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Central Conference of American Rabbis, 1936-1937.

REPORT
of the
Committee on
International Peace
OF THE
Central Conference of
American Rabbis

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WRHS
Adopted at
Cape May, New Jersey
June 25, 1936

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RABBI PHILIP S. BERNSTEIN
Chairman

117 Gibbs Street Rochester, N. Y.

These are trying times in which this Committee assumes its responsibilities. The international peace machinery has failed to prevent a cruel and unjustified invasion of a small helpless nation by a great military power. A terrifying race in armaments is everywhere creating a war psychosis. Militarism again holds the nations by the throat,—and an atmosphere of fear, suspicion and hatred has descended like a heavy cloud upon the world. Almost precisely the factors that produced the last holocaust are threatening another and more devastating catastrophe that may make a sham-ble of our Western civilization.

In the face of such conditions the Peace Committee believes it has three primary and immediate obligations. The first is to plan and to execute an intensive program of peace education and action. The second is to express publicly its convictions on current and crucial issues facing the nation,—in the hope of affecting opinion and legislation in the direction of peace. The third is to move this Conference and those whom it influences to renounce war.

PROGRAM

It is a testimony to the self-sacrificing labors and the devotion of Rabbi Max Currick and his associates on former Peace Committees, that so much has been accomplished under adverse circumstances. Operating with an almost negligible budget, they nevertheless conducted a courageous, constructive and forward looking peace program for the Conference. But it is obvious that present conditions require we should build upon the foundations they laid. And it is equally obvious that the present budget makes that impossible. One hundred dollars per year allows merely for postage, stationery, telegrams and the occasional attendance of the Chairman or some member of the Peace Committee at a Conference or congressional hearing. The kind of year round program of peace education and action such as is conducted by most other denominations and such as the present emergency demands, cannot be undertaken by us unless the functions of the Peace Committee be reevaluated and support be granted accordingly. With adequate support the following activities might be undertaken:

Frequent communications could be sent to members of the Conference interpreting current developments and crucial issues in light of Jewish historic attitudes and experience with reference to war and peace,—and when necessary calling for such peace action as circumstances require. This might take the form of a printed or mimeographed bulletin to be mailed frequently to the membership of the Conference.

An annual institute of Jewish organizations and individuals interested in peace could be established for the purpose of studying, formulating, expressing and applying Jewish attitudes toward war and peace.

The Peace Committee could help to influence the peace attitudes of the children in our religious schools, by a careful examination in terms of peace education of all present and contemplated religious school materials. It could cooperate with the Union of American Hebrew Congregations, the Department of Synagogue and School Extension, the National Federations of Temple Brotherhoods and Sisterhoods, and the youth organization in the preparation of curricula, programs, books, tracts, debates, plays, pageants, etc., designed to inculcate peace attitudes.

Members of the Peace Committee could visit the various congregations for the purpose of interpreting the peace convictions of the Conference to the laymen, of assisting with the preparation of year-round peace programs within the congregations, and of stimulating peace action generally.

With adequate support and organization the Peace Committee could conduct these and many other activities to move the children, the youth and the adults of our congregations toward the peace goals set by the Conference, and could make Liberal Judaism a vital force in the peace movement.

How could this be done? Two plans are suggested. The most satisfactory would be the organization of a Peace Department, sponsored and financed by the Conference in conjunction with the various organizations of the Union of American Hebrew Congregations,—and the employment of a full time executive director, preferably a Rabbi with strong peace interests. This is done with a high degree of effectiveness in many other denominations. It represents the only way a maximum program could be carried out by the Conference. The chief difficulty would be financial. This need not be insuperable. Substantial contributions might be granted by the Conference and the constituent organizations of the Union of American Hebrew Congregations, and the balance might be secured by Rabbis from peace lovers in their congregations.

Although this maximum progress is most desirable, practical considerations prevent its adoption at the present time. The alternative plan which is recommended is for the Conference to grant the Peace Committee a substantial increase in its budget which would enable the Committee to carry out a part of the program it recommends.

Therefore be it resolved that the Central Conference of American Rabbis authorize its Committee on International Peace to undertake a more intensive program of peace education and peace action, and that the Executive Board be requested to grant the Committee the sum of five hundred dollars for the current year.

THE CURRENT SCENE

Let us now consider the immediate issues facing the nation. Twenty years ago Woodrow Wilson was re-elected President because he "kept us out of war,"—and then within six months the United States entered the World War. As the years have passed, the underlying economic factors which led to our involvement in that tragic and futile conflict have become clear. Therefore, although the future cannot be expected to pattern itself exactly after the past, it becomes the duty of the peace seeker in the light of historic experience to condemn and oppose such developments as make for war situations, and to approve and espouse such actions as minimize the danger of war involvement and are conducive to peace.

The present administration has made special and successful efforts to win the good will of the Latin-American nations. It has renounced "dollar diplomacy" in the Western Hemisphere. Consistent with its policy of non-interference in the affairs of other nations it has withdrawn the Marines from Nicaragua and Haiti and has repealed the Platt amendment (Cuba). It has conducted one successful Pan-American Conference and is now planning another.

Therefore be it resolved that the Central Conference of American Rabbis commend the administration for its "good neighbor" policy in the Americas.

Under the leadership of Secretary Hull a number of reciprocal trade agreements have been made with other nations. Because these tend to lessen international tension and friction, because they make for the free flow of commerce from nation to nation and thus promote universal well being, they are instruments of peace.

Therefore be it resolved that the Central Conference of American Rabbis express its approval of the reciprocal trade agreements and urge their broader extension.

The present Congress has voted the continuance of the neutrality legislation adopted last year. Although this legislation contains many admirable laws, it obviously does not go far enough. It permitted a vast increase in the sale of the sinews of war,—raw materials, to the Italian armies for the conquest of Ethiopia, so that the oil used in the airplanes that bombarded helpless villages, came from the United States. Apart from the moral anomaly of such a situation, it presents serious dangers to the peace of America. For in the event of a European war, if American producers are permitted to sell raw materials to the belligerents, we should find ourselves once again involved economically,—and discover that the victory of one side or the other would be necessary for the maintenance of our national economy. Better to renounce the profits than to pay such a terrible price for them.

Therefore be it resolved that the Central Conference of American Rabbis advocate the extension of the neutrality legislation to include the prohibition of the sale of raw materials to belligerents.

Because the armaments manufacturers in quest of private profits, have often pursued policies hurtful to the peace interests of this and other nations,—be it resolved that the Central Conference of American Rabbis advocate the nationalization of the munitions industry, and the adoption of any additional measures necessary to take the profits out of war.

In part a product of the last war, a spirit of militarism has recently become evident in the United States which if unchecked may help to precipitate the next war. This has taken the form, among others, of "gag" legislation designed to prevent criticism of military or naval policies, and of students' and teachers' oaths for compulsory patriotism. The Jews yield to no group in their love of this land and their desire for its welfare. For that very reason they protest against restrictions on free speech and against forced loyalties. That these are evil they have learned from centuries of experience under tyrannical rulers in Europe. In their briefer but much happier experience in America they have learned that freedom is the foundation of democracy and is indispensable to a people's welfare, and that it is conducive to a peaceful and friendly attitude toward other nations.

Therefore be it resolved that in the interests of peace the Central Conference of American Rabbis express its opposition to all encroachments on the liberties of American citizens.

During the past year military training was introduced into scores of high schools and colleges, and was made compulsory in many of them. Training grounds for future wars have already been established in thousands of educational institutions throughout the land. In many Universities students are expelled or denied diplomas if they object to military service. This is militarism at its worst. It is creating a readiness-for-war psychology among increasing numbers of American youth. It forcibly injects into high school and college curricula elements which foremost educators insist are alien and vicious. Worst of all it is an infringement on the rights of conscience. To force a young man to shoulder a gun in order to secure an education is essentially a violation of spiritual freedom and of those American traditions which have made this a "sweet land of liberty."

Therefore be it resolved that the Central Conference of American Rabbis reaffirm its opposition to military training in the educational institutions of this country and express its endorsement of the Nye-Kvale Amendment to withhold government funds from those civil educational institutions which make military training compulsory.

The most alarming manifestation of militarism is the stupendous appropriation for armaments,—over a billion dollars for the coming fiscal year. This sum is more than was expended for all governmental purposes in 1916 (a sad commentary on the war to end war and to drive militarism from the earth) and twice the amount appropriated two years ago. In light of the Morrow and Baker reports that this country is in no real danger of invasion, in light of the opinion of experts that these vast armaments are not necessary to protect continental United States even in the event of such unlikely invasion, in light of the announced policy of Secretary Swanson "to create a navy second to none . . . to support American interests, especially the development of American foreign commerce," it becomes clear that the primary purpose of this tremendous increase in armaments is to protect American interests in the East against the possible dangers of war with Japan. Such a program is suicidal. For every airship or warship or naval demonstration ordered by our government, the Japanese command the counterpart. The two nations are becoming involved in a furious race for armed supremacy to protect their real or fancied economic interests which all history proves can have but a single outcome,—war. The profits from our trade in the East are a mere bagatelle compared with the cost of such a war and the present preparations for it.

