX A. LEVY, Vice-President
Chicago, Ill.

HARRY S. MARGOLIS, Treasurer
St. Paul, Minn.

ISAAC E. MARCUSON, Recording Secretary
Macon, Georgia

SAMUEL M. GUP, Corresponding Secretary
Columbus, Ohio



Committee on International Peace
Max C. Currick, Chairman
Erie, Pennsylvania

August 2, 1935

EXECUTIVE BOARD

PHILIP S. BERNSTEIN, Rochester, N. Y.

BARNETT R. BRICKNER, Cleveland, O.

WILLIAM H. FINESHRIBER, Philadelphia, Pa.

ISRAEL HARBURG, Lynn, Mass.

SAMUEL HIRSHBERG, Milwaukee, Wis.

MEYER LOVITT, Jackson, Miss.

ALVIN S. LUCHS, New Rochelle, N. Y.

JACOB R. MARCUS, Cincinnati, O.

MORRIS NEWFIELD, Birmingham, Ala.

MARIUS RANSON, East Orange, N. J.

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

STEPHEN S. WISE, New York City

Dear Colleague:

You will find enclosed the statement of policy on the Italo-Ethiopian situation adopted by the National Peace Conference, July 17, 1935. It contains suggestions for immediate action which we hope you will give careful consideration. The reason for sending you this material now is that immediate and wide spread concerted action may possibly help to obtain during the present session of Congress legislation making for a revision of our neutrality laws. You will recall that the Chicago Conference approved pending legislation to revise the policy of maintaining certain neutrality rights. Should you desire to study the bills themselves your congressman will send you copies on request.

For the long range peace movement we are enclosing also a statement of principles essential to the maintenance of peace as adopted by the National Peace Conference. They agree in the main with what our own Conference has adopted in the past and should furnish you with suggestions for your own local activity.

The Committee takes this opportunity of thanking the members of the Central Conference of American Rabbis for their fine co-operation in the past and hope that they will support as well the new committee which will be appointed in the Fall.

Sincerely yours,

COMMITTEE ON INTERNATIONAL PEACE

Max C. Currick
Chairman.

Statement of Policy on Italian-Ethiopian Situation
Adopted by National Peace Conference at its meeting in New York,
July 17, 1935,
and recommended to its Member Organizations.

.....

The conflict between Italy and Ethiopia threatens to lead to war. Once the spark has been lighted, the flames of war may spread and become uncontrollable. If they do, the political and economic repercussions will affect the whole world. There will be no storm cellar from this war's economic consequences to which the people in any land can retreat and be safe. Even though America strives to remain neutral, it will have to bear a heavy share of the cost of destruction.

This conflict did not develop overnight. The forces which have brought to a head the dispute between Italy and Ethiopia are similar to the forces which brought on the conflict between Japan and China in 1931. The failure of the great powers then to prevent resort to armed force in the Far East has had its inevitable consequences: an alarming increase in armaments on the part of all the great powers; resurgence of nationalism and militarism and the revival of imperialist policies; and the bringing of the world again to the brink of war.

If war is to be averted, this trend must be reversed. We welcome Secretary Hull's timely statement for the Roosevelt Administration that "the Pact of Paris is no less binding now than when it was entered into by the sixty-three nations that are parties to it." Worldwide confidence that our State Department will base its policy squarely upon the principles outlawing war contained in this Pact will greatly facilitate a peaceful solution of this dispute.

Therefore we urge continuation of the efforts of our government to mobilize support in favor of the Kellogg-Briand Pact and to indicate that the United States would consult with the League of Nations and Pact of Paris signatories to assist in finding a peaceful and just solution of the difficulties, with the clear understanding that the United States assumes no obligations which might involve the use of armed force to maintain peace.

We urge at the same time upon the President and Congress immediate passage of legislation to revise our practice of claiming neutral rights for the sake of the profits to be reaped from war and prohibit all shipments of war supplies or granting of loans to belligerents by our government or our citizens.

We appeal to the country, to business, farm, labor, church, women's groups and all other organizations to make known to the government their readiness to support the foregoing program. We trust also that the present crisis will develop prompt and effective international cooperation between all organizations desiring peace.

SOCIAL JUSTICE MESSAGE

Tishri 5696 — September, 1935

Judaism and *Social Security*



Issued By

**The Commission on Social Justice
of the
Central Conference of American Rabbis**

Judaism and Social Security

During this Holyday season our thoughts turn to the Message of Social Justice preached by the Prophets of Israel. In the stirring passage read on the morning of the Day of Atonement, Isaiah, one of the world's greatest teachers, urges us to remember that religion means to feed the hungry, to clothe the naked, to bring the homeless into our own house, to break the bonds of wickedness and to let the oppressed go free.

At the present time we are witnessing some improvement in our country: but insecurity continues as a source of distress and confusion in the economic life of America. The most reliable estimates tell us that in spite of six years of study and effort between 4,000,000 and 5,000,000 families are utterly dependent upon public aid, local, State and Federal; that 12,000,000 men and women are out of work whole time; that nearly 25,000,000 people are living near or below the line of destitution. Discouragement and despair is spreading rapidly among the hosts of the unemployed and the under-paid. The injustice of these intolerable conditions lies in the fact that men and women and little children are suffering hunger and want in the midst of unparalleled surplus and our power to produce what they need almost without limit.

No end can come to all this misery in our economic life and no permanent security can come to our country except through a fundamental reconstruction of our economic organization. The first great step in the establishment of social security has just been taken in the development of the program adopted by Congress and signed by the President of the United States. The Federal Government now recognizes its responsibility to the citizens who suffer the hazards of life and who are unable to protect themselves against the incidence of illness, accident, old age, and unemployment. We thus acknowledge that the workers who form the real foundation of society are the victims of a social system and that the first duty of Government is to protect them in time of need and unmerited hardship.

The next step in social security must be a program that will end the evil of unemployment and that will insure to every workman and family an adequate annual income. We must limit the working population of America by excluding children under sixteen at one end and the aged over sixty-five at the other. We must reduce the hours of labor to meet the challenge of invention and the increasing productive power of the economic machine. We must guarantee a minimum wage to the working classes that will make it possible for every man and woman and child to enjoy a decent and normal life. It is now clear that the economic collapse was not due to overproduction but to under consumption. Mass production in modern times requires mass consumption; mass consumption of material requires mass purchasing power. This purchasing power can come to the mass of people, it is self-evident, only through steady work and adequate wages.

The third step that we must take in order to establish security is the socialization of our basic social enterprises. According to an ancient Jewish law the well of water may not be owned by an individual but must be owned and controlled by the community. The principle contained in this law is clear and socially most significant. It means that all enterprises that are essential to social life must be owned and controlled not by individuals and families but by society itself. The great source of energy upon which our economic life depends must not be left in the hands of private groups that exploit them for private profit; but must be brought under social ownership and control and developed in the interest of our common welfare and social progress.

Society, as we understand it, is not static. Changes in social structure and organization must come with wider social experience, expanding social concepts and a deepening sense of social justice. We believe, however, that social change must be achieved through orderly and democratic procedure. We firmly disavow the employment of force and violence in making the passage from the old social system to the new social order that we are confident must be built. Force and violence once admitted as a method of social change cannot be limited to one area in life and is wrong in all fields of social action. America must not allow the fear of Communism to drive us into Fascism; nor the fear of Facism to drive us into Communistic methods

of social change. The development of Democracy we believe means the application of democratic procedures to the solution of economic problems and conflicts as well as to the settlement of National and International disputes.

The conflict today is not between religion and science; but between the social ideals of religion and the evils of the social order. In this conflict the Synagogue must take its stand. It must take its stand with Amaziah the High Priest, or with Amos the Prophet. If we take our stand with Amaziah we shall go the way of every Priesthood that has supported a social order of inequity and injustices. We shall go down to defeat with the very order we attempt to defend. If we take our stand with Amos we shall suffer hardship and sacrifice but we shall at least prove that the blood of the Prophets still runs in our veins and that Israel is committed by virtue of its history and destiny alike to the Kingdom of Righteousness as truly as we are committed to the belief in the one God. This is the supreme task of the Synagogue today: not to be the Priest and protector of a world filled with weakness, wickedness and woe, but to be the Prophet and the protagonist of a new order that is fair and strong and just.



CENTRAL CONFERENCE OF AMERICAN RABBIS

OFFICERS 1935-36

FELIX A. LEVY, President
Chicago, Ill.

MAX C. CURRICK, Vice-President
Erie, Pa.

HARRY S. MARGOLIS, Treasurer
St. Paul, Minn.

ISAAC E. MARCUSON, Recording Secretary
Macon, Georgia

SAMUEL M. GUP, Corresponding Secretary
Columbus, Ohio



Office of Recording Secretary
204 Buford Place
Macon, Ga.

EXECUTIVE BOARD

PHILIP S. BERNSTEIN, Rochester, N. Y.

BARNETT R. BRICKNER, Cleveland, O.

HARRY W. ETTelson, Memphis, Tenn.

WILLIAM H. FINESHRIER, Philadelphia, Pa.

ISRAEL HARBURG, Lynn, Mass.

MEYER LOVITT, Jackson, Miss.

ALVIN S. LUCHS, New Rochelle, N. Y.

JOSEPH RAUCH, Louisville, Ky.

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

JONAH B. WISE, New York City

STEPHEN S. WISE, New York City

September 3, 1935

Dear Colleague:

At the recent convention of the Central Conference of American Rabbis it was decided to send the enclosed letters to the presidents of congregations belonging to the Union of American Hebrew Congregations and congregations whose rabbis are members of the Conference, provided the rabbi does not object.

You are therefore asked to immediately notify the Secretary if you object to such a letter being sent to your president. If no reply is received, it will be understood to mean that the sending of the letter to your president is satisfactory to you.

Please fill out enclosed addressed card and return it at once. It is essential so that the directory of the members may be correct.

Cordially yours,

Isaac E. Marcuson

Recording Secretary.

CENTRAL CONFERENCE OF AMERICAN RABBIS

OFFICERS 1935-36

FELIX A. LEVY, President
Chicago, Ill.

MAX C. CURRICK, Vice-President
Erie, Pa.

HARRY S. MARGOLIS, Treasurer
St. Paul, Minn.

ISAAC E. MARCUSON, Recording Secretary
Macon, Georgia

SAMUEL M. GUP, Corresponding Secretary
Columbus, Ohio



Office of Recording Secretary
204 Buford Place
Macon, Ga.

EXECUTIVE BOARD

PHILIP S. BERNSTEIN, Rochester, N. Y.

BARNETT R. BRICKNER, Cleveland, O.

HARRY W. ETTelson, Memphis, Tenn.

WILLIAM H. FINESHRIBER, Philadelphia, Pa.

ISRAEL HARBURG, Lynn, Mass.

MEYER LOVITT, Jackson, Miss.

ALVIN S. LUCHS, New Rochelle, N. Y.

JOSEPH RAUCH, Louisville, Ky.

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

JONAH B. WISE, New York City

STEPHEN S. WISE, New York City

Sept. 10, 1935

Rabbi Abba Hillel Silver,
Cleveland, Ohio.

Dear Friend:

I am sending you under separate cover galley proofs of your paper which I would thank you to correct and return to me promptly so that I can have reprints made at once. Please watch the Hebrew carefully as we were unable to make out some of them. One passage was missing entirely as we could not read it. Please note all queries (?) as they were questions raised by the printer.

Hoping you had a pleasant trip to Europe and with best wishes for a happy New Year, I remain

Cordially yours,

I. E. Marcuson

Isaac E. Marcuson, Secretary

IEM:b

B

September 12, 1935

Rabbi Isaac E. Marcuson, Secretary,
Central Conference of American Rabbis,
204 Buford Place,
Macon, Ga.

My dear Rabbi Marcuson:

We received, this morning, the galleys of the paper which Rabbi Silver read at the Conference this year. Rabbi Silver has not yet returned from Europe. We are expecting him in Cleveland about the middle of next week. I shall be pleased to refer the galleys to him for correction when he returns.

Very sincerely yours,

BJK

Secretary to Rabbi Silver.

CENTRAL CONFERENCE OF AMERICAN RABBIS

OFFICERS 1935-36

FELIX A. LEVY, President
Chicago, Ill.

MAX C. CURRICK, Vice-President
Erie, Pa.

HARRY S. MARGOLIS, Treasurer
St. Paul, Minn.

ISAAC E. MARCUSON, Recording Secretary
Macon, Georgia

SAMUEL M. GUP, Corresponding Secretary
Columbus, Ohio



Office of Recording Secretary
204 Buford Place
Macon, Ga.

EXECUTIVE BOARD

PHILIP S. BERNSTEIN, Rochester, N. Y.

BARNETT R. BRICKNER, Cleveland, O.

HARRY W. ETTELSON, Memphis, Tenn.

WILLIAM H. FINESHRIBER, Philadelphia, Pa.

ISRAEL HARBURG, Lynn, Mass.

MEYER LOVITT, Jackson, Miss.

ALVIN S. LUCHS, New Rochelle, N. Y.

JOSEPH RAUCH, Louisville, Ky.

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

JONAH B. WISE, New York City

STEPHEN S. WISE, New York City

Sept. 13, 1935

Rabbi Abba Hillel Silver,
Cleveland, Ohio.

Dear Colleague:

I am sending you herewith the full discussion which will follow your paper in the Yearbook. The reason I am doing this is that I cut down your reply because much of the discussion to which you replied has been cut out and many of your remarks would be meaningless. All these condensed statements have been referred to the authors and have received their O.K. Should you care to write a new rejoinder or enlarge on what I included, you can feel free to do so basing your reply, however, on the statements which will appear in the Yearbook.

Hoping that you had a pleasant summer and wishing you a very happy New Year, I remain

Very cordially yours,

Isaac E. Marcuson, Secretary

IEM:b

B

HONORARY VICE PRESIDENTS THE CONSUMERS' LEAGUE OF OHIO

DR. ROBERT H. BISHOP, JR.
HENRY E. BOURNE
MRS. F. H. GOFF
DANIEL E. MORGAN
EMMA M. PERKINS
BELLE SHERWIN
RABBI A. H. SILVER
RT. REV. MONSGR. JOSEPH SMITH

341 ENGINEERS' BUILDING
CLEVELAND
MAIN 3025

OFFICERS

MARVIN C. HARRISON
MARIE R. WING
WILLIAM M. LEISERSON
S. BURNS WESTON
HELEN PHELAN
ELIZABETH S. MAGEE

PRESIDENT
FIRST VICE PRESIDENT
SECOND VICE PRESIDENT
SECRETARY
TREASURER
EXECUTIVE SECRETARY

33

September 16, 1935

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

Dear Rabbi Silver:

We are arranging a meeting of the Ohio Unemployment Insurance Executive Committee together with former members of the Governor's Commission to meet in Columbus at the end of this week. We are hoping very much that this will be a convenient time for you. The meeting is to be in two sessions: Friday night, at 7 o'clock; and Saturday morning at 9:30 - both meetings at the Neil House.

Since unemployment insurance will undoubtedly be considered at the special session to be called in November, we thought it was wise to get the proponents together as soon as possible to agree on a program. Since the passage of the Social Security Act our bill will need to be changed at a great many points.

The reason for our choosing these particular dates is that both Dr. Rubinow and Mr. Harrison find it impossible to get away except at the end of the week. Dr. Rubinow wrote me that he felt sure you could not attend a meeting on the 28th because of the beginning of your holidays.

I am attaching to this letter a copy of the Social Security Act and an analysis which I have prepared of some of its sections.

With kindest regards and hoping to see you soon, I am

Sincerely yours,

Elizabeth S. Magee
Elizabeth S. Magee,
Executive Secretary.