Therefore because of our conviction that costly armaments provide no real or enduring security to a nation and that friendship is better than battleships to preserve the peace and to promote the common good, and that there is no difference between Japan and the United States which cannot be peaceably settled around a Conference table,—be it resolved that the Central Conference of American Rabbis (1) denounce the present vast armaments appropriations of our government and other governments as unnecessary and evil; (2) demand that our national defense policy be based on defense of our soil, not of our interests abroad; (3) advocate the extension of the "good neighbor" policy to Japan through mutual reductions in armaments and the revision of the "open door" policy to the Far East;

(4) assume the leadership in summoning a conference for world disarmament.

Whereas the National Peace Conference is effectively coordinating the activities of the various peace organizations and is providing unified leadership for them and whereas the Emergency Peace Campaign is conducting an intensive nation-wide effort to keep this country out of war, be it resolved that the Central Conference of American Rabbis express its approval of the activities of the National Peace Conference and the Emergency Peace Campaign, and request its membership to cooperate with them.

CONSCIENTIOUS OBJECTION

In its session at Wawasee, Indiana, in June 1931, the Conference expressed its conviction that conscientious objection to military service is in accord with the highest interpretation of Judaism. Because each passing year has produced new proof of the folly and futility of war the Conference believes it necessary at this time to reaffirm and strengthen this conviction. To the reasons formerly adduced for assuming this position, another is added growing out of the special nature of modern warfare. War may once have been a gallant struggle between opposing groups of fighting men. To-day with airplanes, long range guns, poison gas, infected bacteria, etc., it possesses destructive powers that cannot be reconciled with any concept of Judaism. In the munition plants and war laboratories are being prepared instruments that will spray fogs of fire not only on fighting soldiers but on inhabited cities,—germ infected rats and fleas that will bring disease and death to innocent civilian populations, poison gases that will sear and destroy the lungs of women and children as well as fighting armies. If the United States should become involved in war with a foreign power, good military strategy would obviously not wait for attacks on our shores but would attempt to attack first as the best defense. If we do not renounce war, we should then find ourselves in the position of condoning or blessing just such monstrous attacks upon the cities and the helpless women and children of another nation. Enlightened religion cannot bless modern warfare but must renounce it.

The Central Conference of American Rabbis reaffirms its conviction that conscientious objection to military service is in accordance with the highest interpretation of Judaism, and therefore petitions the government of the United States to grant to Jewish religious conscientious objectors to war the same exemption from military service as has long been granted to members of the Society of Friends and similar religious organizations.

* * * * *

The Peace Committee realizes that no one of these resolutions nor all of them together will prevent war. But it also believes with our fathers that even if one cannot complete the work he is not free to desist from doing it. Our duty is clear—to create sentiment for peace and to influence action for peace. We still have faith in the possibility of a warless world and we are convinced that if those who worship the universal God will together resist the evils that profane His spirit, a beneficent peace may yet bless all mankind.

CENTRAL CONFERENCE OF AMERICAN RABBIS

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Committee on International Peace
Philip S. Bernstein, Chairman
117 Gibbs Street
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Aug. 18, 1936

Dear friend,

You may recall that at the last session of the Conference the Peace Committee was authorized to extend its program of peace education and peace action. One suggestion was that members of the Committee and other Rabbis especially interested in Peace be invited to address other congregations to stimulate peace sentiment and to interpret the peace program of the Conference. Would you be willing to visit another congregation or two for this purpose?

As to the arrangements, - we would compile a list of those qualified and willing - and would send it to the entire membership of the Conference, suggesting that the recipient write directly to the Rabbi in whom he is interested, inviting him to preach at a service or to address one of his important congregational groups on the subject of peace. There would be no honorarium but the expenses would be paid by the inviting organization. In this way, with a minimum of confusion and expense, a stimulating peace program can be arranged in every congregation served by the Conference.

Won't you please consent to deliver one or two such peace addresses in the course of the year? And won't you please let me know immediately so that I may include your name in the list I am compiling?

Thanks and cordial regards.

Sincerely,

SOCIAL JUSTICE MESSAGE

Tishri 5697 — September, 1936

Judaism and Communism and Fascism



Issued By
The Commission on Social Justice
of the
Central Conference of American Rabbis

Judaism and Communism and Fascism

The current conflict between Communism, Fascism and Democracy is causing grave concern in the field of religion. Each religious group is now compelled to decide which social philosophy it can consistently support and defend. The members of the Central Conference of American Rabbis are convinced that Judaism is essentially democratic in spirit and expression and that the Jew cannot advocate or advance any social system other than democracy. We, therefore, urge the Jewish people to carefully consider this urgent and acute problem in our social life in order that neither the young nor the old may be attracted to alien altars.

At the present time three trends are developing in the political organization of America: Communism on the extreme left; Fascism on the extreme right; and a socialized democracy in the center. The danger is that the American people will fall into the trap of thinking that the choice is either Communism or Fascism. The either—or type of thinking is always dangerous and as a rule wrong. It is not necessary to limit ourselves to two choices, Communism or Fascism. In the judgment of the members of the Conference, there is only one way in which the American people can escape the dictatorship and tyranny of Communism on the one hand, and the tyranny and dictatorship of Fascism on the other, and that is by establishing a thoroughly socialized democracy. This change can be achieved, the members are convinced, without force and violence and bloodshed and through the orderly methods of democratic procedure. We solemnly commend to the American people a social philosophy that is derived from the expanding democratic ideal that must henceforth be sovereign in our social life.

It is true that we challenge the present social system for we believe that it is responsible for the current social collapse and catastrophe. It has created a host of more than 10,000,000 unemployed men and women. It has hurled 25,000,000 to 30,000,000 of the population of the United States into dependency, destitution and despair. A system that produces injustices of such magnitude must itself be unjust and cannot be condoned or continued. It is true that in order to establish social justice we advocate a socialization of the basic social enterprises; that we urge an equitable redistribution of the national income through a fundamental system

of taxation; that we support a Social Security measure that will guarantee security to the sick, the aged and the unemployed; and that we insist upon the maintenance of civil liberties unimpaired and the rights of labor uncompromised. But in urging this program we emphasize democratic principles and demand the employment and application of democratic procedures. We are opposed without reservation or equivocation both to the method of Communism and the regimentation of Fascism.

We realize that we are living in dangerous days and that we must carefully consider in all we say and do the anti-Semitic forces that are now unleashed in every land. But we believe that the anti-Semite cannot be answered by the silence of the Jew in the matter of social justice. Anti-Semitism to a great degree grows out of the very social injustice against which we protest and for the elimination of which we are constantly striving. To protest against social injustice and to demand a complete reconstruction of our social system may result in misunderstanding, in hostility and even in persecution. We must remember, however, that by virtue of our history and our religion, the Jew is committed to a program of social justice as truly as he is committed to the belief in the one God. Our fathers suffered oppression, persecution and even massacre because of their devotion to their faith. If the blood of the Prophets still runs in our veins, we shall not hesitate to suffer likewise because of our conviction that the present social system must yield to a new social order that will be free of injustice and iniquity; and in which the motive of cooperation and service will take the place of the motive of profit and exploitation.

The social implications and imperatives of Judaism are clear and unquestioned. We believe that communion with God is the central religious experience, the very soul of religion. But this mystic experience expresses itself in different ways. It expresses itself in the accents of the intellect in terms of creed. It embodies itself in forms of beauty and becomes symbol, ceremony and ritual. But in the Jewish religion it must also inevitably incorporate itself into codes of conduct and in social ideals. When Isaiah stands in the sanctuary and beholds the vision of God, he becomes aware first of all of his own guilt and the guilt of his people. Then, as the flaming coal from off the altar touches his lips, he feels himself purged of sin and purified. Finally comes the most startling moment in this drama of consecration. No sooner is the Prophet purged of sin than he realizes he is called as a messenger of the Lord of Hosts. Communion in the Jewish religion is a challenge to become a Prophet of Social Justice, and to protest against the social evils of our time. Those who truly stand in the presence of God

cannot escape the charge to become a servant in the army of the Lord. Once this interpretation of religion grips our soul, religion is filled with purpose and power and becomes the most real of all realities.