EXECUTIVE BOARD

GRACE BERGER
LOUIS S. BING, JR.
REV. PHILIP SMEAD BIRD
MARGARET BOURNE
MRS. F. D. BUFFUM
MRS. HENRY M. BUSCH
MRS. HENRY WHITE CANNON
JOSEPH E. CASSIDY
MRS. PAUL CHOPARD
GRACE COYLE
JOSEPH CROWLEY
JUANITA DOWMAN
ALICE P. GANNETT
A. SCOTT HAMILTON
MAX S. HAYES
JUDGE BRADLEY HULL
MARGARET JOHNSON
DR. RAYMOND P. KEESECKER
SAMUEL LEVINE
MRS. ALEXANDER H. MARTIN
JACOB C. MEYER
MRS. DANIEL E. MORGAN
REV. M. L. MORIARTY
MRS. CHARLES PATCH, JR.
JULIA RAYMOND
JAMES J. ROBBINS
EDNA STUDEBAKER
MRS. HOWARD S. THAYER
MRS. S. H. WEST
LLOYD WHITE
MRS. E. D. WILLIAMS
FREDERICK G. DETWEILER, GRANVILLE
IRMA VOIGT ATHENS

September 23, 1935

Rabbi Isaac E. Marcuson, Secretary,
Central Conference of American Rabbis,
204 Buford Place,
Macon, Ga.

My dear Rabbi Marcuson:

I received the transcript of the discussion which followed the reading of my paper at the Conference this summer. I was amazed to note that you reduced my rejoinder to an argumentation covering ten pages to ten lines. I would request that you send me the rejoinder which I actually made and I will revise it in keeping with the discussion which will appear in the Year Book.

With best wishes for a happy new year,
I remain

Very sincerely yours,

AHS:BK

CENTRAL CONFERENCE OF AMERICAN RABBIS

OFFICERS 1935-36

FELIX A. LEVY, President
Chicago, Ill.
MAX C. CURRICK, Vice-President
Erie, Pa.
HARRY S. MARGOLIS, Treasurer
St. Paul, Minn.
ISAAC E. MARCUSON, Recording Secretary
Macon, Georgia
SAMUEL M. GUP, Corresponding Secretary
Columbus, Ohio



Office of Recording Secretary
204 Buford Place
Macon, Ga.

EXECUTIVE BOARD

PHILIP S. BERNSTEIN, Rochester, N. Y.
BARNETT R. BRICKNER, Cleveland, O.
HARRY W. ETTELSON, Memphis, Tenn.
WILLIAM H. FINESHRIER, Philadelphia, Pa.
ISRAEL HARBURG, Lynn, Mass.
MEYER LOVITT, Jackson, Miss.
ALVIN S. LUCHS, New Rochelle, N. Y.
JOSEPH RAUCH, Louisville, Ky.
AARON L. WEINSTEIN, Jamaica, L. I., N. Y.
JONAH B. WISE, New York City
STEPHEN S. WISE, New York City

Sept. 24, 1935.

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

Dear Dr. Silver:

We sent you sometime ago the galleys of your paper which is to appear in the Yearbook. You have failed to return these to me corrected. Most of the reprints have already appeared and you are delaying the work of the Yearbook. Won't you give this your immediate attention and return them to me at once?

Cordially yours,

I. E. Marcuson
Isaac E. Marcuson, Secretary

IEM:b

B

CENTRAL CONFERENCE OF AMERICAN RABBIS

OFFICERS 1935-36

FELIX A. LEVY, President
Chicago, Ill.

MAX C. CURRICK, Vice-President
Erie, Pa.

HARRY S. MARGOLIS, Treasurer
St. Paul, Minn.

ISAAC E. MARCUSON, Recording Secretary
Macon, Georgia

SAMUEL M. GUP, Corresponding Secretary
Columbus, Ohio



Office of Recording Secretary
204 Buford Place
Macon, Ga.

EXECUTIVE BOARD

PHILIP S. BERNSTEIN, Rochester, N. Y.

BARNETT R. BRICKNER, Cleveland, O.

HARRY W. ETTELSON, Memphis, Tenn.

WILLIAM H. FINESHRIBER, Philadelphia, Pa.

ISRAEL HARBURG, Lynn, Mass.

MEYER LOVITT, Jackson, Miss.

ALVIN S. LUCHS, New Rochelle, N. Y.

JOSEPH RAUCH, Louisville, Ky.

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

JONAH B. WISE, New York City

STEPHEN S. WISE, New York City

Sept. 25, 1935.

Rabbi Abba Hillel Silver,
Cleveland, Ohio.

Dear Colleague:

I am sending you herewith the stenographer's transcript of your rejoinder. As you will see either she got very little of it or it was not as long as you thought. The last page is a quotation from your own paper. Since the reader will have this before him, I did not think it necessary to re-print it. We are in the dilemma this year of having six hundred pages of discussion which has to be boiled down to very few pages unless the Yearbook is to come out in a couple of volumes. Schulman's paper alone will cover well over 150 pages and my instructions are to keep the Yearbook down to 400 pages. The only way to do it is to condense discussion. Please keep your rejoinder within bounds as you were kind enough to do at 2:15 that morning.

By the way, let me have your corrected galleys as early as possible. Most of the papers have already been re-printed and I would like to get yours out at once. Watch the Hebrew carefully. In your manuscript some was printed and some written and Morgenstern and I did the best we could in trying to read it. Where you had references we looked them up -- that was easy but in some places we could not guess what your quotation was.

With cordial personal greetings and best wishes for a happy New Year.

Sincerely yours,

I. E. Marcuson
Isaac E. Marcuson, Secretary.

IEM:b

September 26, 1935

Rabbi Isaac E. Marcuson, Secretary,
Central Conference of American Rabbis,
204 Buford Place,
Macon, Ga.

My dear Rabbi Marcuson:

I am returning herewith the galleys which you sent me. I have made some corrections. Please note, particularly, the following:

- (1) On galley sheet 27: In the paragraph before the last, I have put the words beginning: "In the eyes of Jews, of course, but not of Germans" in parentheses.
- (2) The Hebrew on galley sheet 28 is
- (3) On galley sheet 29: The word is
- (4) On galley sheet 31: the second paragraph - the words are
- (5) On galley sheet 31: in the fourth paragraph, the words are
- (6) On galley sheet 32, I have placed the words beginning with "c.f. D.R. 9.4 up to the word in parentheses. Also note that the last two Hebrew words in the quotation are one word -
- (7) In the second paragraph the word should be

I am thankful to you for the careful way in which you read the proofs. I would appreciate it if you would send me about two hundred reprints. If there is any additional expense involved, I shall be glad to pay it. In numbering the pages of the reprint, please have them numbered (1, 2, 3) etc. and not according to the numbering of the pages of the Yearbook.

I should like a title page to the reprint. If it is not customary to have a title page, please arrange with the

printer to make an exception in this case and I shall pay the cost. On the title page have the following printed:

ISRAEL

A paper on the Declaration of Principles adopted by the Pittsburgh Rabbinical Conference in 1885, read before the Annual Conference of the Central Conference of American Rabbis in Chicago, Ill. on June 27, 1935.

By

Dr. Abba Hillel Silver
Cleveland, Ohio

With all good wishes for a very happy new year.

I remain

Cordially yours.

AHS:BK

P.S. I am also returning herewith the rejoinder. I have followed your suggestion and boiled it down considerably. I do, however, feel that the two short paragraphs from my paper which I repeated at the conclusion of my remarks should be retained in the rejoinder. They take on added significance in view of the discussion.

CENTRAL CONFERENCE OF AMERICAN RABBIS

OFFICERS 1935-36

FELIX A. LEVY, President
Chicago, Ill.

MAX C. CURRICK, Vice-President
Erie, Pa.

HARRY S. MARGOLIS, Treasurer
St. Paul, Minn.

ISAAC E. MARCUSON, Recording Secretary
Macon, Georgia

SAMUEL M. GUP, Corresponding Secretary
Columbus, Ohio



Office of Recording Secretary
204 Buford Place
Macon, Ga.

EXECUTIVE BOARD

PHILIP S. BERNSTEIN, Rochester, N. Y.

BARNETT R. BRICKNER, Cleveland, O.

HARRY W. ETTELSON, Memphis, Tenn.

WILLIAM H. FINESHRIER, Philadelphia, Pa.

ISRAEL HARBURG, Lynn, Mass.

MEYER LOVITT, Jackson, Miss.

ALVIN S. LUCHS, New Rochelle, N. Y.

JOSEPH RAUCH, Louisville, Ky.

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

JONAH B. WISE, New York City

STEPHEN S. WISE, New York City

Oct. 9, 1935.

Rabbi Abba Hillel Silver,
Cleveland, Ohio.

Dear Friend:

I am sending you under separate cover the page proofs of your paper with suggested cover. Will you kindly check over it and see that it is O.K.? Please watch Hebrew in particular as I haven't your original paper to refer to. Kindly let me have these back as quickly as possible so that I can get out the reprints.

Cordially yours,

I. E. Marcuson

Isaac E. Marcuson, Secretary

IEM:b

12

The Tract Commission

Under the Joint Auspices of

THE UNION OF AMERICAN HEBREW CONGREGATIONS
AND THE CENTRAL CONFERENCE OF AMERICAN RABBIS



MERCHANTS BUILDING

Cincinnati

October 11, 1935.

Leo M. Franklin, Detroit
Chairman

Harry W. Ettelson, Memphis
Vice-Chairman

Milton M. Alexander, Detroit

Israel Bettan, Cincinnati

Edward N. Calisch, Richmond

Samuel Hirshberg, Milwaukee

Louis I. Egelson, Cincinnati
Secretary

Committee Chairmen

Editorial
Harry W. Ettelson

Distribution
Milton M. Alexander

Sabbath Sermon Pamphlet
Israel Bettan

Holiday Sermon Pamphlet
Samuel Hirshberg

Holiday Press Notices
Edward N. Calisch

Dr. Abba Hillel Silver,
10311 Lake Shore Blvd.,
Cleveland, Ohio.

Dear Dr. Silver:

A few years ago you were kind enough to consent to prepare a tract for us on the subject of Israel's Messianic Ideal. That I did not urge you ere this to complete the essay for us is due to the fact that our financial condition was very precarious and we were obliged to reduce our program of tract publications to one a year. We had a number of manuscripts on hand and we published those that we had.

Now that conditions seem to be improving we are hopeful that it will not be very long before we will be able to resume our previous schedule of issuing four tracts a year. We would very much like to have your manuscript within the next five or six months.

I would appreciate very much receiving your affirmative reply.

With cordial regards and very best wishes to you and yours for the new year, I am

Sincerely yours,

Secretary

LE:RM

October 14, 1935

Rabbi Isaac E. Marcuson, Secretary,
Central Conference of American Rabbis,
204 Buford Place,
Macon, Ga.

My dear Rabbi Marcuson:

I am returning herewith the page proofs which you sent me. I want to thank you for the trouble which you took in carefully proof-reading my Paper.

I have one additional request to make. For the cover, instead of using the ordinary paper, please order for me a stiff cover, something like the sample which I am enclosing herewith. I find that a harder cover preserves a pamphlet more. I shall be pleased to pay the additional cost involved.

With all good wishes for a happy new year, I remain

Very sincerely yours,

AHS:BK

Enc. - 2

P.S. I have made one or two additional corrections in the proofs.

October 15, 1935

Rabbi Isaac E. Marcuson, Secretary,
Central Conference of American Rabbis,
204 Buford Place,
Macon, Ga.

My dear Rabbi Marcuson:

In looking through the Central Conference Yearbook of 1934 under the list of members of the C.C.A.R. under State and City, I find on page 332 a rather jumbled account of the Rabbis of The Temple. In the first place you have the Temple mentioned once as Tifereth Israel and again as The Temple. Under Tifereth Israel you have as Rabbis, Jacob Klein and Leo M. Reich who are not Rabbis of The Temple. In your 1935 Yearbook, please correct this item. Have one headed - The Temple - and name as the Rabbis - Abba Hillel Silver, Melbourne Harris and David Sherman.

Very sincerely yours,

AHS:BK

CENTRAL CONFERENCE OF AMERICAN RABBIS

OFFICERS 1935-36

FELIX A. LEVY, President
Chicago, Ill.
MAX C. CURRICK, Vice-President
Erie, Pa.
HARRY S. MARGOLIS, Treasurer
St. Paul, Minn.
ISAAC E. MARCUSON, Recording Secretary
Macon, Georgia
SAMUEL M. GUP, Corresponding Secretary
Columbus, Ohio



Office of Recording Secretary
204 Buford Place
Macon, Ga.

EXECUTIVE BOARD

PHILIP S. BERNSTEIN, Rochester, N. Y.
BARNETT R. BRICKNER, Cleveland, O.
HARRY W. ETTelson, Memphis, Tenn.
WILLIAM H. FINESHRIER, Philadelphia, Pa.
ISRAEL HARBURG, Lynn, Mass.
MEYER LOVITT, Jackson, Miss.
ALVIN S. LUCHS, New Rochelle, N. Y.
JOSEPH RAUCH, Louisville, Ky.
AARON L. WEINSTEIN, Jamaica, L. I., N. Y.
JONAH B. WISE, New York City
STEPHEN S. WISE, New York City

Oct. 17, 1935.

Rabbi Abba Hillel Silver,
Cleveland, Ohio.

Dear Colleague:

I have your letter of the 15th in which you complain that on page 332 of the 1934 Yearbook, I have the Temple mentioned once as Tifereth Israel and again as the Temple. You are finding fault with the wrong person. One rabbi reported the name of the congregation as "The Temple" and the other as "Tifereth Israel". The rabbis of a congregation ought to get together and agree on one name. We put down whatever the rabbi reports on his card and I do not feel that I have a right to choose between the name. In regard to the names of the rabbis, you misunderstand our classification. In all large cities the names of the rabbis are arranged alphabetically. Where they occupy a pulpit, the name of the congregation is put opposite the name of the rabbi. Where they have no pulpit, there is a blank. We tried your plan of grouping them under the name of the congregation a few years ago and received many protests. Each rabbi felt that his name should be first and he objected to the name of his associate being put above his. We then tried putting the names of the rabbis alphabetically under the name of the temple -- again there were objections. We then decided to list the names alphabetically and put the name of the congregation next to each man.

I hope this will make clear our method of listing. There is nothing next to the name of Jacob Klein and Leo Reich, hence it means that they live in Cleveland but have no pulpit.

With cordial personal greetings, I remain

Sincerely yours,

I. E. Marcuson

Isaac E. Marcuson, Secretary.

IEM:b

B-

CENTRAL CONFERENCE OF AMERICAN RABBIS

OFFICERS 1935-36

FELIX A. LEVY, President
Chicago, Ill.

MAX C. CURRICK, Vice-President
Erie, Pa.

HARRY S. MARGOLIS, Treasurer
St. Paul, Minn.

ISAAC E. MARCUSON, Recording Secretary
Macon, Georgia

SAMUEL M. GUP, Corresponding Secretary
Columbus, Ohio



Office of Recording Secretary
204 Buford Place
Macon, Ga.

EXECUTIVE BOARD

PHILIP S. BERNSTEIN, Rochester, N. Y.

BARNETT R. BRICKNER, Cleveland, O.

HARRY W. ETTELSON, Memphis, Tenn.

WILLIAM H. FINESHRIBER, Philadelphia, Pa.

ISRAEL HARBURG, Lynn, Mass.

MEYER LOVITT, Jackson, Miss.

ALVIN S. LUCHS, New Rochelle, N. Y.

JOSEPH RAUCH, Louisville, Ky.

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

JONAH B. WISE, New York City

STEPHEN S. WISE, New York City

Oct. 28, 1935.