The supreme social ideal of Israel is the establishment of the Kingdom of God. The Kingdom of God to us is not an imaginary realm that we enter through the portals of the grave nor is it an invisible empire enthroned in the sky. It is the social state of which our teachers have dreamed and for which the Prophets pleaded, a social state that we ourselves are to build and in which justice is the cardinal and controlling principle in the economic, the political and cultural life. Both the social experience of Israel and the social principles of Judaism teach us that not economics and not politics but ethics constitutes the organic law of social life; and that the economic organization and the political order are valid and to be maintained only to the degree that they incorporate and establish the ideal of social ethics. In our endeavor to build the Kingdom of God, which we conceive in the spirit of our faith to be a socialized democracy, we seek and we invite the support not only of the people of Israel but of all men who hate evil and who love justice.



CENTRAL CONFERENCE of AMERICAN RABBIS

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Volume X

September 10, 1936

No. 3

- BULLETIN -

FORTY-SEVENTH ANNUAL CONVENTION

The recent convention held in the city of Cape May was well attended and many subjects of interest were brought up for discussion. The discussion on the peace resolution was extremely interesting but showed there was no unanimity of opinion on this vital question. The discussion of the report of the Committee on the Revaluation of Judaism likewise showed a difference of opinion as to the wisdom of drawing up a platform but the sketch presented was tentatively accepted and members were urged to send in criticisms and corrections for the preparation of a new platform to be presented to the next convention. Please read the report carefully and send your suggestions to Rabbi Samuel S. Cohon, Chairman of the Commission. An interesting study of Reform Religious Education by Dr. Franzblau was presented and will appear in the yearbook. Reprints may be had on request. The discussion on the Organization of American Jewry presented the two extreme conceptions of our members in regard to a nationalistic and religious interpretation of Judaism. The social aspects were not presented due to the unfortunate illness of Rabbi Solomon Lowenstein.

MEMBERSHIP LIST

A postal card is enclosed for the directory. Please fill it out and return it at once. It is essential that our mailing list be correct.

EXECUTIVE BOARD

There will be a meeting of the Executive Board held on Wednesday, October 21st. If you have any matter which you wish to present to the Executive Board, please communicate with the Recording Secretary before that date. The committees for the coming year will be appointed and if you desire to serve on any special committee, please communicate with the President or the Recording Secretary and as far as possible, your wishes will be carried out. The program for the next convention will be decided upon and if you have any suggestions, send them in and they will be given due consideration.

RESOLUTIONS

It was decided to send a copy of the resolutions adopted at the convention to all the members for your information.

PEACE RESOLUTION

The Peace Resolution which was adopted in place of the pacifist resolution has caused much discussion and some controversy. So that you may be enabled to answer questions, the correct wording of the resolution follows:

The Central Conference of American Rabbis reaffirms its conviction that conscientious objection to military service is in accordance with the highest interpretation of Judaism and therefore petitions the government of the United States to grant to Jewish religious conscientious objectors to war the same exemption from military service as has long been granted to members of the Society of Friends and similar religious organizations.

HYMN BOOK

The Hymn Book is now issued in two volumes. Volume I contains the hymns and the children's services. Volume II contains the responses for small congregations. This made a smaller book and it will be easier to handle. The price has been reduced to 90 cents a copy delivered if bought in lots of five or more.

UNION PRAYERBOOK, VOLUME I

Many congregations are without Prayerbooks waiting for the revised Volume I to appear. It will be several years before this volume will be ready for final publication. If you need prayerbooks, *buy them now*. The Publications Committee agrees to exchange books bought now for the new volume should it appear in the next two years at a 50% discount.

FRIDAY EVENING EXPERIMENTAL SERVICES

The Friday Evening Experimental Services are being used in many congregations but very few letters have been received telling the committee whether they are satisfactory or not or offering concrete criticisms. This was the purpose of the issue. Let the Chairman of the Committee, Rabbi Freehof, or the Secretary, Rabbi Marcuson, know whether you like the service or not. Particularly state your objections. As the supply is very low and these services will not be reprinted, send in your order at once, if you have not yet tried the services. The Committee would like to have the opinion of as many congregations as possible. Ask the opinion of your members so that we may get the layman's point of view.

SUBVENTION FUND

The Conference would like to aid Jewish scholars, otherwise unable to do so, in the publication of their works on Judaism and a Committee will be appointed to raise funds for this purpose. You can help this cause by sending in the names of two or three liberal donors in your community whom you think the Committee ought to solicit; better still, you can get these donations yourself.

PERIODICALS

Our members are urged to subscribe to important periodicals and publications here and abroad like the KIRJATH SEFER, TARBIZ, HADOAR, ZEITSCHRIFT, MEKIZE NIRDAMIM.

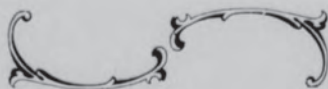
Encourage Jewish students by purchasing their works.

לשנה טובה תכתבו

The officers extend to all the members of the Conference best wishes for a happy New Year with the prayer that it may be a year of peace and contentment and achievement in the work that all of us are striving to do for Israel and mankind.

Felix A. Levy, President

Isaac E. Marcuson, Recording Secretary



CENTRAL CONFERENCE OF AMERICAN RABBIS

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SAMUEL WOLK

Sept. 11, 1936.

Dear Colleague:

I enclose herewith a copy of the Social Justice Message for the year 1936. This Message is prepared from the Statement on Judaism, Communism and Fascism that the Social Justice Commission prepared and approved at the Conference held in June.

You will recognize, we believe, the urgency and importance of a Message of this kind at this particular time. Our recommendation is that you read this Message from the pulpit some time during the Holyday period. Many of the men have found the most fitting time to be the morning of the Day of Atonement. In addition to this we ask you to please see that copies of this Message are published in your local press. It is very necessary that we make plain to others the position of the Jew in the matter of Communism, Fascism and Democracy.

Should you wish to distribute copies of this Message to the members of your congregation, please wire Rabbi Isaac E. Marcuson, 204 Buford Place, Macon, Ga. and he will mail you the number that you wish.

With kindest greetings and sincerest wishes for the Holydays, believe me

Yours cordially,

SIDNEY E. GOLDSTEIN
CHAIRMAN

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SAMUEL WOHL, Cincinnati, Ohio

Sept. 22, 1936

Dear friend,

At its last session the Conference authorized the Peace Committee to expand its activities. Hence this communication. You will find enclosed a copy of the Committee's report and a leaflet dealing with the peace issues in the political campaign which you may find useful in the near future. Additional copies of these can be secured by writing to me.

You will also find below a list of the Rabbis, members of the Peace Committee and others, who have volunteered to speak once or twice during the year to interpret the peace program of the Conference to the congregations. These men are prepared to preach at services or to address Temple organizations for this purpose. They are willing to do this without honorarium but with the understanding that their expenses are to be paid by the inviting group. If you wish one of these men to address your people on peace, select one near you and write him directly. If you encounter difficulties, communicate with me. We urge you to co-operate in this project.

From time to time the Peace Committee will address communications to you. If you have suggestions, criticisms, questions, please send them to me.

Best wishes for a happy New Year.

Shalom.

Philip S. Bernstein, Chairman
Committee on International Peace

DAVID B. ALPERT, Tyler, Texas.
BERNARD J. BAMBERGER, 541 Western Ave., Albany, N.Y.
HENRY BERKOWITZ, N.W. 19th and Flanders Sts., Portland, Ore.
MORTON M. BERMAN, 40 W. 68th St., New York City.
PHILIP S. BERNSTEIN, 117 Gibbs St., Rochester, N.Y.
HERBERT BLOOM, 227 Main St., Kingston, N.Y.
HARRY CAPLAN, 1611½ Turner St., Allentown, Pa.
J. X. COHEN, 40 W. 68th St., New York City.
MORTON J. COHN, 7th floor Merchants Bldg., Cincinnati, O.
ABRAHAM CRONBACH, c/o Hebrew Union College, Cincinnati, O.
MAX C. CURRICK, 523 W. 9th St., Erie, Pa.
BERNARD M. DORFMAN, Hotel Argonne, Lima, O.
MAURICE N. EISENDRATH, 115 Bond St., Toronto, Canada.
VICTOR EPPSTEIN, Pottstown, Pa.
LEON I. FEUER, Collingwood and Acklin Aves., Toledo, O.
ABRAHAM L. FEINBERG, 130 W. 79th St., New York City.
WILLIAM H. FINESHRIER, 1717 N. Broad St., Philadelphia, Pa.
JOSEPH L. FINK, 599 Delaware Ave., Buffalo, N.Y.
JOSHUA L. GOLDBERG, 820 Crescent St., Astoria, N.Y.
SIDNEY E. GOLDSTEIN, 40 W. 68th St., New York City.
ABRAM VOSSEM GOODMAN, 2228 Guadalupe St., Austin, Texas.