Rabbi A. H. Silver,
Cleveland, Ohio

Dear Colleague:

At a meeting of the Executive Board of the Central Conference of American Rabbis held last week, a Commission on Revaluation of Judaism was appointed for the purpose of drawing up a platform expressing the present viewpoint of Reform Judaism in America. The Commission will meet at the call of the President of the Conference at such a time and place as may be agreed upon and organize for its task. The commission consists of Rabbis Barnett R. Brickner, Samuel S. Cohon, Samuel H. Goldenson, Bernard Heller, James G. Heller, David Philipson, Max Haisin, Samuel Schulman, A. H. Silver, Stephen S. Wise, Felix A. Levy, Ex-Officio. I trust that you will be able to accept this appointment and serve on this Commission.

Cordially yours,

I. E. Marcuson

Isaac E. Marcuson, Secretary

IEH:b

B

October 30, 1935

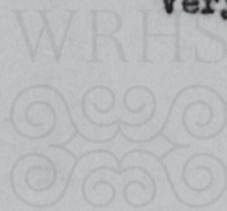
Rabbi Isaac E. Marcuson, Secretary,
Central Conference of American Rabbis,
204 Buford Place,
Macon, Ga.

My dear Rabbi Marcuson:

In reply to your communication of October 28,
I shall be pleased to serve on the Commission on Reval-
uation of Judaism to which I have been named.

Very cordially yours,

AHS:BK



CENTRAL CONFERENCE OF AMERICAN RABBIS

OFFICERS 1935-36

FELIX A. LEVY, President
Chicago, Ill.
MAX C. CURRICK, Vice-President
Erie, Pa.
HARRY S. MARGOLIS, Treasurer
St. Paul, Minn.
ISAAC E. MARCUSON, Recording Secretary
Macon, Georgia
SAMUEL M. GUP, Corresponding Secretary
Columbus, Ohio



Office of President
445 Melrose Street
Chicago, Illinois

EXECUTIVE BOARD

PHILIP S. BERNSTEIN, Rochester, N. Y.
BARNETT R. BRICKNER, Cleveland, O.
HARRY W. ETTelson, Memphis, Tenn.
WILLIAM H. FINESHRIBER, Philadelphia, Pa.
ISRAEL HARBURG, Lynn, Mass.
MEYER LOVITT, Jackson, Miss.
ALVIN S. LUCHS, New Rochelle, N. Y.
JOSEPH RAUCH, Louisville, Ky.
AARON L. WEINSTEIN, Jamaica, L. I., N. Y.
JONAH B. WISE, New York City
STEPHEN S. WISE, New York City

November 11, 1935

Dear Colleague:

By this time you have been informed of your appointment to the Commission for drafting a statement of Reform Judaism. I should like to have you think this matter over so that you will come to a meeting prepared to discuss thoroughly a platform. If agreeable to you, I shall call a meeting, in New York City during Christmas week, probably for Christmas day. May I hear from you as to the convenience of this or a substitute date?

With kindest greetings,

I remain,

Sincerely yours,

Felix A. Levy

FAL:K

The Tract Commission

Under the Joint Auspices of

THE UNION OF AMERICAN HEBREW CONGREGATIONS
AND THE CENTRAL CONFERENCE OF AMERICAN RABBIS

MERCHANTS BUILDING
Cincinnati

December 5, 1935.

Leo M. Franklin, Detroit
Chairman

Harry W. Ettelson, Memphis
Vice-Chairman

Milton M. Alexander, Detroit

Israel Bettan, Cincinnati

Edward N. Calisch, Richmond

Samuel Hirshberg, Milwaukee

Louis I. Egelson, Cincinnati
Secretary

Committee Chairmen

Editorial
Harry W. Ettelson

Distribution
Milton M. Alexander

Sabbath Sermon Pamphlet
Israel Bettan

Holiday Sermon Pamphlet
Samuel Hirshberg

Holiday Press Notices
Edward N. Calisch

Dr. Abba Hillel Silver,
10311 Lake Shore Blvd.,
Cleveland, Ohio.

My dear Dr. Silver:

Some time ago I wrote you with reference to the manuscript that we hoped to receive from you on Israel's Messianic Ideal for our Tract Commission.

I hope you have not dismissed it from your mind. It is true that there are other more burning questions facing the world today. That we are mindful of them is evident from the fact that we are trying to have some of these subjects treated in tract form. But we do not wish to overlook the fact that our tracts are intended primarily for the non-Jew, to give him a proper conception of the Jew and Judaism. Though they are to be written in popular style, nevertheless they must be authoritative interpretations of the aspects of Judaism of which they treat.

On the attached sheet I am listing a number of manuscripts that we hope to receive shortly. May I not place your name and your subject on that list so that we may await your manuscript in the near future?

With kindest regards and best wishes, I am

Cordially yours,

Louis I. Egelson
Secretary

LE:RM

TRACTS FOR WHICH MANUSCRIPTS HAVE BEEN REQUESTED

1. Philosophy of Jewish Life
Dr. Samuel Schulman
2. Judaism and Religious Tolerance
Dr. David Lefkowitz
3. Judaism and Ethical Cults
Dr. Harry W. Ettelson
4. Judaism and Mental Healing
Rabbi Louis Witt
5. Post-Biblical Judaism
IV. Its Conception of Israel's
Place in the World
Dr. Israel Bettan
6. What Is The Talmud?
Rabbi Max Reichler
7. What Is Reform Judaism?
Dr. Solomon B. Freehof
8. Jewish Mystics
Dr. A. B. Rhine

Tracts that we are to publish in cooperation with
Conference Committee on Religious Work at Universities

1. Judaism and Science
Dr. James G. Heller
2. The God Idea in Judaism
Rabbi Samuel S. Cohon
3. Social Justice



CLASS OF SERVICE

This is a full-rate telegram or Cablegram unless its deferred character is indicated by a suitable sign above or preceding the address.

WESTERN UNION

R. B. WHITE
PRESIDENT

NEWCOMB CARLTON
CHAIRMAN OF THE BOARD

J. C. WILLEVER
FIRST VICE-PRESIDENT

SIGNS

DL = Day Letter
NM = Night Message
NL = Night Letter
LC = Deferred Cable
NLT = Cable Night Letter
Ship Radiogram

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at 2040 E. 1st St. Cleveland, Ohio TEL. CHERRY 1740

ND1381 176 NL 1 EXTRA 1/140=NCV NEWYORK NY 21 MAR 21 PM 8 31

RABBI ABBA HILLEL SILVER, THE TEMPLE=

EAST 105 ST AND ANSEL RD CLEVE=

MINUTES IN TRANSIT

FULL-RATE DAY LETTER

RED CROSS FACED WITH GRAVEST FLOOD DISASTER EMERGENCY IN TEN YEARS STOP MUST PROVIDE FOOD CLOTHING SHELTER MEDICAL CARE FOR THREE HUNDRED THOUSAND MEN WOMEN AND CHILDREN DRIVEN FROM THEIR HOMES IN FLOOD AREA OF THIRTEEN STATES STOP NUMBER OF REFUGEES GROWING HOURLY AS FLOOD CONDITIONS BECOME WORSE PARTICULARLY IN NEW ENGLAND AND OHIO STOP THESE PEOPLE WILL TURN TO RED CROSS FOR EMERGENCY RELIEF STOP THIS BURDEN WILL CONTINUE FOR INDEFINITE PERIOD UNTIL HOMES ARE RESTORED AND STRICKEN VICTIMS CAN RETURN TO NORMAL LIVING CONDITIONS STOP IN ORDER TO MEET THIS CRISIS IMPERATIVE WE RAISE THREE MILLION DOLLARS NATIONAL FLOOD RELIEF FUND IMMEDIATELY STOP GOVERNMENT FUNDS MAY BE AVAILABLE FOR REPLACING PUBLIC PROPERTY BUT RED CROSS MUST CARE FOR HUMAN BEINGS STOP SOCIAL JUSTICE COMMISSION REQUESTS YOU TO APPEAL FOR HELP AT ONCE FROM PULPIT AND THROUGH RADIO IF=

CL	VICE
The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.	
Indicated by suitable sign above or preceding the address.	

WESTERN UNION

R. B. WHITE
PRESIDENT

NEWCOMB CARLTON
CHAIRMAN OF THE BOARD

J. C. WILLEVER
FIRST VICE-PRESIDENT

SIC
DL = Day
NM = Night
NL = Night
LC = Deferred
NLT = Cable Night Letter
Ship Radiogram

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at 2040 East 9th St., Cleveland, Ohio TEL. CHERRY 1740
LINE 260

ND1381 2/36=

MINUTES IN TRANSIT	
FULL-RATE	DAY LETTER

YOU BROADCAST STOP URGE PEOPLE TO SEND GENEROUS
CONTRIBUTIONS WITHOUT DELAY TO LOCAL RED CROSS CHAPTER
FOR RED CROSS FLOOD RELIEF FUND STOP PLEASE COMMUNICATE
MESSAGE TO OTHER RABBIS AND LAY LEADERS IN YOUR COMMUNITY=
SIDNEY E GOLDSTEIN CHAIRMAN SOCIAL JUSTICE
COMMISSION CENTRAL CONFERENCE OF AMERICAN RABBIS.





THIS SIDE OF CARD IS FOR ADDRESS

WRHS
AMERICAN JEWISH
ARCHIVES
Rabbi Abba Hillel Silver
E. 105th St + Ansel Rd
Cleveland Ohio

To the members of the Committee
on Platform!

Meeting of the Committee on
Platform will take place
Wednesday, December 25 at
10 o'clock at the City Club,
55 W. 44th St., New York City.
I trust you will make every
effort to be there.

Sincerely yours,
Felix A. Leay

March 21, 1936

LETTER EXPLAINING THE METHOD OF DRAWING UP THE STATEMENT

Dear Colleague:

You will agree that the task assigned to me is most difficult. I have tried to perform it to the best of my ability. My aim has been to obtain a unanimous report. It would be highly undesirable to bring to the conference majority and minority reports.

As you can see from the minutes of the last committee meeting I have utilized every idea that has been suggested as a possible subject for a division in the Statement. This has made the Statement longer than we calculated as containing some two thousand words. If we are to cover all that was suggested our Statement must be longer than one of two thousand words. I do recognize that even so the Statement as I have drafted it can be shortened but after much reflection I have concluded to give my whole thought which is partly argumentative and leave to the members of the committee the recommendation of abbreviations. This recommendation can go, of course, together with any contributions in the nature of omissions of divisions or suggestions of new thoughts by the members of the committee. I need not assure you that I welcome all suggestions and criticisms.

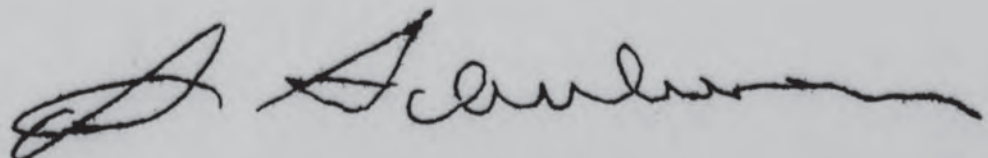
As to the spirit of my Statement I wish to say that what I aimed at was the emphasis of the unity of Israel. The conditions which confront us are altogether different from those which confronted the men who drew up the Pittsburgh Platform. I aimed at formulating the principles of Judaism rather than emphasizing aggressively the partisan view of reform Judaism. Reform Judaism has as a matter of fact influenced Jewry in all its sections. Our history has been made. And in this Statement I do as I think sufficiently make clear our liberal attitude toward tradition. You will observe that I make positive statements and very rarely say what we do not believe. I think the only negative statement I make is with respect to the belief in a personal Messiah.

Please read my Statement with sympathy and don't shout at the organist. Please send to me no later than April 10, to my office at 3 East 65th Street, New York City, your comments. In commenting please note whether it is preamble or any of the divisions according to number. Send a carbon of the letter of comment to Dr. Bernard Heller so that he can according to the decision at the last meeting of the committee send copies to all the members of the committee so that every member of the committee will have before him not only my statement but a copy of the comments of all the other members of the committee.

The next meeting of the committee will be April 22. If I get your comments in time it will be possible for me to make the new draft in time for the next meeting of the committee.

With very best wishes.

Cordially yours,



DRAFT

STATEMENT OF PRINCIPLES FOR THE GUIDANCE
OF THE MODERN JEW

by S. Schulman, Chairman Committee

PREAMBLE

The time in which we are living is one of great confusion of thought. There is in it a tremendous challenge to the spiritual tradition of the ethical monotheism of Judaism, and of the teachings of the great daughter religion which sprang from it. There is a break-down of religious faith and thus an impairment of the source of moral obligation. There is a decline of the consciousness of human brotherhood. The historic product of the belief in the Divine Fatherhood. We see the resurgence of brutal racial fanaticism. Humanity, despite its magnificent scientific achievements and material progress, is threatened with the destruction of civilization by the spirit of war, which is rampant as the outcome of its aggressive nationalisms. There has been reaction against liberty and democracy, by the help of which many human beings have been enabled to live with mutual respect and cooperation. Israel is the historic community which has borne witness to the truths of God and His Law of Righteousness and to the ultimate union of nations when they will pilgrim to the "Mountain of the Lord" and learn of His ways, and, therefore, not learn war anymore. Israel has especially been made to suffer because of the disintegration of religious faith in the Western world and because of the insistence upon race instead of spirit as the criterion of human worth. In accordance with the tradition of Judaism, to become conscious of its vital principles in times when they were questioned, it has been felt by the Central Conference of American Rabbis as advisable that for the heartening of our own Jewish faith and for the making clear of our position in the world and for the strengthening of the unity of Israel, a Proclamation be made of what are the indestructible forces in Judaism and of what it holds of spiritual value for mankind.

I - To a world in which there is danger of man's self-deification, Judaism reaffirms that the Supreme Reality for human life is not man, but God. Man is the child of God. Man's glory and salvation are to be obtained by obedience of the Law of Righteousness, for the translation of which into the life of the individual and of society, he is responsible to God. Man's spiritual being is in the image of God. With the acknowledgement of God as the Holy Law-Giver and loving Father, man rises in value and achieves culture and blessedness. With the denial of God, he loses the goal of his aspiration and the authority for his self-discipline. Judaism recognizes that God has witnesses in the lives of all peoples. The universality of the religious sentiment, despite the diversity of its expression in history, is the evidence of man's seeking God and God's revealing himself to man. Judaism claims that it presents the most exalted conception of God, as this is taught by our Holy Scriptures, in which is found the original revelation through the Prophets, which was developed by Jewish teachers in accordance with the progressive thought and knowledge of the ages in which they lived. The evolution of man's knowledge of God is growth and development from the seed sown in the human spirit by the revealing God. Judaism teaches that God is the One Absolute Being, who made the universe, whose mind is reflected in it and in the mental life of man, and who is more than the universe and transcends it. God is very near to man. As our Sages put it,

"God is near in every kind of nearness." He is the Supreme Personality in Power, in Wisdom and in Goodness. He is infinitely transcendent and more than nature and man by his Unity and Holiness. By his attributes of justice and love, He manifests His Ways to man, and man is to imitate them. God's love is the ethical root of the conception of the brotherhood of humanity, irrespective of racial descent. Justice is the ideal which is to regulate in righteousness and equity the relations of human beings amidst the variety of their talents, virtues and achievements. God is the only Reality and becomes for man the everlasting ideal, but which no mortal can realize in perfection.

II - God, according to Judaism, revealed himself to the human race by His Law, which is the expression of His ways. He gave a Torah - a Law, which teaches, guides, and governs human lives. This law is obligatory upon human beings. The knowledge of God, according to Jewish teachings, is obtained only through right living. We realize God in our moral experiences - in our acceptance of His Law of justice and love, not merely as theory but as the practice of righteousness and loving kindness. There is no other way by which we can prove the reality of our faith in Him and the sincerity of our mystic communion with Him. Judaism makes the ethical life the content of the religious sentiment. There is perfect fusion according to Judaism, between ethics and religion. The Torah as the Moral Law, is the creative power which has given value to all ceremonial laws and institutions which, in the history of Israel, have proven helpful as signs and symbols for Israel's education. The Torah is the inspiring genius which has shaped the thought of the Jew, determined his aspiration and hope, his self-discipline and his consciousness of consecration as a servant of God. It has produced his spiritual culture, as this is expressed in the literature, also called Torah, which through the ages has been built up on the Torah of the Bible as its foundation.

III - Judaism teaches that Israel has been chosen to bear witness to God and to His Torah. The essence of Israel as a people, and the purpose of its unique martyred experience in history, is its mission to proclaim to the world the truth, that God is One Who will not give His glory to another, and to the further truth that righteous living is the only condition of salvation for all human beings, irrespective of their race or creed. Man is saved by obedience of law. Even as Science has brought home to man the truth that law is the revelation of the Supreme Power through nature, so Judaism teaches that law is the revelation of God to the human spirit. Israel has gone through many changes with respect to the condition of its life as an historic community. It began as a cluster of tribes. It was consolidated into a political nation, and had its State in ancient times. With the growing mastery of the religious idea in its life, it hospitably welcomed human beings of all races --- received them into the Jewish faith and into membership in the household of Israel. It was dispersed all over the world. But in all its experiences it remained true to the consciousness that its meaning and destiny as a people was to be a Priest of God in the world. Religion is the dominant factor of Jewish consciousness and the substance of Israel's peoplehood. As such, Israel can and ought to live all over the world and can be part of any nation. It is the Keneseth Yisrael - the congregation of Israel - loyal to God.

As is well known, there are today two schools of thought with respect to the nature of Israel. One school, carrying on the traditions of the Historic Reform movement in modern times, insists that Israel today is a religious community, and nothing else. The other school insists that Israel is a nation and not merely a religious community. This Conference at its convention in 1935, wisely declared that henceforth the conference assume an attitude of neutrality in this debate, leaving to the individual the decision as to whether he should think of Israel in nationalistic or in exclusively religious terms. This wise decision makes it possible for brethren to dwell together in unity and work together for the ideas of a liberal progressive Judaism.

This dwelling in unity will be fostered by the united work of all Jews on behalf of the settlement of a section of Israel in Palestine. Palestine is not only today the best opportunity for hundreds of thousands of Jews to find a home, but the contact with the old homeland of Israel, saturated as it is with the memories of the prophets, saints and heroes who created Judaism, gives promise of a rejuvenation of Israel's religious spirit.

We reaffirm that the mission of Israel remains today what it always was - to prove in its life amidst any circumstances, the reality of God and the bindingness of His Law of justice and love. An Israel without a consciousness of loyalty to God's covenant made with it at Sinai, is simply unthinkable. By religion it has lived and survived all persecution. By religion alone, will it live in the future. Without religion it ceases to be Israel. As our Sages say, "One God through Israel and one Israel through God."

IV - Judaism teaches a great hope for mankind. It is the hope for the complete establishment of the Kingdom of God in the "End of Days." Reform Judaism does not center the realization of this hope in any one person called the Messiah. It harks back to the vision of those prophets of old who did not speak of any particular person, but envisaged God himself as bringing about His kingdom. The Kingdom of God, for the coming of which Israel prays every day, is the manifestation of God's power of righteousness in a perfected human society, in a world in which iniquity will have been made dumb, wickedness will have passed away like a cloud in which the just will rejoice and all human beings will be united in the doing of God's will whole-heartedly. The world will be full of the knowledge of God as waters covering the sea. This Messianic hope, stripped of all temporary expressions of it, means the ideal of unlimited human moral and spiritual progress. God is in His world and in human souls now. Humanity's growing acceptance of Him will assure the evolution of humanity's righteousness. Israel's function in history is to teach and to work for the realization of this ideal. In accordance with the belief of some great Jewish thinkers Judaism recognizes the providential mission of great religions like Christianity and Mohammedanism, which sprang from it, but Israel feels in a spirit of faith and hope that its work is not completed. It is conscious of the unique value of its conception of God and of its ideals for life.

V - The genius of Judaism concerns itself more with conduct than with belief. It stresses the importance of the Halachah - the right way of living, and leaves to the individual the free interpretation of fundamental religious truths, which interpretation, in accordance with Jewish traditional terminology, is called Haggadah. The Divine revelation aims at life's sanctification. God is to be sanctified in the deeds of a pure and holy life of the individual and in the righteousness and justice of human society. Judaism's method is a two-fold one. It seeks to train the individual in daily self-discipline by the observance of the ceremonial law. Recognizing the distinction between the moral laws and the ceremonial laws within our Torah, and seeing in the former the essence of the Divine revelation and in the latter, forms of the religious life which are the product of the cultural environment in which they arose, and, therefore, may change according to different conditions of life, we nevertheless emphasize that is indispensable to Judaism that human lives be encompassed with special laws, observances and customs that bring vividly the presence of God into them. Our time demands the re-education of Jewish souls and the rebuilding of Jewish homes by the hallowing power of Jewish observance and by the morally invigorating influence of the spirit of sacrifice which must be the inevitable accompaniment of the effort of a religious minority to maintain its individuality in the midst of a non-Jewish environment.

As to Society, Judaism in accordance with the spirit of our Prophets and of the legislation of the Pentateuch, the Torah of the greatest of them, Moses, re-asserts in our troubled times, the duty of those who are loyal to Judaism, to promote the great movement for more social justice in the world. Sympathy with the

poor and the weak has always been keen in the life of Israel. The love of God can only be proved by the love of the fellowman. A live religion must be in constant sympathy with the masses. The function of such a religion is to be the unremitting inspiration to more justice and equity in the relation of human beings.

Judaism, as a religion, is not committed to any particular political, economic or social theory. It is, as every great religion ought to be, a quickening influence on behalf of justice and humanity in the State from which the Church, according to our American tradition, must remain separate.

VI - America is a great opportunity for Israel. It is the first nation in history that has deliberately organized itself on the basis of human rights - not blood or racial descent, but the dignity of the human spirit is the cornerstone of the National life. America, by its genius and constitution, is the very opposite of any theory which makes a modern nation rest upon racial origin instead of the moral worth of the individual. America, therefore, is the prophetic symbol of the time when human beings will be united to form commonwealths, not on the basis of race or creed, but rather on the basis of their common humanity. We believe that with liberty of the individual and justice in society and democracy as a form of government, the State becomes an effective instrument for the building of God's Kingdom on earth. Religion is the inspiration or the soul. The State is the realization or body.

VII - Judaism addresses itself to the community and to the individual. It conceives the individual as integrated in the society of which he is part. It trains the individual to seek his salvation, not in isolation, but in association with his fellowmen. The message of Judaism to man is not to save his soul, but so to live as to build the kingdom of God in justice and love. Religion is conceived as a social power. The root of the social fruit is, however, always the individual. He is responsible as a free agent. He is judged and will be judged for his conduct by the Righteous Power, which in the soul of the individual and in the history of peoples is working out His providential purpose. The individual, child of God, created in His image, is destined to a future life beyond the grave, in which God's justice and mercy will be fully manifested in him for his salvation and bliss.

VIII - In these trying times we have, in order to strengthen Jewish unity, attempted to make clear the fundamental teachings of Judaism in a manner that might be acceptable to all Jews. We, nevertheless, reassert the liberalism and progressive spirit which have influenced the thought of Jewry in the Western world, as this is represented in our Conference. We assert that God revealed Himself to Israel and the world through our Scripture. The essence of the Revelation is the announcement of the Reality of God's unity and holiness, and the Way of Life for man. The medium of the Revelation was the human mind and this was, naturally, the child of the Age in which it lived and of the culture which it had. There is, therefore, in the Bible, a Divine and also a human element. The Revelation was not intended to give scientific knowledge of the universe, but to impart as is imparted to the mystic Prophetic experience, knowledge of God. There cannot, therefore, be any conflict between the Bible as the organ of Divine Revelation and Science as the organized knowledge of all phenomena. God reveals Himself through the truth of scientific knowledge as well as through the truth of the moral and spiritual ideas of Scripture, or of any great soul of any age. Science is not the whole of truth, because it can never be the truth of the whole of life. Science deals with mechanisms and processes and not with spirit and purpose. It emphasizes causal connections and law and remains silent in the presence of the mystery of the whole of existence and of the freedom of the human spirit and the values of life as grasped by that spirit. Religion, through faith, achieves an appreciation of the whole of life. It finds life's meaning, its worth and its blessedness, through a union of man's spirit with the Reality of God. The evil of our time is the deification of science, the pride of man. We need a regeneration of humility and faith which

make man worship God. Man rose by looking up to a Greater than Man. We welcome science and believe it our duty to follow it. Man's reason is an instrument for the attainment of one aspect of truth. But we do not acknowledge the self-sufficiency of science. Not by reason, but by faith do the righteous live. Recognizing the human element in the Bible, we distinguish in the Bible that which is permanent and that which is transient. We see in it much of what is obsolete science and out-grown knowledge. We see in it forms of religious life which may be obsolete because not suitable for the conditions amidst which Israel lives to-day. But we feel that Religion, being its own master and creating its own symbols, religious forms cannot always be determined as to their value from the standpoint of reason or utility. There is an emotional as well as rational element in human life. The emotional is the driving power - the reason is the guiding light. What, therefore, has been proved by the experience of Israel in the ages as helpful to the religious life, we should cherish. We emphasize the liberty of the individual, but we equally emphasize the duty of his humility if he wishes to be loyal to Judaism, to avail himself of the help of ceremonial laws and symbols for the fructification of his life in purity and holiness.

IX - For implementing of the Jewish religious life we have two great powers - the Synagogue and Prayer. The Synagogue is the great social power for the perpetuation of Israel. It is the sanctuary in which Israel meets its God. It is the visible expression of the essence of Israel. Prayer is the power which unites the individual with God. It is, as a great American thinker puts it, "Religion in Action." It is the mental and spiritual attitude of man's communication with God. For him who cannot pray, God does not exist as an objective Reality outside of man, and more than man, the Power Who is not ourselves. He who can pray, renews in the only concrete way possible, his acceptance of God. To use the phrase of our Sages, "When in Prayer we declare God's unity - we accept 'the yoke of the Kingdom.'" What our time needs is especially the revival of the habit of prayer. The doing of justice and the loving of mercy, which are the fruit of real religion, have their root in the humility and their flower in the gladness of walking with God in Prayer.

X - To strengthen Judaism in modern life, there must be a due proportion between liberty of the individual and respect for authority. In fact, that is the problem of the whole of modern life - to find a harmonious relation between the two. Without authority liberty becomes license and anarchy and is destructive of human society. Without liberty authority becomes tyranny and is destructive of life's supreme value, the freedom of the individual soul. Judaism, with its tradition of the Prophetic Spirit, has laid great stress upon the conscience of the individual from which all progress emanates. Every social reform was first an ideal and aspiration in an individual soul. Our Conference, with its tradition of the right of the individual to his new interpretation of Judaism, has harked back to the dignity of the individual, to his right to freedom, as represented in the Prophets and Haggadists. In the last analysis, authority can only be accepted as the urge and duty of the individual conscience. In Israel's Historic life, authority was based on the original revelation in Scripture, as this was interpreted by the Rabbis who were leaders by the right of intellect, learning, and character. The individual thus became an authority for other individuals. This authority was established by the willing acceptance by the people of Israel. The people, imbued with faith, respected the authority of their teachers. In our time, and especially as a natural result of the Reform movement in Judaism, respect for authority has been in great measure, undermined, so that we find that many an individual does "What is good in his own eyes." The individual Rabbi, especially in our party, has accustomed himself to be his own authority. We would not enslave any one's mind. But without an excessive humility we ought honestly to be able to see that Prophets and original Revealers are never very common. They certainly are not numerous in modern Jewry. We, therefore, feel that it is important in our day to emphasize the truth - that while the individual conscience is still the final

authority, the conscience, if sincere, will seek information. It will not treat lightly the truths by which Israel lived in the past. It will not spurn for the sake of self-indulgence, the reverence due tradition. It will seek the corrective of youth's natural dogmatic self-assertion in the opinion of the leader who has made his reputation for intellect, learning, and character. And it will, above all, not refuse in a spirit of rebellion to be guided by the deliberate pronouncement of a Rabbinical Body which represents a large section of Israel and presumably reflects its faith, its wisdom and its will. The community, as led by its spiritual leaders who interpret the heritage of Israel, is the authority for the individual. Should a Prophet arise in our midst, his character will only be proved by the permanent fruits of his originality, which can only be made visible in generations after him. For the average individual, pure individualism is anarchy and, therefore, is in the deepest sense, anti-social and irreligious. Without liberty our religion ceases to grow and develop. Without authority, it disintegrates and dies out. In time of excessive authority, liberty must assert itself. In our time of excessive liberty, some form of authority must be reestablished.

XI. - We have formulated the above principles not in any spirit of dogmatism. We have not attempted to write a creed which the genius of Judaism does not favor and which in accordance with the tradition of our Conference would be unacceptable. Loving our sacred heritage of Judaism, seeking ways to perpetuate it in our critical times, anxious to emphasize the unity of the household of Israel we present this Statement as a guidance for the life of the modern Jew. We face the world without fear. We envisage every threat to Israel without dismay. We trust in God Who abides while generations with their problems and persecutions pass away. We accept with reverence the Law of God as the source of salvation, of justice, love, and peace for the human race. We re-affirm with an indestructible optimism born of faith in a God who rules the world. Our hope in the triumph of His Kingdom and our belief that humanity is developing towards the goal of the Prophets. We assert that, in the words of Isaiah, no weapon forged against Israel will prosper, that as the Servant of God, Israel will persist, and that the word of God will not depart from Israel's seed forever. We are confident that in cooperation with the good men and women of all creeds and races we can do our share in making the world better and hastening the Kingdom of God. We pray that the Kingdom may come speedily.

CONGREGATION EMANU-EL
OF THE CITY OF NEW YORK
FIFTH AVENUE AT SIXTY-FIFTH STREET

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

Office of
Samuel Schulman, D.D., D.H.L.
Rabbi Emeritus

April 1st, 1936.

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

Dear Colleague:-

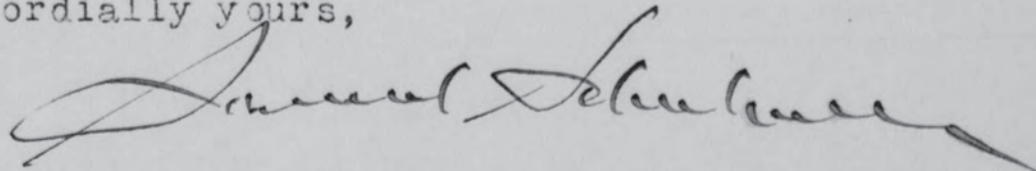
In accordance with the suggestion of the President of the Conference in the course of a correspondence, that considering all the circumstances it is best to have the committee hold its second meeting in New York, I herewith call for a meeting to be held Wednesday, April 22nd at 10:00 A.M., at the Community House of Congregation Emanu-El, 1 East 65th Street.

Please make every effort to attend, as you know this is to be a very important meeting. Please let me know as soon as possible whether you expect to be present.

While writing you, I may add that I would appreciate, as early as possible, a communication from you with comments on the draft of the Statement sent to you in accordance with the covering letter which accompanied the Statement.

Looking forward with pleasure to seeing you in New York for the meeting, I beg to be, with best wishes,

Cordially yours,



April 8, 1936

Dr. Samuel Schulman,
Congregation Emanu-El,
Fifth Avenue at Sixty-Fifth Street,
New York, N.Y.

My dear Dr. Schulman:

Let me thank you for your kind letter of April 1. I regret very much that it will not be possible for me to attend the meeting of the Commission in New York on Wednesday, April 22. I can not get away from Cleveland on that day.