JAMES G. HELLER, Wise Center, Cincinnati, O., c/o Wise Temple.
EUGENE E. HIBSHMAN, 3004 Union Ave., Altoona, Pa.
EDWARD L. ISRAEL, Bolton and Wilson Sts., Baltimore, Md.
FERDINAND M. ISSERMAN, 5001 Washington St., St. Louis, Mo.
HARRY KAPLAN, 2120 Iuka Ave., Columbus, O.
MORRIS S. LAZARON, 1914 Madison Ave., Baltimore, Md.
AARON H. LEFKOWITZ, 107 Union St., Cumberland, Md.
FELIX A. LEVY, 445 Melrose St., Chicago, Ill.
H. S. LEWIS, 640 W. 153rd St., New York City.
ALVIN S. LUCHS, 456 Webster Ave., New Rochelle, N. Y.
EUGENE MANNHEIMER, 427 W. 51st St., Des Moines, Ia.
SIDNEY L. REGNER, Perkiomen Ave. and 13th St., Reading, Pa.
VICTOR E. REICHERT, 752 Red Bud Ave., Cincinnati, O.
PAUL RICHMAN, Electric Bldg., Cincinnati, O., c/o B'nai B'rith
JACOB P. RUDIN, Old Mill Road, Great Neck, N.Y.
LAWRENCE W. SCHWARTZ, 15 Blackthorn Lane, White Plains, N.Y.
JACOB K. SHANKMAN, 30 Pawling Ave., Troy, N.Y.
NATHAN STERN, 201 W. 79th St., New York City.
SAMUEL WOHL, Wise Center, Cincinnati, O., c/o Wise Temple.
SAMUEL WOLK, 70 W. Union St., Wilkes-Barre, Pa.
BARNETT R. BRICKNER, Euclid Ave. Temple, Cleveland, Ohio.

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

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SAMUEL WOHL, Cincinnati, Ohio

October 20, 1936

Dear Friend:

Last Spring, when speaking for the Emergency Peace Campaign, I travelled for a while with Clarence Pickett, Executive Secretary of the American Friends Service Committee. One evening he asked whether I thought a small, intimate conference of outstanding men in his group with outstanding men in our group would be of any interest and value. I said I thought it would, and he told me he would discuss it with his friends. He has just written that there is a great deal of enthusiasm for the idea among the Quaker leaders and that we should plan for it definitely. Hence this letter to you which is a personal invitation to attend the conference.

We will meet at the Park Roosevelt Hotel at Asbury Park, New Jersey, at 2:00 P. M. on November 17, and will continue through lunch the following day. The hotel rate is \$4.50 per day, including meals. If you come by train, you can leave New York at 10:35 A. M., arriving at Asbury Park at 12:15, or you may leave Philadelphia at 8:03, arriving at Asbury Park at 10:33. There is also a bus which leaves Philadelphia at 11:00 A. M. and arrives at Asbury Park at 2:00 P. M.

The program will be entirely informal. There is no purpose behind it other than fellowship and the desire to share experiences. Among the outstanding Friends who are expected to attend are Rufus M. Jones, William I. Hull, and Henry J. Cadbury. The representation will be limited to fifteen from each group.

Because of the intimate nature of the conference and because so few can be invited, I would be grateful if you will regard this letter as more or less confidential and give no publicity to the conference.

Won't you please let me know at your early convenience whether you will attend? If you cannot come, I would like to ask someone in your place, but I do hope you will be with us.

Cordially,

Philip S. Bernstein

October 21, 1936

Rabbi Philip S. Bernstein,
117 Gibbs Street,
Rochester, N.Y.

My dear Rabbi Bernstein:

Let me thank you for your kind letter of October 20. I am sorry that I cannot attend the conference with the Quakers which you are calling for November 17. I am otherwise engaged.

In passing, however, I question the wisdom of such a conference. I am inclined to think that the Executive Board of the C.C.A.R. ought to be consulted before a group formally representing the C.C.A.R. meets with the Quakers. It might lead to considerable misunderstanding.

Very sincerely yours,

AHS:BK

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JOSEPH RAUCH, Louisville, Ky.
JONAH B. WISE, New York City
SAMUEL WOHL, Cincinnati, Ohio

October 23, 1936

Dear Friend:

The conference on November 17 is not between the C.C.A.R. and the Quakers. A number of individual Jews are meeting with a number of individual Quakers. In the former group will be some prominent Jewish laymen and also some important Conservative rabbis.

I am sorry you cannot be with us.

Sincerely,

Philip S. Bernstein

October 27, 1936

Rabbi Philip Bernstein,
117 Gibbs Street,
Rochester, N.Y.

My dear Rabbi Bernstein:

The reason I assumed that the meeting which
you contemplated with the Quakers was an official
one was the fact that you wrote on the stationery
of the Committee on International Peace of the
C.C.A.R.

With best wishes, I remain

Very sincerely yours,

AHS:BK

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

JONAH B. WISE, New York City

STEPHEN S. WISE, New York City

Nov. 16, 1936

Dear friend,

I always read your Temple Bulletin with great interest and I was especially pleased to see in it last week the abstract from the report of our Peace Committee. I want you to know that I appreciate what you have done to secure a wider hearing for the report. If there have been any interesting reactions, I would appreciate your letting me know about them.

With best wishes,

Cordially,

Philip Bernstein

(Copy)

November 27
1936

Dr. Felix A. Levy
445 Melrose Street
Chicago, Ill.

Dear Dr. Levy:

At the last Executive Board meeting of the Conference, you appointed a Committee consisting of Rabbis Jonah Wise, Philip S. Bernstein, and myself to discuss matters which we consider of primary interest in American Jewish life, and to recommend to the Conference a course of action to be taken in the immediate future, with the view of enhancing the work of the Rabbinate and to find such ways and means that will increase the vitality and the effectiveness of the Synagogue. This Committee has met in Rochester, and I am enclosing herewith the statements of Rabbi Wise and Rabbi Bernstein. I am writing this letter to supplement their statements..

I. It is evident that the Catholic Church in many parts of the world and the Catholic hierarchy in America are now busily engaged in the organization of an anti-Communist campaign. By various means and methods they will try to obtain political influence, and the propaganda is engineered with the view of creating an anti-Communist front.

It is also evident that in attacking Communism, names of distinguished Communists, stories and atrocities of Russia will be used, and that Jews will probably be defamed and attacked, if not directly, it will be by innuendo, so that in the minds of the public Jews and Communists will be linked.

The recent Christian Century Editorial takes cognizance of this proposed campaign. It is possible before that campaign becomes virulent, that we of the Conference prepare not defensive measures, which may later prove futile, but that we organize ourselves and obtain support from other similarly minded organizations in defense of democracy.

II. It therefore becomes necessary that a pronouncement of the Conference be made in such form that will give the country a clear conception of the views and attitudes of the Reform Synagogue in America. This can be done in two ways:

- (a.) By preparing a very important document which shall bear the signature of every Reform Rabbi in this country.
- (b.) That this document be prepared and issued with or without the signatures of the individual Rabbis at a special meeting of the Central Conference, called for the purpose of dealing with the vital issues confronting American Jewish life.

WHY A SPECIAL CONFERENCE

It is true that at the annual Conferences, pronouncements are made on social justice, peace, etc., but it does not dramatize the immediate issues. In view of the criticism to which the Rabbis were subjected, a special Conference called in January or February that would concern itself with the vital needs of our congregations in our American community, would announce to the country and to our constituencies that we are concerned with the things which impinge directly upon their lives, and are ready not merely to inspire, but to offer certain guiding principles for action.

What are some of the things that we might propose to the Conference to give meaning to such a program?

I.-- Laymens Public Relations Councils.-- It is clear that the Jewish community in America is jittery, fearing anti-Semitic excrescences. It may be that now things have quieted down, but during the election period there was much that worried the American Jewish community. We should not be deceived by the present calm. The Hitler propaganda has not ceased. Every newspaper brings some news from the anti-Semitic fronts of the world. And many of those in the United States who have come out in the open during the election campaign, will be driven underground for a while. That means that they will use fears and scares in order to continue their nefarious works.

Now it is not enough to defend the Jewish community after attacks are made. What seems to be quite essential and immediate is to take such action that will build public relations between the Jewish and non-Jewish community day by day and every day. Anti-Defamation Leagues are insufficient for that purpose.