Wasn't there an understanding to hold this second meeting of the Commission in Cleveland or somewhere in the middle-west?

With all good wishes for a happy Pesach,
I remain

Very cordially yours,

AHS:BK

CENTRAL CONFERENCE OF AMERICAN RABBIS

OFFICERS 1935-36

FELIX A. LEVY, President
Chicago, Ill.
MAX C. CURRICK, Vice-President
Erie, Pa.
HARRY S. MARGOLIS, Treasurer
St. Paul, Minn.
ISAAC E. MARCUSON, Recording Secretary
Macon, Georgia
SAMUEL M. GUP, Corresponding Secretary
Columbus, Ohio

SOCIAL JUSTICE COMMISSION

SIDNEY E. GOLDSTEIN,
Chairman
FERDINAND M. ISSERMAN
Vice-Chairman
JOSEPH L. BARON
SOLOMON N. BAZELL
HENRY J. BERKOWITZ
MOSES BUTTENWIESER
RUDOLPH I. COFFEE
ABRAHAM CRONBACH
MORRIS M. FEUERLICHT
HARVEY B. FRANKLIN
EPHRAIM FRISCH
JULIUS GORDON
ABRAHAM HOLTZBERG
EDWARD L. ISRAEL
EMIL W. LEIPZIGER
HARRY S. LEWIS
LOUIS L. MANN
JACOB J. OGLE
WILLIAM F. ROSENBLUM
SAMUEL WOLK



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

April
Eighth
1936

Dr. Abba H. Silver
Cleveland, O.

Dear Dr. Silver:

The Commission on Social Justice of the Central Conference of American Rabbis is compiling a list of instances in which members of the American Rabbinate have rendered the cause of social justice some service worthy of record. Will you assist by sending me a letter replying to such of the enclosed questions as you can answer in the affirmative?

A reply which is to figure in the forthcoming report of the Commission on Social Justice would have to reach me not later than May 15th.

Fraternally,

AC:JA

Abraham Cronbach

Abraham Cronbach

842 Lexington Ave.
Cincinnati, Ohio

EXECUTIVE BOARD

HENRY J. BERKOWITZ, Portland, Oregon
PHILIP S. BERNSTEIN, Rochester, N. Y.
BARNETT R. BRICKNER, Cleveland, O.
HARRY W. ETTELSON, Memphis, Tenn.
WILLIAM H. FINESHRIER, Philadelphia, Pa.
ISRAEL HARBURG, Lynn, Mass.
MEYER LOVITT, Jackson, Miss.
ALVIN S. LUCHS, New Rochelle, N. Y.
JOSEPH RAUCH, Louisville, Ky.
AARON L. WEINSTEIN, Jamaica, L. I., N. Y.
JONAH B. WISE, New York City
STEPHEN S. WISE, New York City

COMMISSION ON JEWISH EDUCATION

DAVID PHILIPSON, Cincinnati
Chairman

BARNETT R. BRICKNER, Cleveland
EDWARD N. CALISCH, Richmond
HENRY ENGLANDER, Cincinnati
SOLOMON A. FINEBERG, Mt. Vernon
WM. H. FINESHRIBER, Philadelphia
SOLOMON FOSTER, Newark
LEON FRAM, Detroit
SOLOMON B. FREEHOF, Chicago
ISER L. FREUND, Goldsboro, N. C.
SAMUEL H. GOLDENSON, New York
GERSON B. LEVI, Chicago
SAMUEL H. MARKOWITZ, Ft. Wayne
DAVID MARX, Atlanta
JULIAN MORGENSTERN, Cincinnati
JOSEPH RAUCH, Louisville
VICTOR E. REICHERT, Cincinnati
WILLIAM ROSENAU, Baltimore
SAMUEL SCHULMAN, New York
ABBA H. SILVER, Cleveland
ABRAM SIMON, Washington
LOUIS WOLSEY, Philadelphia
GEORGE ZEPIN, Cincinnati,
Secretary

CHAIRMEN OF COMMITTEES

Authors
DAVID PHILIPSON
Elementary Education
WILLIAM ROSENAU
Youth Education
SAMUEL SCHULMAN
Adult and University Education
HENRY ENGLANDER
Teacher Training
ABRAM SIMON
Pre-School Education and Home Training
LEON FRAM

GEORGE ZEPIN
Director
Synagogue and School Extension
LOUIS I. EGELSON
Assistant Director
Synagogue and School Extension
EMANUEL GAMORAN
Educational Director
ISAAC RABINOWITZ
Director, Youth Activities

JOINT AUSPICES

THE UNION OF AMERICAN HEBREW CONGREGATIONS
AND THE CENTRAL CONFERENCE OF AMERICAN RABBIS
MERCHANTS BUILDING, CINCINNATI, O.

April
Eighth
1936

Dr. Abba H. Silver,
E. 105th at Ansel Rd.,
Cleveland, Ohio.

Dear Dr. Silver:

I have the honor to inform you that the
Chairman of the Commission on Jewish Education
has appointed you to serve on the following
committees.

Committees on Adult Education and
Teacher Training. The full membership of the
Committees is as follows:

Dr. Henry Englander, Chairman, Leon
Fram, Gerson B. Levi, Samuel H. Markowitz and
Abba H. Silver.

Committee on Teacher Training. Dr. Wm. H.
Fineshriber, Chairman, Samuel M. Blumenfield,
Jacob R. Marcus, Julian Morgenstern and Abba H.
Silver.

With kind greetings, I am

Very sincerely yours,

George Zepin
Secretary

GZ:SS

CONGREGATION EMANU-EL

OF THE CITY OF NEW YORK

FIFTH AVENUE AT SIXTY-FIFTH STREET

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

Office of
Samuel Schulman, D.D., D.H.L.
Rabbi Emeritus

April 10, 1936.

Rev. Dr. Abba Hillel Silver,
E. 105th St. & Ansel Road,
Cleveland, Ohio.

Dear Dr. Silver:-

I have your letter of April 8th and I regret very much that you cannot see your way to attend the meeting of the Commission in New York on Wednesday, April 22nd.

You are quite right that there was some informal understanding to hold the meeting of the Commission in Cleveland or somewhere in the middle-west, but as I wrote in the first sentence of my call for the meeting, the President of the Conference felt that because of the illness of Dr. Goldenson and because of my own imperfect health, and other considerations, it might be best to have the meeting in New York, and I told him, in the course of the correspondence that it would be a good thing to have the meeting in New York, and I would persuade the men in Cleveland, since they are younger, to come to New York.

It would be most unfortunate, in my opinion, if you were absent from the meeting.

By the way, do you think you can have some comment to make on my Statement in time for me to utilize it in a possible re-draft, as I asked for in the covering letter which went with this Statement? I should appreciate this very much.

Reciprocating your good wishes for a happy Pesach,
I am

Very cordially yours,

Samuel Schulman

FACULTY ADVISERS

PROFESSOR RAPHAEL ISAACS
PROFESSOR REUBEN L. KAHN
PROFESSOR I. L. SHARFMAN
PROFESSOR WILLIAM H. WORRELL

B'nai B'rith
Hillel Foundation

AT THE UNIVERSITY OF MICHIGAN
Cor. East University and Oakland Aves.
ANN ARBOR, MICHIGAN

DR. BERNARD HELLER
DIRECTOR

STUDENT COUNCIL

SHIRREL KASLE
PRESIDENT
S. LEONARD KASLE
VICE-PRESIDENT
PHYLLIS DEVAY
SECRETARY

April 10, 1976

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

Dear Rabbi Silver,

The second meeting of the Commission on the Revaluation of Reform Judaism will be held Wednesday, April 22 at 10 A.M. at the Community House of Congregation Emanuel, at 1 E.65 St., New York City.

Sincerely yours,

Bernard Heller
B.H.

THE UNION OF AMERICAN HEBREW CONGREGATIONS

THE HEBREW UNION COLLEGE • DEPARTMENT OF SYNAGOGUE
AND SCHOOL EXTENSION • NATIONAL FEDERATION OF TEMPLE
SISTERHOODS • NATIONAL FEDERATION OF TEMPLE BROTHERHOODS

Merchants Building • Cincinnati, Ohio

DEPARTMENT OF FINANCE
ELKAN C. VOORSANGER
Director

April
Fourteenth,
1936

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

Dear Abba:

Enclosed is copy of a letter which I
have just written to Mr. Eugene Wolf.

I am hoping to put over a good job
in Cleveland and am counting on your assist-
ance. Will see you next week.

Sincerely,

Elkan

ECV:LSB
ENC

CENTRAL CONFERENCE OF AMERICAN RABBIS

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

OFFICERS 1933-34

SAMUEL H. GOLDENSON, President
Pittsburgh, Pa.

FELIX A. LEVY, Vice-President
Chicago, Ill.

HARRY S. MARGOLIS, Treasurer
St. Paul, Minn.

ISAAC E. MARCUSON, Recording Secretary
Macon, Georgia

SAMUEL M. GUP, Corresponding Secretary
Columbus, Ohio



Office of ~~Vice~~ President
445 Melrose Street
Chicago, Illinois

EXECUTIVE BOARD

BARNETT R. BRICKNER, Cleveland, O.
WILLIAM H. FINESHRIBER, Philadelphia, Pa.
LEON FRAM, Detroit, Mich.
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

April 14, 1936

Dear Colleagues:

I am afraid that Dr. Shulman's statement is not satisfactory and may not even be the basis of a discussion. To provide against the latter contingency I have asked Prof. Cohen to submit to you his earlier statement. Will you also study this and come prepared to debate it next Wednesday at the meeting?

Sincerely

Felix A. Levy

FL:K

April
Fourteenth,
1936

Mr. Eugene E. Wolf, President,
The Temple,
336 Engineers Bldg.,
Cleveland, Ohio.

My dear Mr. Wolf:

In accordance with plans which the new Finance Committee has worked out, I intend to be in Cleveland the week of the 19th. I have already written to Mr. Sinks informing him of my contemplated visit and asking him to organize whatever activity he thinks necessary in his group.

I understand it has been the custom in the past to work with the two large temples separately and independently. If it meets with your approval we shall do the same thing this year, and I am hoping that you will be able to arrange for some type of meeting during the week when we can talk to either a selected list of prospects or a group of influential men who will lend their cooperation.

I note as an interesting fact that there is no individual in Cleveland who subscribes \$100 or more to the Union. I am certain that we will be able to find quite a number of people who are able and willing to do this.

I will get in touch with you when I arrive in Cleveland. In the meanwhile, please accept my kindest personal regards.

Sincerely,

Director of Finance

ECV:LSB

P.S.: I am writing also to Rabbi Silver, telling him of my anticipated visit.

E.C.V.

EMANUEL CONGREGATION

701 Buckingham Place
Chicago, Illinois

J. HAROLD SELZ, President
6417 Glenwood Avenue
Telephone Rogers Park 5520

FELIX A. LEVY, Rabbi
445 Melrose Street
Telephone Graceland 6037

Samuel L. Haas, Vice President
Albert Mecklenburger, Rec. Sec'y
Herbert H. Schoenlank, Fin. Sec'y
Leo Shafon, Treasurer

April 15th 1936

Dr. Abba Hillel Silver
102nd and Ansel Road
Cleveland, Ohio

Dear Colleague:

I received a copy of your letter from Shulman and am writing to you in the hope of persuading you to attend the meeting next Wednesday. I feel that we shall need you very much and do not want you to be absent. Shulman explained to you why the meeting was postponed to New York. I feel that we cannot ask the old man to travel.

I am thoroughly dissatisfied with his presentation as by this time you probably know, and since we may have to write a completely new platform that I appreciate greatly your presence. I myself am pressed for time and must take the night air-plane to the meeting.

With kindest greetings from house to house, I remain,

Cordially,

Felix A. Levy

FAL:JD

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

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

Postal Telegraph

THE INTERNATIONAL SYSTEM

Commercial
Cables



All America
Cables

Mackay

Radio

RECEIVER'S NUMBER

CHECK

TIME FILED

STANDARD TIME

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

Form 2

DAY LETTER

CLEVELAND, OHIO, APRIL 16, 1936

ELKAN C. VOORSANGER
DIRECTOR OF FINANCE
UNION OF AMERICAN HEBREW CONGREGATIONS
MERCHANTS BLDG.
CINCINNATI, OHIO.

CARBONS TO: RABBI A. H. SILVER
" B. R. BRICKNER
PRES. E. E. WOLF
" MYRON A. COHEN

RESPONSIVE YOURS APRIL FOURTEENTH CONSULTATION WITH RABBIS BRICKNER AND SILVER AND PRESIDENTS
EUGENE WOLF AND MYRON A. COHEN DISCLOSES ALL CONCUR IN OPINION THIS MONTH UNPROFITABLE FOR
INTENDED VISIT STOP ATTENTION JEWISH COMMUNITY CONCENTRATED ON WELFARE CAMPAIGN DURING WHICH
EFFORT OBTAIN SUPPORT FOR OTHER CAUSES MIGHT BE RESENTED THUS PREJUDICE PUBLIC OPINION STOP
THEREFORE STRONGLY URGE POSTPONEMENT UNTIL CAN AGREE UPON DATE POSSIBLY EARLY JUNE STOP
LETTER FOLLOWS PRESENTLY.

BERNARD H. SINKS

(Charge: B.H.Sinks
901 Swetland Bldg.)

C O P Y

THE UNION OF AMERICAN HEBREW CONGREGATIONS
MERCHANTS BUILDING CINCINNATI, OHIO

Department of Finance
ELKAN C. VOORSANGER
Director

April
Twentieth,
1936

Mr. Bernard H. Sinks,
901 Swetland Bldg.,
Cleveland, Ohio.

My dear Mr. Sinks:

I am quite in agreement with you that it would be fatal to our cause for me to come to Cleveland at the present time. While it interferes with a very nice program that I had mapped out, this is not very important as I feel that your advice that I should switch and come the end of May or the first of June is right, and that undoubtedly we will accomplish much more at that time.

Thank you very much for consulting with the Rabbis and the Presidents of the Temples. Your cooperation is most helpful.

With kindest personal regards, I am

Cordially,

(Signed) Elkan C. Voorsanger
Director of Finance

ECV:LSB

Copy of Letter sent over Mr Dauby's signature and on May Company stationery,
to the following persons:

H J Alperin, Public Service Tire Co
Edgar J Arnstine, E J Arnstien Co
W J Bass, Bass Chevrolet Inc
David Benjamin, Pressure Castings Inc
Benj W Blauschild, Blauschild Motors Inc
Marcus Feder Jr, Dowd-Feder Co
Charles Gibney, Willard Storage Battery Co
Arthur Haas, Downtown Chevrolet
Sam H Klein, Frankel Chevrolet
Morris Kline, Kline Motor Sales
E J Meisel, The Meisel Tire Co (Return Card enclosed)
Philip Poris, Chrysler-Poris Co
J E Rosenthal, Meisel Tire Co
Sam Olen, Olen Motors Inc
Ben Grossberg, Don's Motor Mart
Harry Halpert, Euclid Auto Sales Inc

Mr Sam H Klein
The Frankel Chevrolet Co
Cleveland, Ohio

Dear Mr Klein:

We have been meeting with various groups for the purpose of discussing the Jewish Welfare Fund, and I am inviting a few men who are prominently identified with the Automobile Business in this city to meet with me for luncheon in Private Dining Room F at the Hollenden Hotel, on Monday April 27th.

I am sure you will be very much interested in the matter which we wish to discuss, and I would like a reply from you immediately so that I may make arrangements for the Luncheon Meeting accordingly.

I hope you will not permit anything to interfere with your being there.

Yours sincerely,

April 21, 1936

CENTRAL CONFERENCE OF AMERICAN RABBIS

OFFICERS 1935-36

FELIX A. LEVY, President
Chicago, Ill.