It is essential that the Synagogue take a hand and assume the leadership, by building up local Councils of laymen along lines similar to those practiced by social agencies and educational institutions, with trained and expert personnel, to conduct the affairs for each community. The national leadership should be under a Council of Rabbis and perhaps some laymen. These Public Relation Councils of laymen will not merely be engaged in propaganda, but they will plan to utilize all means and all agencies capable of building public relations in their respective communities.

A second task which they shall have is to exercise some measure of control through the public opinion within the Jewish community created, to purge Jewish groups and Jewish activities and Jewish employers, etc., of such habits and tactics which may endanger the good name of our people and are the sources and often give cause for anti-Semitic activity. In other words, a plan must be worked out, just as there are social, philanthropic and educational agencies, properly organized and staffed, so there shall be not under auspices outside of the Synagogue, but under auspices directly related and responsible to the Synagogue, such Laymens Council for Public Relations that will carry the responsibility and back the Rabbis in their ambassadorial work.

This topic for the Conference should prove to be constructive and will show the American Jewish Community that there are new ways and new methods for the thing which concerns them tremendously at this time and will also in years to come.

II.-- Economic Reorientation.-- Rabbis and laymen are concerned with the economic problems of our Jews and especially of our youth. The Synagogue must be in a position to give counsel and leadership to our youth and for that reason a program must be formulated which will take into consideration the present difficulties that the Jew experiences in employment, and to recommend new goals and new ideals for our American Jewish youth; that there are certain trends in American life which are favorable toward a new orientation; that with the advance of the cooperative idea, the extension of the homestead projects, conservation camps, etc., there are possibilities to direct our Jewish youth toward these new enterprises; and that at this Conference we may approach this problem and set up a Commission for study and development.

III.-- Preaching Missions.-- After this Conference shall have been held we should organize a "Preaching Mission" of the ablest and most influential members of the Conference who will go out into the country and devote considerable time to bring these ideas into the various communities of the country. Not merely a speaker address a service of the congregation, but several men come into a community, address large meetings, confer with various groups, groups of business men, of professionals, of youth, to carry through an intensive campaign in such a community which will make the community aware of the vitality and indispensability of the Synagogue.

IV. -- Contemporary Jewish Affairs.-- It is desirable that at this Conference, and perhaps at subsequent Conferences, sessions shall be devoted to contemporary Jewish affairs. Current Jewish problems must be considered, and should be an integral element in the Conference sessions.

V.-- Liberal Judaism for Palestine.-- There are tens of thousands of Jews who are no longer Orthodox, living in Palestine, especially among the young and particularly the workers. Reform Judaism has a duty to perform in this respect, not to say merely that young Jews and laboring Jews are radicals and do not care for religion. This is not so. They do not care for the religion and Orthodoxies of Poland and Lithuania. But they would care for a Liberal Judaism which takes into consideration the aims and the aspirations of these people, that would give religious form and sanction to ideals of social and economic justice, with which we of the Reform Rabbinate, have a great deal in common.

Liberal Judaism, if it becomes merely the monopoly of a few well to do people who will organize some groups and conduct it in the German or American fashion, will not thrive in Palestine. But it can develop and can become dynamic if understood that Liberal Judaism is indigenous, and that prophetic teaching and prophetic living can be made synonomous in Palestine. And that seems to me a duty that is paramount and which the Reform Synagogue, Rabbinate and layity, because **their primary interest** is in religion, can encourage and render effective help.

Page 4 -- Dr. Levy

This item should be placed on the agenda of the Conference.

It is my feeling, and I hope my colleagues on the Committee will concur in this, that we cannot afford to wait a year if we are to wait for the regular Conference to be held in June. That would mean that nothing will be done until the following fall or winter. If any of the things proposed in this letter are to be carried out, and time is a vital element, it is necessary to act soon. I would therefore suggest that a special meeting of the Executive Board be called to discuss these proposals, and that the Executive Board also consider the advisability of calling a special Conference.

With warmest regards, I am

Yours sincerely,

(Signed) Samuel Wohl

SW:RK



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SAMUEL WOHL, Cincinnati, Ohio

December 28, 1936

Rabbi Abba Hillel Silver
105t St. and Ansel Road
Cleveland, Ohio

Dear Colleague:

I have reason to expect that you may shortly be approached by Rev. Ralph E. Nollner, head of the America Forward movement. He will very likely seek to enlist your cooperation and your participation in some of the regional meetings of his organization.

I feel it my duty to caution you, that while my name may be utilized by the representatives of the America Forward movement, I cannot endorse their work, nor am I quite convinced as yet that their program is sincerely friendly to us.

Under the circumstances, you will recognize the need of exercising extreme circumspection in this matter. If you agree that it is unwise to lend your name to this movement until it has been definitely established that its motives are entirely proper, your refusal to participate must be very tactfully couched. It would obviously be unwise to indicate an opposition to a movement the ultimate purposes of which are yet somewhat clouded in doubt. We should not antagonize this group at this juncture, even though we cannot afford to be committed to it.

FOR OBVIOUS REASONS, THIS COMMUNICATION IS EXTREMELY CONFIDENTIAL. PLEASE DESTROY IT IMMEDIATELY AFTER PERUSAL.

Cordially yours,

Felix A. Levy

By *E. J.*

FAL:EF

Rabbi Samuel S. Cohon

Professor of Jewish Theology

Hebrew Union College

201 Hearne Avenue, Avondale

Cincinnati - Ohio

December 30 '36

Dear Silver:-

Now that the Yearbook of the C. C. A. R. has made its appearance, it becomes possible for us to obtain an expression of opinion from the rabbis regarding the proposed Platform and to arrange for a meeting of our Commission. Marcusson is mailing a letter to the members of the Conference, requesting comments and suggestions. A number of members of the Commission are ready to meet on Wednesday, Jan. 27. I trust that you will be able to arrange to be with us on

that date. We shall meet at the Sinton Hotel,
Cincinnati.

With cordial greetings, I am

Faithfully yours,

Samuel H. Cohen

WRHS



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204 Buford Place
Macon, Ga.

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JONAH B. WISE, New York City
SAMUEL WOHL, Cincinnati, Ohio

Jan. 1, 1937.

Jan. 1, 1937

COMMISSION ON REVALUATION OF JUDAISM

Dear Colleague:

There will be a meeting of the Commission on Revaluation of Judaism held in Cincinnati, Ohio, January 27, at 9:30 A. M. at the Sinton Hotel to consider the suggestions and corrections that may be sent in by the members of the Conference and to prepare a final draft of the statement to be sent to the members of the Conference before the next convention.

Please make every effort to attend.

Cordially yours,

Samuel S. Cohon
Samuel S. Cohon, Chairman.

B

Commission: Samuel S. Cohon, Chairman
James G. Heller
Felix A. Levy
David Philipson
Max Raisin
Abba Hillel Silver

Will come then.
28
WY. Feb 3

Rabbi Samuel S. Cohon

Professor of Jewish Theology

Hebrew Union College

201 Hearne Avenue, Avondale

Cincinnati - Ohio

January 3 '37

Dear Sister :-

at last all members of the Com. on
Platform seem able to attend a meeting on
February 3rd, the date which you suggested
as convenient for you. I trust that you
will be with us on that day. We shall
meet at the Synagogue at 9:30.
With cordial greetings,
Samuel S. Cohon

January 5, 1937

Professor Samuel S. Cohon,
Hebrew Union College,
Cincinnati, Ohio.

My dear Professor Cohon:

I am sorry that I will not be able to attend the meeting of the Commission on Revaluation of Judaism on January 27. I have another out of town engagement on that day. If the meeting were held the following Tuesday or Wednesday, I could attend. I wonder whether it wouldn't be just as convenient for Felix Levy and Max Raisin to attend a meeting the following week. The other members of the Commission are Cincinnatians and I don't think it would matter much to them.

With all good wishes, I remain

Very cordially yours,

AHS:BK

Rabbi Samuel S. Cohon

Professor of Jewish Theology

Hebrew Union College

201 Hearne Avenue, Avondale

Cincinnati - Ohio

January 7, 1937

My dear Rabbi Silver:-

The local men are satisfied to move the meeting of the Com. on Platform to Wed., Feb. 3, as you suggested. I am writing to Ledy and Rabin. As soon as their replies reach me, I shall write you again. In the meantime, please, keep the date.

With cordial greetings, I am

Faithfully yours, Samuel S. Cohon

EMANUEL CONGREGATION

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

701 Buckingham Place
Chicago, Illinois

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 Shafton, Treasurer

Jan. 17, 1937

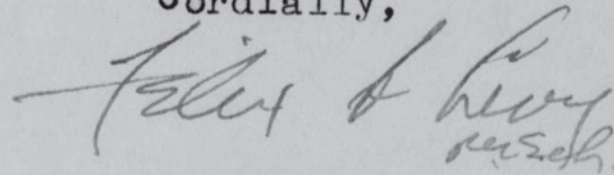
Rabbi Abba Hillel Silver
105th St.
Cleveland, Ohio.

Dear Rabbi Silver:

You are herewith appointed as the Conference representative to the contemplated Conference for Palestine to be held in Washington February sixth and seventh. Please advise me of your acceptance or declination. I regret that the conference will not be able to pay your expenses.

With warmest greetings from house to house I remain,

Cordially,



Felix A. Levy

FAL:s

January 22, 1937

Dr. Felix A. Levy,
Emanuel Congregation,
701 Buckingham Place,
Chicago, Ill.

My dear Dr. Levy:

I appreciate your request that I serve as a representative of the Conference to the Washington Conference for Palestine. Inasmuch as I am to be at the Conference as Co-Chairman of the United Palestine Appeal and as president of the Cleveland Zionist Society, don't you think that it would be advisable to appoint someone else who would not otherwise be a delegate to the meeting?

With best wishes, I remain

Very cordially yours,

AHS:BK

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JONAH B. WISE, New York City

STEPHEN S. WISE, New York City

January 28th 1937

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

Dear Colleague:

I think you are right and that some one should be appointed
as representative in your place to the Washington Conference.
Thanks to you for your courtesy and with best wishes from
house to house, I remain,

Cordially,

Felix A Levy

FAL:JD

Rabbi Samuel S. Cohon
Professor of Jewish Theology
Hebrew Union College

201 Hearne Avenue, Avondale

Cincinnati - Ohio

January 29 '37

Dear Silver:-

Due to the flood, it will not be advisable to hold the meeting on Platform this coming week. The city is still in a terrible condition. As soon as normalcy is restored, we shall arrange for a meeting.

In looking over the mail dealing with the Platform, I came across your letter ^{of June} to Felix Ledy. In it you made suggestions regarding certain

additions that you would like to see in
the Platform. Will you be so good as to
draw them ^{up} at your earliest opportunity
and let me have them.

With cordial greetings, I am

Faithfully Yours,

Samuel H. Cohen



THE ISAAC M. WISE TEMPLE
K.K.B'nai Yeshurun
Cincinnati, Ohio

OFFICE - READING ROAD AND NORTH CRESCENT AVENUE
TELEPHONES - AVON 0334 - AVON 0335

RABBIS

James G. Heller Samuel Wohl

February 8

1937

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

Dear Dr. Silver:

I am sending you a copy of the memorandum which I prepared for the President of the Central Conference as a result of the action taken by the Executive Board at its last meeting in Chicago.

This matter is not to be given any publicity and is intended for your reading, so that I might have the benefit of your judgment on the proposals made. I shall appreciate if you will read it, think it over, and write to me as soon as you possibly can.

With warmest regards and best wishes, I am

Yours sincerely,

SW:RK

P.S. It seems that the recommendation to call a special Conference during the early months of 1937 will not be possible. The Program Committee for the Central Conference has agreed to spend a day or more in the discussion of these problems. You can readily see why I am eager to have your reply.

Rabbi Samuel S. Cohon
Professor of Jewish Theology
Hebrew Union College

201 Hearne Avenue, Avondale

Cincinnati - Ohio

February 12 '37

My dear Rabbi Silber :-

Could you attend a meeting of our Com.
on Platform, Wednesday March 3? I trust that
you can arrange to be with us on that day.

Faithfully

Samuel S. Cohon

P.S. In case you are unable to come on the 3rd, would
you be able to attend a meeting on the 1st or 4th?

February 16, 1937

Dr. Samuel S. Cohon,
201 Hearne Avenue - Avondale,
Cincinnati, Ohio.

My dear Dr. Cohon:

If the meeting were set for Wednesday,
March 3, I would make every effort to come.

With all good wishes, I remain

Very cordially yours,

AHS:BK

Rabbi Samuel S. Cohon
Professor of Jewish Theology
Hebrew Union College

201 Hearne Avenue, Avondale
Cincinnati - Ohio

February 22 '37

Dear Rabbi Silver:-

Just a line to advise you that our
meeting for the consideration of the Platform
for the C.C.A.R. will take place at the Swinton,
Wednesday March 3, at 9:30 a.m.

Looking forward to seeing you, I am
Faithfully yours
Samuel S. Cohon

Rabbi Samuel S. Cohon
Professor of Jewish Theology
Hebrew Union College

201 Hearne Avenue, Avondale

Cincinnati - Ohio

March 7, 1937

Dear Silver:-

In sending you a copy of the Guiding Principles, I wish to thank you for the excellent co-operation which you gave the Committee.

At our meeting we forgot to go back to the section on Reform. I, therefore, took the liberty of adding a sentence on Reform to the first section. You will also note a slight change in the titles of sections 6 and 7. Please examine the text and let me hear

your suggestions and corrections at your
very earliest convenience.

With cordial greetings, I am
Faithfully Yours.

Samuel V. Cohen



March 15, 1937

Dr. Samuel S. Cohon,
Hebrew Union College,
Cincinnati, Ohio.

My dear Dr. Cohon:

Thank you for sending me a copy of the "Guiding Principles of Reform Judaism". I believe that it is quite adequate and satisfactory. I have no additional suggestions to make other than this one. I believe that the subject of "Peace" should come under a separate heading. It is sufficiently important to stand by itself. The subject requires particular emphasis in this war-mad age in which we are living. I would therefore begin a new paragraph with some such sentences as the following:

8. Peace. In the realm of international relationships Judaism has, from the days of its earliest prophets, proclaimed to mankind the ideal of universal peace. The physical and spiritual disarmament of all the nations of the earth has been one of the essential teachings of our faith. Judaism regards justice as the primary condition of universal peace even as it is the foundation of the well-being of nations. It calls for united world organizations and international action for collective security, disarmament and peace.

In paragraph one, the "Nature of Judaism", sentence three - instead of "Reform", I would suggest that you use "Reform Judaism".

Please be sure to have some authority on English go over our document very carefully with an eye to its literary composition.

With all good wishes, I remain

Very cordially yours,

AHS:BK

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

April 23, 1937.

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

TO THE MEMBERS OF THE CENTRAL CONFERENCE OF
AMERICAN RABBIS

Dear Colleague:

Please give this letter and the enclosures your earnest consideration. You can understand what trouble I have gone to in order to circularize the whole Conference. For months I have debated in my mind whether I should do this. Considering all the circumstances, I have determined that it is my duty.

On page 88 of the Year Book, Vol. XLVI, 1936, the President of the Conference announced "that Rabbi Samuel Schulman who was Chairman of the Commission, (on the Formulation of the Principles) became ill in the midst of the work and the Committee had to continue without the Chairman. Since that time Rabbi Schulman had resigned from the Commission and the President had appointed Rabbi Cohon to act as Chairman and to draft a report for the Convention".

This is a true statement but must be supplemented. From it a hearer or reader could never gather that Rabbi Schulman, as a matter of fact, had completed the first stage of the work and had presented a complete Draft of Principles for the Guidance of the Modern Jew which he sent to every member of the Committee which then consisted of eleven members, March 21, 1936. Briefly, the history of this matter is as follows:

On December 25, 1935 at a meeting of the Committee in New York City, I was unanimously chosen to be Chairman of this Committee, presumably because the Committee had confidence in my ability and experience to do the work. I was also unanimously chosen to make a first Draft of Principles, which was to be sent to every member of the Committee in accordance with the procedure described in my covering letter to the Committee, which you have as an enclosure. Some members of the Committee immediately upon receipt, praised my work very highly; others of course differed with things in it. The second meeting of the Committee at which I was to present a second Draft as a result of whatever criticisms and comments I would receive, was held in New York April 22nd. April 20th I was operated on in Mt. Sinai Hospital, New York, and remained in the Hospital fifteen weeks. Thank God my health is now completely restored. I never heard anything further about this affair until early in June or late in May, while still at the Hospital, I received a communication which was sent to members of the Conference last year and which contained the matter drawn up by Rabbi Cohon. If I had remained Chairman of the Committee this would formally have been presented in my name. I therefore withdrew from both positions.

I now submit to you my original Draft exactly as I sent it to the Committee with the covering letter to the Committee, so that you can judge for yourselves what is involved. I must add that as to length, it was never intended by me that my Draft should be retained in its present length. As the covering letter to the Committee shows, I wanted to give my complete thought which included argumentation expecting the cooperation of the Committee in the form of corrections, suggestions, eliminations and new contributions. My Draft can be cut in half. However, excessive brevity as in the present second Draft of Rabbi Cohon, has the disadvantage of sententiousness and therefore a measure of obscurity which makes it unclear for the reader as to what is really meant. Frankly, a Statement made by the Conference on all the themes covered in my Draft would need at least 2500 words, but this is not too long considering the seriousness of the enterprise.