MAX C. CURRICK, Vice-President
Erie, Pa.

HARRY S. MARGOLIS, Treasurer
St. Paul, Minn.

ISAAC E. MARCUSON, Recording Secretary
Macon, Georgia

SAMUEL M. GUP, Corresponding Secretary
Columbus, Ohio



Office of President
445 Melrose Street
Chicago, Illinois

EXECUTIVE BOARD

HENRY J. BERKOWITZ, Portland, Oregon

PHILIP S. BERNSTEIN, Rochester, N. Y.

BARNETT R. BRICKNER, Cleveland, O.

HARRY W. ETTELSON, Memphis, Tenn.

WILLIAM H. FINESHRIER, Philadelphia, Pa.

ISRAEL HARBURG, Lynn, Mass.

MEYER LOVITT, Jackson, Miss.

ALVIN S. LUCHS, New Rochelle, N. Y.

JOSEPH RAUCH, Louisville, Ky.

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

JONAH B. WISE, New York City

STEPHEN S. WISE, New York City

Mar 1, 1936

Dear Colleague:

Enclosed find draft of the Platform, as formulated by the sub-committee, which is now sent to you for your signature. Personally, I feel that the statement does the best possible justice under the circumstances to all view points. Since we are anxious to get this to the membership and want to discuss it at the Conference, I ask you to send whatever suggestions for change you may have to Prof. Cohon within the next five days. Failure on your part to reply will be construed as consent to append your name to the document.

With warmest personal greetings, I remain,

Cordially yours,

Felix A. Levy

FAL:K

COMMISSION ON JEWISH EDUCATION

DAVID PHILIPSON, *Cincinnati*
Chairman

BARNETT R. BRICKNER, *Cleveland*
EDWARD N. CALISCH, *Richmond*
HENRY ENGLANDER, *Cincinnati*
SOLOMON A. FINEBERG, *Mt. Vernon*
WM. H. FINESHRIBER, *Philadelphia*
SOLOMON FOSTER, *Newark*
LEON FRAM, *Detroit*
SOLOMON B. FREEHOF, *Chicago*
ISER L. FREUND, *Goldsboro, N. C.*
SAMUEL H. GOLDENSON, *New York*
GERSON B. LEVI, *Chicago*
SAMUEL H. MARKOWITZ, *Ft. Wayne*
DAVID MARX, *Atlanta*
JULIAN MORGENSTERN, *Cincinnati*
JOSEPH RAUCH, *Louisville*
VICTOR E. REICHERT, *Cincinnati*
WILLIAM ROSENAU, *Baltimore*
SAMUEL SCHULMAN, *New York*
ABBA H. SILVER, *Cleveland*
ABRAM SIMON, *Washington*
LOUIS WOLSEY, *Philadelphia*
GEORGE ZEPIN, *Cincinnati*,
Secretary

CHAIRMEN OF COMMITTEES

Authors

DAVID PHILIPSON

Elementary Education

WILLIAM ROSENAU

Youth Education

SAMUEL SCHULMAN

Adult and University Education

HENRY ENGLANDER

Teacher Training

ABRAM SIMON

Pre-School Education and

Home Training

LEON FRAM

GEORGE ZEPIN

Director

Synagogue and School Extension

LOUIS I. EGELSON

Assistant Director

Synagogue and School Extension

EMANUEL GAMORAN

Educational Director

ISAAC RABINOWITZ

Director, Youth Activities

JOINT AUSPICES

THE UNION OF AMERICAN HEBREW CONGREGATIONS
AND THE CENTRAL CONFERENCE OF AMERICAN RABBIS

MERCHANTS BUILDING, CINCINNATI, O.

May
Fifth
1936

Dr. Abba H. Silver,
The Temple, 105 Ansel Rd.,
Cleveland, Ohio.

Dear Dr. Silver:

In accordance with our usual custom, we are sending to all members on the Commission on Jewish Education a copy of our latest publication "Watchmen of the Night" by Betty Kalisher.

The book is a collection of stories about Jewish heroes in various periods of history, and is especially intended as a book for supplementary reading.

We trust that it will make a welcome addition to your library, and that we shall be favored with your orders in the future.

With kind regards, I am

Sincerely,

George Zepin
Secretary.

GZ:DWA

[1936]

CENTRAL CONFERENCE OF AMERICAN RABBIS

OFFICERS 1935-36

FELIX A. LEVY, President
Chicago, Ill.

MAX C. CURRICK, Vice-President
Erie, Pa.

HARRY S. MARGOLIS, Treasurer
St. Paul, Minn.

ISAAC E. MARCUSON, Recording Secretary
Macon, Georgia

SAMUEL M. GUP, Corresponding Secretary
Columbus, Ohio



Committee on International Peace
Philip S. Bernstein, Chairman
117 Gibbs Street
Rochester, New York

EXECUTIVE BOARD

HENRY J. BERKOWITZ, Portland, Oregon

PHILIP S. BERNSTEIN, Rochester, N. Y.

BARNETT R. BRICKNER, Cleveland, O.

HARRY W. ETTELSON, Memphis, Tenn.

WILLIAM H. FINESHRIER, Philadelphia, Pa.

ISRAEL HARBURG, Lynn, Mass.

MEYER LOVITT, Jackson, Miss.

ALVIN S. LUCHS, New Rochelle, N. Y.

JOSEPH RAUCH, Louisville, Ky.

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

JONAH B. WISE, New York City

STEPHEN S. WISE, New York City

Dear Colleague:

At the last session of the Conference a peace resolution was offered recommending to all Jews that they refuse to bear arms in any war. Because of its serious implications the Conference decided to submit this resolution by mail to the entire membership. Therefore, I am enclosing a copy of the resolution together with a copy of the previous peace statement adopted at Wawasee in 1931.

Will you be good enough to indicate your vote on the enclosed card and mail it at your early convenience? If you prefer to withhold judgment until after the session to be devoted to peace in the next meeting of the Conference, please mark this on the card.

Sincerely,

PHILIP S. BERNSTEIN

Chairman of Peace Committee

PEACE RESOLUTION PROPOSED AT THE CHICAGO SESSION OF THE CENTRAL CONFERENCE OF AMERICAN RABBIS—June, 1935.

During the last century of human history the relations of peoples and nations have been becoming more and more complex. Economic, racial, political, historic and cultural factors have combined to interweave the fabric of the world. In such a day, wars are usually the overt result of hopelessly confused covert causes. Alliance and counter-alliance, the aims and provocations of secret diplomacy, the economic rivalry and imperialistic ambitions of nations, these and many other strands compose the skein. A close study of the last war reveals the fact that it originated in no single act, in the insensate and overweening policy of no one nation, but as a result of the European and the world system.

It is therefore, our well-considered opinion that it has become impossible in our world to fix responsibility, or to hold any one people exclusively culpable. Wars are not really acts of aggression and defense, for we must recognize a difference between proximate and true causes. Aggression is only the explosion, the setting of the match, but the system of selfish rivalry, and of arrogant nationalism is the gunpowder. Even invasion is no certain criterion of exclusive guilt, for it is true, little though we may see or realize it, that the man who strikes first sometimes strikes in fear.

These opinions would need elaboration and documentation, but appear to us capable of complete substantiation.

As a result of all this we believe that the time has come to change the traditional attitude of our faith toward war. We realize to the full the seriousness of this change we propose, and we adopt it because of our belief that the spirit of Israel, the first faith and people to love peace and pursue it, necessitates such a vital change in the text and letter of our historic attitude. In the past Israel has made the distinction between righteous and unrighteous wars. In the light of the foregoing we believe that this distinction has no reality for our day. And we are now compelled to adopt as our belief, and as the basis for action; of our religious followers and ourselves, the principle that war is an unmitigated evil, and that we should abstain from all participation in it.

Be it therefore, **RESOLVED**, that this Conference declare that henceforth it stand opposed to all war, and that it recommend to all Jews that for the sake of conscience, and in the name of God, they refuse to participate in the bearing of arms.

COPY OF RESOLUTION VIII OF PEACE COMMITTEE ADOPTED BY THE CENTRAL CONFERENCE OF AMERICAN RABBIS IN CONFERENCE AT WAWASEE, INDIANA. (P.72)

The Central Conference of American Rabbis expresses the opinion that while adherents to the Jewish faith have at different times so interpreted their religion as to justify their personal participation in warfare, it is in accord with the highest interpretation of Judaism conscientiously to object to any such personal participation. We, therefore, are opposed to any legislation which will penalize adherents of any religion who conscientiously object to engaging personally in any military operations because of their religious convictions.

[1936]

CENTRAL CONFERENCE OF AMERICAN RABBIS

OFFICERS 1935-36

FELIX A. LEVY, President
Chicago, Ill.
MAX C. CURRICK, Vice-President
Erie, Pa.
HARRY S. MARGOLIS, Treasurer
St. Paul, Minn.
ISAAC E. MARCUSON, Recording Secretary
Macon, Georgia
SAMUEL M. GUP, Corresponding Secretary
Columbus, Ohio



Office of Recording Secretary
204 Buford Place
Macon, Ga.

EXECUTIVE BOARD

HENRY J. BERKOWITZ, Portland, Oregon
PHILIP S. BERNSTEIN, Rochester, N. Y.
BARNETT R. BRICKNER, Cleveland, O.
HARRY W. ETTELSON, Memphis, Tenn.
WILLIAM H. FINESHRIBER, Philadelphia, Pa.
ISRAEL HARBURG, Lynn, Mass.
MEYER LOVITT, Jackson, Miss.
ALVIN S. LUCHS, New Rochelle, N. Y.
JOSEPH RAUCH, Louisville, Ky.
AARON L. WEINSTEIN, Jamaica, L. I., N. Y.
JONAH B. WISE, New York City
STEPHEN S. WISE, New York City

TIME AND PLACE OF CONVENTION

The next convention of the Central Conference of American Rabbis will be held at Cape May, N. J., June 23rd to 28th with headquarters at Congress Hotel.

RATES

Double room with bath	\$5.00 per day each
Double room with running water	\$4.00 per day each
Single room with bath	\$5.50 per day
Single room with running water	\$4.00 per day

The rates are for American Plan.

There will a meeting of the Executive Board Tuesday morning, June 23rd. If there are any matters which you wish to refer to the Executive Board, please notify the secretary at once.

FRIDAY EVENING SERVICE PAMPHLET

A reprint is being made of the Friday Evening Service Pamphlet. If you desire any, please send your order at once to the Secretary. The booklets will cost 10c per copy on orders of five or more.

CONFERENCE RELIEF FUND

If you have not made your appeal for the Conference Relief Fund, plan to do it now. Let's put it over big. Rabbi Harry S. Margolis is Chairman. Get in touch with him.

COMMITTEE CHAIRMEN NOTICE

Prepare your annual report now and submit it to the members of your committee. Unless a report is approved by a majority of the committee, it cannot be presented to the convention.

Cordially yours,

Isaac E. Marcuson

Recording Secretary.

[undated]

CENTRAL CONFERENCE OF AMERICAN RABBIS

OFFICERS 1935-36

FELIX A. LEVY, President
Chicago, Ill.

MAX C. CURRICK, Vice-President
Erie, Pa.

HARRY S. MARGOLIS, Treasurer
St. Paul, Minn.

ISAAC E. MARCUSON, Recording Secretary
Macon, Georgia

SAMUEL M. GUP, Corresponding Secretary
Columbus, Ohio



Office of President
445 Melrose Street
Chicago, Illinois

EXECUTIVE BOARD

HENRY J. BERKOWITZ, Portland, Oregon

PHILIP S. BERNSTEIN, Rochester, N. Y.

BARNETT R. BRICKNER, Cleveland, O.

HARRY W. ETTELSON, Memphis, Tenn.

WILLIAM H. FINESHRIBER, Philadelphia, Pa.

ISRAEL HARBURG, Lynn, Mass.

MEYER LOVITT, Jackson, Miss.

ALVIN S. LUCHS, New Rochelle, N. Y.

JOSEPH RAUCH, Louisville, Ky.

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

JONAH B. WISE, New York City

STEPHEN S. WISE, New York City

Dear Colleague:

Enclosed find the Statement of Principles which the Committee of the Conference appointed to do this task has drawn up. While I am not trying to influence your judgment or shut off criticism on your part, I should like to state that the Committee feels, in view of the conflicting and sometimes extreme views held by the membership, it has produced a fair and adequate statement. Difficulties inherent in drafting such a platform are almost insurmountable and I trust you will understand this.

With kindest greetings, I remain

Cordially yours,

Felix A. Levy.

FAL:k

Isa 0/50

0/50

{ Moses Silver
Rahavia

Manhattan June
Berengera 17

Champlain 20

WRHS



RECORD OF MEMBERS
OF
CENTRAL CONFERENCE OF AMERICAN RABBIS
IN
SOCIAL SERVICE AND SOCIAL ACTION

I. Have you been or are you a member of a committee functioning in any one or more of the fields of service listed below? Please name the committee and the office you have held or hold and the dates of your service:

- (1) Health
- (2) Education
- (3) Recreation
- (4) Crime and Penology
- (5) Labor
- (6) Child Labor
- (7) Unemployment
- (8) Unemployment Relief
- (9) Social Security
- (10) Family Welfare
- (11) Civil Liberties
- (12) Race Relations
- (13) Immigration
- (14) Birth Control
- (15) Others

II. Have you served as an arbitrator or mediator in a labor dispute? Please name the parties to the dispute, date and outcome.

III. Have you ever, in person or in writing, approached any government official or petitioned any legislative body or induced others to do so in behalf of any of the above mentioned objects? If your activities here have been extensive, a mention of the objects or of one or a few outstanding instances will suffice.

IV. Have you ever written and published anything in any of the above named interests? When and What?

V. Have you ever, in any of the above mentioned interests, delivered an address which has produced any unusual results or entailed any unusual risks?

It would greatly assist the Commission on Social Justice were you to keep a record of your activities in this sphere and to make this record available at our proposed annual repetition of this inquiry. Henceforth an annual inquiry is to cover the year immediately preceding.

GUIDING PRINCIPLES OF REFORM JUDAISM

In view of the changes that have taken place in the modern world and the consequent need for clarity of the principles of reform Judaism, and in order to achieve a greater unity of spirit and purpose within the ranks of the followers of Religion, the Central Conference of American Rabbis makes the following declarations of principles:

1. JUDAISM AND ITS FOUNDATIONS

1. Nature of Judaism. Judaism is the historical religious experience of the Jewish people. As an unbroken chain of living tradition, it links all the generations of Israel, giving them aim and direction. While growing out of Jewish experience, the message of Judaism is universal, aiming at the perfection of of all mankind under the sovereignty of God.

2. Reform Judaism. Reform represents the religious re-awakening of western Jewry. Its primary object has been to save the modern Jew for Judaism and Judaism for the modern Jew. Reform met the challenge of a changing world by recognizing the continuous development of Judaism and by applying the principles of progress consciously to religious as well as to cultural and social life. As a child of the Enlightenment, Reform identified itself with the rationalistic trend in the world of thought. While still prizing the role of reason in religion, Reform recognizes the no less creative role of emotion in making religion a vital force in the lives of men.

3. God. The Holy One, unique and mysterious, transcends time and space and surpasses all natural presentations of Him, yet is the indwelling Presence, eternally working within, and co-operating with all parts of creation and especially with men. The Lord of the universe is also personal, the God and Father of the spirit of all flesh.

4a. Man. Judaism regards man as the child of nature and of the living God. As part of the physical order, he is held within its chain of causation. He also carries within himself the ordering force and the tendency to harmony and to beauty which is operative in the universe. He is not merely a passive creature but also an active co-worker with God in the tasks of creation. As a child of God, he is endowed with moral freedom. His rational, moral and spiritual potentialities enable him to overcome the evil and strive after ideal ends.

4b. Immortality. The divine in man is the soul, the pure and indestructible core of his being and the bearer of the highest moral and spiritual values. As the source of our life, God is the ground of our immortality. Union with him bridges for us the chasm of death.

5. Torah. Judaism is the religion of Torah, with its twofold message, regarding God and man. Torah denotes revealed instruction and law. God/Himself, not only in the majesty, beauty and purposiveness of nature, but also in the light and the vision of the spirit of man. Revelation is a continuous and universal process confined to no one group and no one age. Yet to the prophets and the people of Israel was communicated a greater measure of truth, goodness and holiness. The Torah, written and oral, enshrines the perpetual light of Judaism, the ever growing consciousness of God, and the ripening self-knowledge of the Jewish people. For Reform Judaism, Torah represents the whole body of progressive religious values, from our covenant at Sinai to the present. It is both Haggadah(lore) and Halachah(law). It sounds the eternal imperatives of faith and duty. Though many of its ancient laws, ceremonial and civil, are no longer operative under the changed conditions of the present, Law continues to be an abiding element of the Torah of Judaism. The Torah preserves the historical norms, precedents and sanctions of Jewish behavior and

seeks to guide and mold Jewish life in the patterns of holiness and of goodness. Products of historical processes, the laws of the Torah are relative rather than absolute. They have been subject to the acid test of experience and reason and have been reshaped in accordance with the needs, convictions and insights of the Jewish people. To entrust ourselves voluntarily to the authority of the Torah as interpreted by scholarship and by qualified spiritual leaders in matters personal and social is the supreme need of our spiritual life.

6.a. Israel. Judaism is the soul of which Israel is the body. In the group loyalty which has been enkindled among many Jews who have grown estranged from their religious heritage, we recognize a useful element which unites them with some if not all spheres of Israel's creative life. We maintain, however, that our character as a people is based upon Torah. Living in all parts of the world, we have been held together by ties of historical associations, and above all, by our heritage of faith and ethical idealism. The non-Jew who accepts our faith becomes a member of the Jewish household.

6.b. Palestine. The rehabilitation of Palestine holds out the promise of renewed life for our brethren in the land hallowed by ancient memories and hopes. We affirm the obligation of all Jewry to aid in the upbuilding of Palestine as a Jewish homeland, in making it not only a haven for the oppressed, but also a center of Jewish cultural and spiritual life.

6.c. Mission of Israel. The mission of Israel expresses the Jew's undying will to live a life of ethical and religious creativeness. Israel will endure as long as its destiny will be bound up with the destiny of faith, brotherhood, freedom, justice, love, truth, and peace. To co-operate with all forward looking men in upholding these ideals as beacon lights to the nations, represents our mission as the servant people of the Eternal. Ours has been the choice to serve God and to further righteousness. Our Messianic Goal, envisioned by our prophets, is the establishment of the kingdom of God and of the

universal justice and peace on earth.

II. Ethics

7a. Ethics. In Judaism, religion and morality blend into ~~the~~ an indissoluble unity. Jewish monotheism is ethical. God's unconditional righteousness and holiness reveal the sanctity and supremacy of the moral law. Seeking God means to strive after holiness, righteousness and goodness. To love God is also to love one's fellow-men. Judaism affirms the sanctity and worth of human personality and the right of the individual to life, to freedom of conscience and to the pursuit of his vocation within the moral ~~the~~ sphere.

7.b. Social Ethics. The moral ideal of Judaism is also social in character. Judaism seeks to advance the perfection of humanity by applying the prophetic principles of justice and brotherhood to social as well as to personal relationships, to the economic order in industry and commerce, and to national and international affairs. Justice to all, irrespective of racial, sectarian or class differences, represents the inalienable right and the inescapable obligation of all. Judaism aims at the elimination of misery and suffering, of poverty and degradation, of tyranny and slavery, of prejudice, ill-will and warfare. It directs the hearts of men to the promotion of harmonious relations between the struggling classes and peoples on the basis of equity and justice, and to the creation of conditions that will render the flowering of spiritual life possible. In righteousness, Judaism recognizes the foundation of the well-being of nations and the conditions and promise of universal peace. Abhorring violence, it relies upon love and sympathy as the impelling motives and incentives, and upon moral education and the co-operation of the members of the commonwealth as the methods for the attainment of the social justice in our own day.

III. Religious Practice

8.a. The Religious Life. Jewish life is marked by ~~the~~ consecration to the ideals of Judaism and consists of the joyous participation in

the tasks and problems of the Jewish community, and a sharing in its beliefs and hopes, in its ethical ideals and in its forms of worship. The personal aspects of religion must be supplemented and reinforced by the communal and the institutional. The vitality of Judaism depends upon the preservation of the religious year, the Sabbath, and the Holy Days, and upon the education of the Jewish people, and the building of Jewish homes by the hallowing power of religious observance and by the morally invigorating influence of the spirit of discipline and sacrifice.

8b. The Synagogue. In our effort to maintain our individuality, the synagogue plays a leading role. It represents the sole historic agency whereby Judaism is fostered and preserved within the Jewish community. Its three-fold function of worship, education and fellowship render it the unique center and rallying point of Jewry. It links the Jew of each community and unites them with the rest of the world.

8c. Ceremonies. In the life of the individual, the home and the synagogue, the invaluable lessons of Jewish experience should not be lost. The expression of the full character of Judaism as a consecrated way of living, requires not only knowledge of Torah and ethical idealism but also appropriate symbols and ceremonies, distinctive forms of art and song, and the greater use of Hebrew, by the side of the vernacular, in our teaching and worship. Forms and ceremonies are the sign-language of faith, expressing eloquently our spiritual yearnings and strivings. As "testimonies and memorial" they preserve our historical consciousness and enrich our lives with sanctity. The poetic and symbolic elements of religion make it a power and a joy. They serve as effective aids in our religious development and help to hold us together as a united people.

8d. Prayer. To guard the spiritual health of our people, special effort must be made to revive the habit of prayer. Prayer is the life breath of religion, the concrete expression of faith and aspiration. The exercise of prayer brings God nearer to our consciousness. Prayer is the mystic ladder in which the devout soul mounts to the throne of God and enlists in his service. It is Godward direction of man's heart and mind and the collective voice of the Community, reaching out after the goals which invest life with supreme value.

The meeting of the Commission on the Revaluation of Judaism was called to order at the City Club on Wednesday, December 25, 1935 at ten o'clock. The following were present: Rabbis S. Schulman, S. Wise, A. H. Silver, D. Philipson, F. Levy, J. Heller, M. Raisin, S. S. Cohen, B. Heller.

Motion by Rabbi Wise that Schulman be elected chairman. Motion unanimously carried. Motion made, seconded, and passed that Bernard Heller be elected secretary.

The meeting commenced with a lengthy deliberation and discussion as to the advisability of any formulation of principles. Pros and cons were presented by various members of the Commission. The discussion culminated with a motion by Rabbi Max Raisin which was seconded and passed (by a five to four vote) that the Commission proceed to work and prepare a statement of guidance for Reform Judaism.

The Commission adjourned after midday.

The afternoon meeting was called to order a little after two o'clock by the chairman, Dr. Samuel Schulman.

The discussion centered on the best methods of approach of the Commission. It was felt that the proposed statement should concern itself with (a) content or what is to be included in the statement and (b) with its procedure or form. The following subjects were proposed by Dr. Cohen and other members:

1. The Concept of Israel
2. Emotion and Reason in Religion
3. Statement of Function of Religion in the Modern state
4. The Challenge to Religion from Science
5. A General Statement That Judaism Constitutes the Historic Experience of the Jewish People

6. The Idea of the Reality of God
7. Man As a Moral Being
8. The Role Which Torah Plays in Judaism
9. Mission of Israel
10. Judaism and Christianity
(Their Attitudes Towards Conversion)
11. Personal and Social Ethics in Judaism

Additional subjects that were discussed were:

General Attitude of Judaism to Customs
and Ceremonies
Attitude Towards Palestine
Messianic Hope
Immortality
Synagogue
Prayer

The following are the lists of possible subjects
presented by the chairman:

God
Revelations
Torah or Law
Kingdom of God or Messiah
Israel's Function in History with Respect
to the Kingdom
Israel's Conception of the Destiny
of the Individual
Evaluation of America with Particular Respect to
the Opportunities Which It Presents to Israel
The Role of Authority in Judaism
(Moral and Religious)

Rabbi Felix Levy suggested that there be a preamble
to the statement. Dr. Schulman expressed his belief that the
statement include from ten to twelve subjects and in its en-
tirety consist of from one thousand to fifteen hundred words.
A discussion ensued whether single themes should be assigned
to single men or whether one member should be delegated to
write the entire statement and then distribute it to the var-
ious members for suggestions and corrections. It was finally
moved by Levy that one person be designated to prepare a
tentative draft to cover all the items and that the secretary

send it to the members of the Commission who are to emend it and return it to the secretary who will in turn send them all to the author and also copies of the same to each member. Motion passed.

Rabbi Wise moved and it was seconded that Dr. Schulman be asked to prepare the draft.

The Commission decided to have its next meeting on April 13 and 14 either in Cincinnati or Chicago. The Commission then adjourned.



[undated]

CENTRAL CONFERENCE OF AMERICAN RABBIS

OFFICERS 1935-36

FELIX A. LEVY, President
Chicago, Ill.
MAX C. CURRICK, Vice-President
Erie, Pa.
HARRY S. MARGOLIS, Treasurer
St. Paul, Minn.
ISAAC E. MARCUSON, Recording Secretary
Macon, Georgia
SAMUEL M. GUP, Corresponding Secretary
Columbus, Ohio



Office of Vice-President
523 W. Ninth Street
Erie, Pennsylvania

EXECUTIVE BOARD

PHILIP S. BERNSTEIN, Rochester, N. Y.
BARNETT R. BRICKNER, Cleveland, O.
HARRY W. ETTELSON, Memphis, Tenn.
WILLIAM H. FINESHRIBER, Philadelphia, Pa.
ISRAEL HARBURG, Lynn, Mass.
MEYER LOVITT, Jackson, Miss.
ALVIN S. LUCHS, New Rochelle, N. Y.
JOSEPH RAUCH, Louisville, Ky.
AARON L. WEINSTEIN, Jamaica, L. I., N. Y.
JONAH B. WISE, New York City
STEPHEN S. WISE, New York City

Dear Sir:

The Central Conference of American Rabbis at its last meeting, held in the city of Chicago June 25-30, 1935, instructed its officers to send to the presidents of our congregations the enclosed statement presented to it by one of its members at a previous Conference. In doing so may I make the following observations:

1. It is conceded that the strictures, explicit and tacit, contained therein do not apply to most of the congregations which will receive the statement.

2. It is a statement of one of our members and was not officially adopted by the Conference. The Conference, however, aware of the unfortunate conditions obtaining in the American rabbinate due to the unethical practices of some congregations, sympathizes with the view points of the writer of the statement. It believes these matters should be brought to the attention of all our congregations, to the end of achieving united action toward higher standards and more dignified relations between congregation and rabbi. In this effort the congregations which do maintain approved relations, and they are in the majority, are urged to make their influence felt among the others so that all of our congregations shall be conducted on a high ethical and spiritual level.

I trust you will receive this letter and its attached statement in the spirit in which it is being sent, namely, that of concern for the honor of the cause which all of us hold dear and for the dignity and well being of its official leaders.

With good wishes for the coming holydays and a successful year for your congregation, I am

Faithfully yours,

Max C. Currick

Vice-President

RESOLUTION PRESENTED TO THE CENTRAL CONFERENCE OF AMERICAN RABBIS.

The Central Conference of American Rabbis views with deep concern the deplorable conditions which prevail at present in the American rabbinate.

We keenly feel the great injustice dealt to many of our colleagues who, after many years of faithful and honorable service, find themselves deprived of employment and means for a livelihood for themselves and their families.

We resent the crude method and manner by which some congregations choose incumbents to vacated posts.

We protest against the discriminating practices against married men in an effort to reduce the rabbi's salary to almost the point of starvation.

We condemn the exploitation resorted to by some congregations, which fill the pulpits with "rabbis on trial" who receive no compensation.

We are anxiously awaiting for all congregations to practice the sense of fair play and principles of social justice which have been inaugurated by our President and his advisers in their effort to rebuild our national life and our social system upon more equitable and secure foundations.

We feel that not only does the dignity and usefulness of our colleagues suffer by these undesirable practices, but beg to remind the congregations that the rabbi who is constantly apprehensive of the security of his home and fireside cannot render the highest type of service.

To combat this condition we adopt the following program:

(1) No rabbi rendering faithful service shall be forced to resign from his post unless proved guilty of unseemly conduct or ineffective service; if a question of salary arises that the same be adjudicated by a committee of arbitration appointed by and from the Union of American Hebrew Congregations and the Central Conference of American Rabbis and territorially distributed.

(2) We strongly urge that the salary of the rabbi be in keeping with his station and responsibilities; that the salary be increased in proportion to their years of service and the financial ability of the congregation; above all that the rabbi be not cast aside as having outlived his usefulness after reaching the zenith of his career.

(3) That for the best interests of both the congregation and the rabbi the unwholesome practice of changing rabbis at frequent intervals of time be discarded.

(4) We unqualifiedly condemn the vicious practice which has crept in recently of engaging rabbis on a monthly basis for the simple and obvious reason that their scope of service, their plan of work and the quality of their merit cannot be set within such absurd time limitations.

(5) Upon our own colleagues we urge an answering compliance with our Code of Ethics.

(6) We ask the congregations both collectively and individually for their whole-hearted co-operation after having been given due notice of this program, to the end that the rabbinate may continue to be a dignified and honorable profession and calling and Judaism strengthened and enriched through their efforts.

[undated]

STATEMENT OF PRINCIPLES

essential to the maintenance
of peace



NATIONAL PEACE CONFERENCE

1935

Statement of Principles



THE effort to abolish war is the immediate phase of the long struggle of mankind for freedom and for recognition of the claims of human welfare as superior to those of material wealth.

The abolition of war is not only an end in itself but it is also the means to the attainment of certain objectives. Economic security cannot be permanently obtained while war recurs to disrupt international relations, and the requirements of war dictate unsound economic policies. Social and economic justice cannot be firmly established so long as the war system, holding human life cheap, continues to be tolerated. The principles of democratic government cannot be preserved in the face of the contradictory claims of militarism. The teachings of religion are denied embodiment in civilization so long as governments are committed to the opposing commandments of the war system. Individual freedom of conscience, of thought, of speech cannot be assured until the world is freed from war and the threat of war.

Present world relationships are the result of historical development which, accelerated in recent years by scientific progress, has brought all nations into a single community and led to the establishment of world institutions designed to deal with the changed international situation. National economic policies must be brought into harmony with the fact of world interdependence and must contribute to the development of accompanying world institutions. National defense policies, while the world system of security is being perfected, must be such as will not lead to armament rivalry and the fear of war, in themselves obstacles to international cooperation.

These principles require upon the part of the United States the following policies which should be considered as constituting a unified program.

1. Economic Policies

The United States should cooperate with other nations to stabilize currencies and in general to lessen tariffs and other barriers to international trade, and effective measures should be taken for a final settlement of the war debts.

The United States should cooperate with other nations through our membership in the International Labor Organization and in other ways to raise the standard of living and to assist in solving pressing economic and social problems.

2. National Defense Policies

The national defense policy of the United States should be shaped on the basis of the defense of our soil and in fulfillment of our obligations under the Kellogg Briand Pact; the army and navy should be limited and organized in accordance with this conception.

The military branches of our government should not be allowed to assume the policy-forming function that belongs to the civilian departments of the Government.

The munition industry should be controlled through both national and international action to prevent rivalry in armaments and to take the profit out of war and the preparation for war.