I do not wish to go into details or criticisms of Rabbi Cohon's Draft. This was thoroughly discussed at the last meeting of the Conference. You will see if you take the trouble to give me an hour and read carefully my Draft and compare it with what is now before the Conference that the spirit of my Draft is different, the method of approach and the note of emphasis on Religion as contrasted with Race which runs all through it.

Unless the Conference has something new in the nature of a fresh orientation; unless the Conference fearlessly deals with the realities and is not content to give a merely academic and innocuous presentation, it should not make any presentation at all. I have had my doubts originally about the necessity for such a presentation. The fact is at the first meeting of the Committee, there were four in favor and four against making any presentation. I cast the deciding vote in favor, on the principle that a Captain does not desert the ship, and I therefore advised that at least an attempt be made in this extraordinarily difficult matter. But unless we can do something exceptionally worth while, we should do nothing. We have lived fifty years without any Statement and we can get along for a few years more without it. What I would like is that my Draft as it is now before you, be given serious thought; that it, together with the material as drawn up by Rabbi Cohon, be referred again to the Committee - perhaps an enlarged Committee - and that we present a new thing. We need not be in a hurry in this matter; we can wait for a few years if necessary.

I call your attention to the fact that in my presentation I discuss Authority, the most important question before Reform Judaism today, a question with which the World Union for Progressive Judaism is grappling. I discuss Religion and Science. This is a living question. Our young people are drifting away from us because of the influence in Educational Institutions. Have we nothing to say to them? You need not take my words but search your consciences and ask whether we ought not to do something about such matters. On the most controversial paragraph, that which refers to Israel, I have tried as much as possible to meet the needs of the Nationalists. I think it can best be done by stating the fact that there are two schools of thought. I have discussed Revelation; I have discussed Torah, and for the first time in a document of a Reform body, I have identified the original force of the connotation of Torah with the Moral Law which is the Torah of the Prophets, and the Prophets refer to such Torah.

In the Preamble, I bring out clearly Israel's emphasis of Spirit as against Race. Furthermore, in my Statement on America as an opportunity for Israel, I give a living example of a Commonwealth based on "Spirit" not on "Race", and why should we not glory in our American Judaism which flourishes in such an environment?

I HAVE ALREADY WRITTEN TOO MUCH. I SUM UP BY SAYING, PLEASE READ MY STATEMENT. YOU WILL FIND IN IT MODERN THOUGHT COMBINED WITH AN INTENSE JEWISH SPIRIT AND A DISTINCTIVE JEWISH WAY OF PRESENTING THINGS.

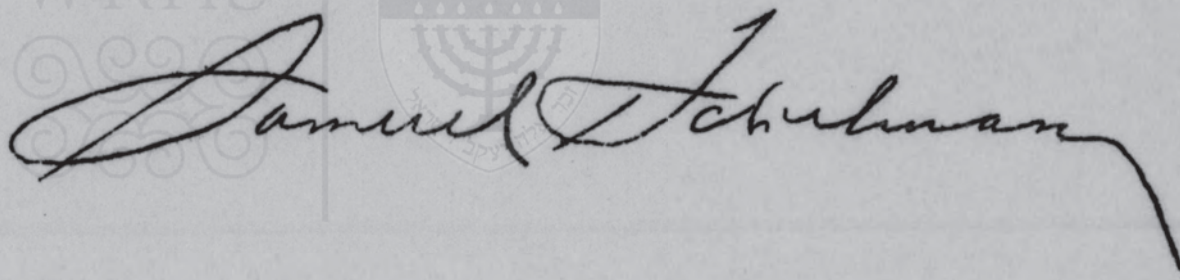
I appeal especially to the younger members of the Conference to support me despite the fact that I may seem to have been a little too strenuous in the paragraph on Authority in my Statement. I am not clamoring for words but for the spirit and content of what I have written.

It cost me weeks of work while I was in Palm Beach last winter. Write me a word of encouragement if you can see your way to do so. Write me your comments at all events, to my office, #3 East 65th Street, New York City.

With cordial greetings and best wishes,

Very sincerely yours,

WRHS
AMERICAN JEWISH
ARCHIVES



COPY OF THE LETTER SENT TO THE MEMBERS OF THE
CONFERENCE COMMITTEE EXPLAINING THE METHOD OF
DRAWING UP THE STATEMENT OF PRINCIPLES FOR THE
GUIDANCE OF THE MODERN JEW.

Palm Beach, Florida, March 21, 1936.

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 paragraphs 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 shoot at the Organist. Please send to me no later than April 10th, 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,

(Signed) S. SCHULMAN

DRAFT

STATEMENT OF PRINCIPLES FOR THE GUIDANCE
OF THE MODERN JEW

by S. Schulman, former 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 way, 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 acknowledgment 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 man 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, its hospitality 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 it 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 outgrown knowledge. We see in it forms of religious life which may be obsolete because not suitable for the conditions amidst which Israel lives today. 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 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.

May 3, 1937.

Rabbi Felix A. Levy,
President, Central Conference of American Rabbis,
Congregational Emanuel,
445 Melrose Street,
Chicago, Illinois.

Dear Rabbi Levy:

I hereby make application for "associate membership" in the Central Conference of American Rabbis.

To me religion is a universal experience. Behind Judaism and Christianity, is something greater than either religion itself.

For this reason I have sought to affiliate myself with any reputable religious body that will grant me freedom of thought. At present I have fellowship not only with Unitarians but with Universalists, Congregationalists, and Quakers.

I owe the Jewish race a greater spiritual debt than any other people. Many of your rabbis are my close friends; indeed, I feel closer to them in thought and purpose than to most Christians.

Would you and your fellows accept me as an "associate member" of the Central Conference of American Rabbis? I don't ask for the right to vote; indeed I probably would not find time to attend meetings. My application to you and your acceptance would be merely a symbol of a wider religious fellowship, an outward manifestation of a spiritual comradeship which already exists.

Faithfully,

THE FIRST UNITARIAN CHURCH
(Universalist-Unitarian)
EUCLID AVE. AT EAST 82ND STREET
CLEVELAND

DILWORTH LUPTON
CHADBOURNE A. SPRING
Ministers

May 4, 1937.

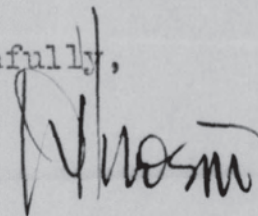
Dr. Abba Hillel Silver,
The Temple,
Ansel Road and East 105th Street,
Cleveland, Ohio.

Dear Abba:

I am enclosing a copy of a letter which I intend
sending to Rabbi Levy.

Your comments would be very much appreciated.

Faithfully,



Greetings to you both.

May 10, 1937

Dr. Dilworth Lupton,
The First Unitarian Church,
Euclid Ave. at East 82nd Street,
Cleveland, Ohio.

I am enclosing herewith a copy of
the letter which I wrote to Dr. Felix A. Levy
this morning.

With all good wishes, I remain

Very cordially yours,

AHS:BK

REPORT OF
COMMITTEE ON TEACHER TRAINING
To The
COMMISSION ON JEWISH EDUCATION

Gentlemen:

The Teacher Training Committee has continued its work as in previous years. Many of our books and syllabi for Teacher Training have been distributed during the year. Our mimeographed publication, "The Jewish Teacher" was issued as a quarterly, edited by Dr. Emanuel Gamoran. In accordance with our usual custom, we have helped to plan the program, and have participated in the conventions of several Teachers' Associations. We have also arranged a number of teachers' meetings in other communities. Our Educational Director lectured at the convention of the Great Lakes Teachers Association, held in October in Niagara Falls, and at the Ohio-Michigan-Indiana Teachers Association, held in Cleveland in November. At the Union convention in New Orleans, he conducted a panel for the National Federation of Temple Sisterhoods on "Jewish Education." In this panel, Dr. Markowitz, a member of the Commission, and Dr. Rabinowitz, our Director of Youth Activities participated.

In addition to the above, our Educational Director visited the following communities in which teachers' meetings were arranged for the occasion: Toledo, Youngstown, and St. Louis. Some of the subjects presented were: Methods of Teaching Jewish History, Bible, Hebrew, Customs and Ceremonies, and Current Events.

The visits of the members of the Commission, and of our Educational Director in connection with Teacher Training work in our communities were often utilized by the rabbis as a means of stimulating a general interest in Jewish education in their cities.