The United States should increase its efforts to achieve reduction and limitation of armaments by international agreement. The General Disarmament Conference at Geneva should be accorded America's unremitting support. At the Naval Conference our Government should strive for the greatest possible reductions in navies and therefore in naval expenditures, while at the same time seeking political agreements that will remove the present tensions in the Pacific basin. The solution of the problem of disarmament will be aided by the strengthening of the world community through United States participation.

3. Freedom of Conscience

Policies tending to abridgment of freedom of conscience, of the press, of education, of assembly or of speech should be opposed as part and parcel of the militarism from which the world is seeking to escape.

4. Immigration Policy

The immigration policy of the United States should be free of racial discrimination.

5. Neutrality and Non-intervention

The neutrality policy of the United States should be revised in order that the risk of entanglement in foreign wars may be reduced and in order that the United States may not obstruct the world community in its efforts to maintain peace.

We should strongly and persistently support the policy of the good neighbor and of non-intervention which the present Administration has developed toward Latin America. This good neighbor policy should be extended, with adequate provisions for consultation, conciliation and judicial settlement of disputes, to all other regions and specifically to the Far East.

It is recognized that no foreign policy that may be devised for the United States can be an alternative to its participation in the agencies of the world community to prevent war and to remove the causes of war.

6. The League of Nations

The United States should join the League of Nations on terms of the Pope resolution which provides that the United States shall not be obliged to adopt measures which might involve the use of armed force; that the Kellogg Briand Pact be regarded as the fundamental principle of the Covenant; and that the decision as to what action shall be taken by the United States in case the peace of nations is threatened, shall rest with the government of the United States acting according to the Constitution.

We submit for study the recommendations of the Chatham House Conference, held at London, March 5-7, 1935, under the auspices of the Carnegie Endowment for International Peace.

ORGANIZATIONS REPRESENTED
in the
NATIONAL PEACE CONFERENCE



- AMERICAN ASSOCIATION OF UNIVERSITY WOMEN.
AMERICAN FRIENDS SERVICE COMMITTEE, 20 S. 12th Street, Philadelphia, Pa.
AMERICAN UNITARIAN ASSOCIATION, 25 Beacon Street, Boston, Massachusetts.
CENTRAL CONFERENCE OF AMERICAN RABBIS, 523 West 9th Street, Erie, Pa.
CHURCH PEACE UNION, 70 Fifth Avenue, New York City.
COMMISSION ON INTERNATIONAL RELATIONS OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES
COMMITTEE ON MILITARISM IN EDUCATION, 2929 Broadway, New York City.
COUNCIL OF WOMEN FOR HOME MISSIONS, 105 East 22nd Street, New York City.
DEPARTMENT OF INTERNATIONAL JUSTICE AND GOODWILL OF THE FEDERAL COUNCIL OF CHURCHES, 105 East 22nd Street, New York City.
FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS, 419 Fourth Avenue, New York City.
FELLOWSHIP OF RECONCILIATION, 2929 Broadway, New York City.
FOREIGN POLICY ASSOCIATION, 8 West 40th Street, New York City.
INSTITUTE OF INTERNATIONAL EDUCATION, 2 West 45th Street, New York City.
INTERCOLLEGIATE COUNCIL ON INTERNATIONAL COOPERATION, 2929 Broadway, New York City.
LEAGUE OF NATIONS ASSOCIATION, 8 West 40th Street, New York City.
METHODIST EPISCOPAL CHURCH, WORLD PEACE COMMISSION.
NATIONAL BOARD, Y.W.C.A., 600 Lexington Avenue, New York City.
NATIONAL COUNCIL OF JEWISH WOMEN, 625 Madison Avenue, New York City.
NATIONAL COUNCIL FOR PREVENTION OF WAR, 532 — 17th Street, N. W., Washington, D. C.
NATIONAL COUNCIL, Y.M.C.A., 347 Madison Avenue, New York City.
NATIONAL FEDERATION OF BUSINESS AND PROFESSIONAL WOMEN'S CLUBS, 1819 Broadway, New York City.
NATIONAL FEDERATION OF TEMPLE SISTERHOODS.
NATIONAL STUDENT SERVICE, 8 West 40th Street, New York City.
WOMEN'S CHRISTIAN TEMPERANCE UNION.
WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM, 532 — 17th Street, N. W., Washington, D. C.
WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES, 70 Fifth Avenue, New York City.
WORLD PEACE FOUNDATION, 8 West 40th Street, New York City.
WORLD PEACEWAYS, 103 Park Avenue, New York City.

Cundated

Rabbi Silver: I knew when I wrote this paper that some of the ideas expressed would not meet with approval. I knew that the ^{parallel} ~~parallel~~ which I drew between the opinions entertained by Paul and those ~~by~~ entertained by extreme leaders of Reform Judaism would evoke a rather emotional protest. It was not done in a spirit of dialectics but after a careful perusal of the position of Paul in relation to Messianism and a study of the attitude of some of the extreme leaders of Reform Judaism to the subject of nationalism. Most of the comments made I regard as a very illuminating commentary to what I said in my paper. I think you will find most of it in the concluding two paragraphs.

Please correct and return as quietly as possible to
Rabbi I. E. Marcuson, Macon, Ga.

[undated]

A PROPOSED DRAFT OF GUIDING PRINCIPLES OF REFORM JUDAISM

I - RELIGION

1. Reason and Emotion. Reform Judaism stems from the rationalistic tradition in Judaism. Throughout its development it has drawn upon the philosophies of the old Jewish masters and upon the newer constructions of general philosophy and science. Continuing to prize the creative role of intelligence in religion, Reform must recognize anew the no less creative role of emotion. Religion, belonging to the subjective realm, is an affair of the heart no less than of the mind. Faith, devotion and practice are no less important than reason. The feelings and the will demand expression as well as the intellect.

2. The Autonomy of Religion. Religion represents an indefeasible part of human nature. Its innermost core consists of man's consciousness of the sacred or his response to the Divine as apprehended outside of himself and within his own mind, heart and conscience. Though growing and maturing within the complexity of communal life and consequently bound up with its political, economic, cultural, artistic and scientific endeavors, religion may not be identified with any one of them. Its distinctive function is to witness to the Divine unto the individual and society, and thereby to upbuild the spirit of man and to conserve the values, ideals and criteria through which nations and civilizations secure their coherence and stability. Religion fails of its purpose when it is made subservient to the State, subordinated to or merged with a particular scheme of politics or economics, racialism or nationalism, general culture or science. It serves humanity best by preserving its uniqueness and autonomy and by steadfastly upholding its flaming visions and challenging goals.

3. Religion and Science. In the process of its growth from a psychological element into the highest expression of holiness, truth and righteousness, religion embodies itself in the prevailing conceptions of knowledge and stand-

ards of culture. In the belief that the signet ring of God is truth, Judaism welcomes all free inquiry, and reveres all truth, whether written in the hallowed pages of Scripture or inscribed upon the records of nature. The new discoveries necessitate the continuous revision of the older scientific and philosophic views underlying the religious formulations of the Bible, Talmud, etc. They do not conflict with the spirit of religion as manifested in the inner consecration of man to the All-highest and in his dedication of will, heart and mind to the service of the Holy One and of humanity.

II - JUDAISM AND ITS FOUNDATIONS

4. Nature of Judaism. While religion is not the exclusive content of the Jewish heritage, it forms the keystone and crown of its edifice. Clothing itself in varied cultural forms, Judaism has functioned all through its history as the Jewish religion. It constitutes the historical religious experience of the Jewish people. It is the progressive revelation unto Israel of truths and values, centering around God and directed toward man, and embodied in the Written and Oral Torah. As an unbroken chain of living tradition, Judaism links all the generations of Israel, giving them aim and direction. While growing out of Jewish experience, the message of Judaism is universal, aiming at the perfection of all mankind under the Sovereignty of God.

5. God. The heart of Judaism and its chief contribution to the world of religion is its doctrine of Practical Ethical Monotheism, affirming that in the Living God all being has its creative source and unity and mankind its inspiring ideal and pattern of conduct. Hidden from the human eye, He reveals Himself in the majestic sweep of the evolutionary process, in the history of races and nations and in the minds and consciences of the pure in heart who seek to commune with Him in humility and in faith, in love and in truth as with a Father and Ruler, Redeemer and Friend. The Holy One, unique and mysterious, infinite, transcending time and space and surpassing all natural imagings of Him, He is the indwelling Presence, eternally working within and co-operating with all

parts of creation and especially man. The Lord of the universe is also the God of the spirits of all flesh, personal, in the sense of appearing akin to the human mind, conscience and will. Omnipotence, Omniscience and Providence express for us His relation to the world and to man. Responsive to human as to other world needs, He appears to us as the God who hears prayer. We look for His revelation and purpose not only in cosmic law but also in human love and in goodness, in truth and in holiness.

6. Man. Man is the child of nature and of the living God. As part of the physical order, he is held within its chain of causation. He also carries within himself the ordering force and the tendency to harmony and to beauty which is operative in the universe. He is not merely a passive creature but also an active coworker with God in the tasks of creation. His freedom is in harmony with "thy rhythm of the Divine life." His God-likeness is predicated upon his reasoning, moral and spiritual potentialities. By striving after truth, beauty, goodness, righteousness and holiness, he builds the Kingdom of God.

The divine in man constitutes the soul, the pure and indestructible core of his being and the bearer of the highest moral and spiritual values. As the source of our life, God is the ground of our immortality. The everlasting arms which enfold the universe do not relax their hold upon the souls of His children. In the Immovable Rock of Ages, we find our refuge and stay in death as in life. Union with Him bridges for us the chasm of death. "In the light of the King's countenance is life." Without prying into the secrets of the soul's state in the hereafter, we hold to the belief that godly living does not terminate at the grave. "In the way of righteousness is life, and in the pathway thereof there is no death."

7. Torah. Judaism is the religion of Torah, with its twofold message regarding God and man. Torah denotes revealed instruction and law. At the heart of religion is the conviction that something of the Divine will communicates

itself to man, that the voice of God resounds within the prophetic conscience, calling men to loyalty and to obedience as conditions of true life. Considered from the Divine end, prophetic religion is revelation. From the human end, it appears as inspiration. The Torah enshrines the perpetual light of Judaism, the ever growing consciousness of God and the ripening self-knowledge of the Jewish people.

For Reform Judaism Torah represents the whole body of progressive religious values, from our covenant at Sinai to the present. It is both Haggadah and Halachah. It sounds the eternal imperatives of faith and of duty. Though many of its ancient laws, ceremonial and civil, are no longer operative under the changed conditions of the present, Law continues to be an abiding element of the Torah of Judaism. The Torah preserves the historical norms, precedents and sanctions of Jewish behavior and seeks to guide and to mold Jewish life in the patterns of holiness and of goodness. Products of historical processes the laws of the Torah are relative rather than absolute. They have been subject to the acid tests of experience and reason and have been reshaped in accordance with the needs, convictions and insights of the Jewish people.

8. Israel. Judaism is the soul of which Israel is the body. In the racial and national sentiment which has been rekindled among many Jews who have grown estranged from their religious heritage, we recognize a useful element which unites them with some if not with all spheres of Israel's creative life. At the same time we reaffirm our conviction that neither racial nor national factors suffice to account for Israel's character and significance in the drama of history. Our peoplehood is founded primarily upon Torah. We have been an Eternal People by virtue of being a People of the Book. Living in all parts of the world, we have been held together by ties of kinship, historical associations, and, above all, by our heritage of faith and ethical idealism. The non-Jew who accepts our faith becomes a member of the Jewish household.

While in Palestine a Jewish community of separate cultural and political character is shaping itself, and in some other countries the status of national minorities is forced upon the Jews, in all lands of complete freedom and equality, the Jews identify themselves with the larger life of the respective nations in all matters save their distinctive faith and the social and cultural elements associated therewith. They devote themselves to the causes of the lands of their birth or adoption and share with their neighbors in the social tasks and endeavors that make for human wellbeing.

Mission of Israel. The mission of Israel expresses the Jew's undying will to live a life of ethical and religious creativeness. Despite the threatening forces of evil, we believe in the ultimate triumph of right and of reason. Israel will endure as long as its destiny will be bound up with the destiny of faith, brotherhood, freedom, justice, love, truth and peace. To co-operate with all forward looking men in upholding these ideals as beacon lights to the nations, represents our mission as the servant people of the Eternal. Ours has been the choice to serve God and to further righteousness. It calls for our persistent and determined effort to witness to the imperishable truths of the Torah and to translate them into personal and social relations. Our Messianic goal, envisioned by our prophets, is the enthronement of the Holy One and the establishment of the kingdom of universal justice and peace on earth.

9. Judaism and Christianity. While welcoming into our fold all who voluntarily seek Jewish religious fellowship, Judaism does not engage in active proselytizing. It joyously recognizes all religions as pathways to the Divine, leading their adherents to spiritual enrichment. With its daughter religion, Christianity, in particular, it shares its sacred Scriptures, several fundamental beliefs and moral ideals. With the various branches of the Church, Judaism seeks to co-operate in humanitarian service and in the quest of truth.

III- ETHICS

10. The Individual and the State. Judaism affirms the sanctity of the human

personality and the right of the individual to life, to freedom of conscience, and to the pursuit of his vocation within the moral sphere. From the individual it demands reverence for constituted authority, civic virtue and social righteousness as integral parts of religious obligation. It enjoins loyalty to the nation of which he is a part and through whose welfare and salvation he can work out his own. Loyalty to country, however, must not negate the fundamental rights of the individual nor nullify the basic ideals of religion. Above the State and the nation are God and humanity. Justice to all, irrespective of racial, sectarian and class differences, represents the inalienable right and the inviolable obligation of all.

11. Social Program. The social program of Judaism seeks to advance the perfection of humanity by applying the prophetic principles of justice and brotherhood to social as to personal relations, to economics, industry and commerce and to national and international affairs. It aims at the elimination of misery and suffering, of poverty and degradation, of tyranny and slavery, of prejudice, ill-will and warfare. It directs the hearts of men to the promotion of harmonious relations between the struggling classes and peoples on the basis of equity and justice, and to the creation of conditions that will render the flowering of the spiritual life possible. In righteousness Judaism recognizes the foundation of the wellbeing of nations and the condition and promise of universal peace. Abhorring all violence, it relies upon love and sympathy as the impelling motives and incentives and upon moral education and the co-operation of the members of the commonwealth as the methods for the attainment of true progress.

IV - RELIGIOUS PRACTICE

12. The Religious Life. Judaism conceives of religion not as a profession of faith conducive to other-worldly salvation but as a faith that dictates ways of right behavior in this world. Jewish religious life is marked by consecration to the ideals of Judaism. It consists of joyous participation in the tasks and

problems of the Jewish community, and a sharing in its beliefs and hopes, in its ethical standards and in its forms of worship. Judaism grows into a personal possession through the cultivation of faith or the sense for and the reliance upon the Divine and by means of self-discipline and purification from sin, of meditation and prayer and of observing the time honored rites of the Jewish people. The personal aspects of religion must be supplemented and reinforced by the corporate and the institutional. The vitality of Judaism depends upon the preservation of the religious calendar, the Sabbath and the holy days, and upon the maintenance of the synagogue with its threefold function of worship, education and fellowship as the rallying point and center of Jewry.

13. Ceremonies. In the life of the individual, the home and the synagogue, the invaluable lessons of Jewish experience and of the psychology of religion must not be lost. The expression of the full character of Judaism as a consecrated way of living requires not only knowledge of Torah and ethical idealism but also appropriate symbols and ceremonies, distinctive forms of art and song, and the greater use of Hebrew, by the side of the vernacular, in our teaching and worship. Forms and ceremonies are the sign-language of faith, expressing no less eloquently than creeds our spiritual yearnings and strivings. They serve as effective aids in our religious development and help to hold us together as a united people.