Under the auspices of the Teacher Training Committee, a teacher's book, "Into the Promised Land," prepared by Dr. Azriel L. Eisenberg has been published. The book gives a careful development of the lessons in the pupil's text of the same title, prepared by Rabbi Jacob D. Schwarz. The aims of each lesson are given in terms of a course in the Bible as literature. Suggestions for handwork, dramatization, and other projects are also given, (For the sake of economy, this book has been mimeographed.)

A monograph entitled, "Pictures in the Jewish Religious School," prepared by Dr. and Mrs. Azriel L. Eisenberg is now in press and will be of special interest to teachers. It contains

a list of 1497 pictures which are available in various sets, which may be purchased by the Jewish religious school. These pictures are classified under various subjects - biblical, post-biblical, medieval, and modern. They should help to stimulate the use of visual aids in Jewish education in our schools.

Another work entitled, "A Teacher's Book for 'In the Land of Kings and Prophets,'" prepared by Mr. Samuel Zaretski, is now in the hands of our committee. This, we hope, will soon be released and will be available in mimeographed form for the coming year.

We are continuing our work in preparing other teachers' books to meet the various needs of the teachers in our religious schools.

Respectfully submitted.

Rabbi Samuel M. Blumenfield
Dr. Jacob R. Marcus
Dr. Julian Morgenstern
Dr. Abba H. Silver
Dr. Wm. H. Fineshriber, Chairman





THE ISAAC M. WISE TEMPLE
K.K.B'nai Yeshurun
Cincinnati, Ohio

OFFICE - READING ROAD AND NORTH CRESCENT AVENUE
TELEPHONES - AVON 0334 - AVON 0335

RABBIS

James G. Heller

Samuel Wohl

May 14
19 37

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Dr. Silver:

Since the enclosed was written, I have conferred with the President of the Conference and the President of the Union. Both agree that action is necessary. I should like to have your comment on these suggestions.

With very best wishes, I am

Yours as ever,

SW:HR
Encl.

AMERICAN JEWISH
ARCHIVES

Tentative
P R O G R A M
FORTY-EIGHTH
ANNUAL CONVENTION
OF THE
CENTRAL CONFERENCE
OF
AMERICAN RABBIS



COLUMBUS, OHIO
TUESDAY, MAY TWENTY-FIFTH
SUNDAY, MAY THIRTIETH
NINETEEN HUNDRED AND THIRTY-SEVEN

PROGRAM

Tuesday, May 25th, 9:30 A. M.

MEETING OF THE EXECUTIVE BOARD

Tuesday Evening, 8:00 o'clock

Opening Prayer
Address of Welcome Mr. Simon Lazarus
Reply to Greetings Max C. Currick
President's Message Felix A. Levy
Memorial Resolutions:
 Barnett A. Elzas Joshua Bloch
 Sol L. Kory George Solomon
Kaddish
Closing Prayer

Wednesday Morning, May 26th, 9:30 A. M.

Opening Prayer

Roll Call

REPORTS:

President Felix A. Levy
Recording Secretary Isaac E. Marcuson
Corresponding Secretary Samuel M. Gup
Treasurer Harry S. Margolis
Finance Samuel M. Gup
Investments Harry S. Margolis
Publications Isaac E. Marcuson
Solicitations Harry S. Margolis
Tracts Leo M. Franklin
Church and State Joseph Rauch
Cooperation with International and
 National Organizations Felix A. Levy
Synagog Council Samuel Schulman
International Peace Philip S. Bernstein

Wednesday Afternoon

REPORT:

Social Justice Barnett R. Brickner

PAPER:

Intermarriage Louis L. Mann
Constitution and By-Laws

Wednesday Evening, 8:00 o'clock

PAPER:

Sabbath and Holiday Observance Israel Harburg

Thursday Morning, May 27th, 9:30 A. M.

Synagog and Community

Opening Prayer

PAPER:

Present Day Needs in Jewish Life Samuel Wohl

REPORT:

Marriage and Family Sidney E. Goldstein

Address: The Challenge of the Synagog Mr. Robert P. Goldman
—President U. A. H. C.

Thursday Afternoon

Thursday Evening, 8:00 o'clock

REPORT:

Guiding Principles of Reform Judaism Samuel S. Cohon

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

RELIGIOUS EDUCATION PROGRAM

Opening Prayer

REPORTS:

Committee on Religious Education Leon Fram

Commission on Religious Education David Philipson

ROUND TABLE:

Religious Work in Universities Julius Mark,
Bernard Heller, Harry Kaplan.

Friday Afternoon

REPORTS:

Liturgical Committee Solomon B. Freehof

Resolutions

Free for Committee Meetings

Friday Evening, 8:00 o'clock

Opening Prayer

Evening Service from the Union Prayer Book

Conference Lecture Martin Zielonka

Adoration and Kaddish

Benediction

Saturday Morning, May 29th, 10:00 o'clock

Opening Prayer
Morning Service from the Union Prayer Book
Reading from the Torah
Conference Sermon Maurice N. Eisendrath
Adoration and Kaddish
Benediction

Saturday Afternoon

PAPER:
Bialik Ahron Opher

Saturday Evening, 8:00 o'clock

Free for Meeting of Alumni Associations

Sunday Morning, May 30th, 9:30 A. M.

Opening Prayer

REPORTS:

Responsa Jacob Mann
ProFalasha Wm. F. Rosenblum
Curator of Archives Henry Englander
Arbitration Louis Wolsey
Contemporaneous History and Literature Jacob R. Marcus
Relief Joseph Stolz
Pensions Morris Newfield

Sunday Afternoon

REPORT:

President's Message

Sunday Evening, 8:00 o'clock

REPORTS:

Nominations
Thanks
Benediction Julian Morgenstern
Adjournment
Meeting of the Executive Board

Rabbi Samuel S. Cohon

Professor of Jewish Theology

Hebrew Union College

201 Hearne Avenue, Avondale

Cincinnati - Ohio

May 31, 1937

Dr. Akiba N. Silber,
Cleveland, Ohio

Dear Friend:-

Upon my return home from the stirring and historical session of the Conference, I wish to express to you again my hearty appreciation of your manly and effective part in helping to carry through the report of our Commission

an Guiding Principles in the face of a strongly
organized opposition. Without your aid our
cause would have been lost. Unpleasant as
it was to resist the personal ambition of
an old man, it is gratifying to feel that
we have given a new and more positive
direction to Reform Judaism.

With cordial greetings, I am

Faithfully Yours,

Samuel V. Cohen

June 1, 1937

Dr. Samuel S. Cohon,
Hebrew Union College,
Cincinnati, Ohio.

My dear Friends:

Let me thank you for your kind and gracious note. If I have been of any assistance in helping carry through the Declaration of Principles at the Conference, I am very happy. I did not wish to see the conscientious labor of two years on your part assisted by your committee nullified by what appeared to me, too, to be the determination of one man to impose his will on the Conference.

You are to be congratulated upon an outstanding achievement.

With all good wishes, I remain

Very cordially yours,

AHS:BK

REPORT OF COMMISSION ON JEWISH EDUCATION
to the
CENTRAL CONFERENCE OF AMERICAN RABBIS

To the Members of the
Central Conference of American Rabbis:

The need of friendly and effective cooperation in the furtherance of the common task of our liberal Jewish movement is being felt more and more. The various joint commissions of our two great organizations, the rabbinical and the congregational, namely, the Central Conference of American Rabbis and the Union of American Hebrew Congregations offer eloquent testimony of the recognition of that need. This joint effort has produced especially good results in the field of education. For many years appointees of the Conference and the Union have toiled harmoniously in the production of literature for our religious schools and for advanced educational effort. It becomes my duty and my pleasure as Chairman of the Joint Commission on Jewish Education to report to your honorable body the achievements of the Commission during the past year. As heretofore, I desire at the very beginning to express especial gratification at the support given the Commission by the National Federation of Temple Sisterhoods through the fund established in memory of their late lofty minded and high spirited president, Martha Steinfeld. That fund has made possible our recent publication, "The Quest for Peace" by Professor Abraham Cronbach. A complete list of the manuscripts published since the last report submitted to you follows:

The Jewish Prophets, by Dr. Harry L. Comins

A book for upper high school grades and for adults, dealing with the social and religious ideals of the Prophets. It may be used as a separate text or as a supplementary volume to "The Voice of the Prophets," or to the prophetic portion of the Bible.

Teaching the Prophets, by Dr. Harry L. Comins

This is a teacher's book, dealing with the methods of teaching the Prophets, and is an accompanying volume to the pupil's text, "The Voice of the Prophets," previously published. It may also be used as an accompaniment to the full text of the Prophets.

The Quest for Peace, by Prof. Abraham Cronbach.

A discussion guide for Jewish youth and adults, on the subject of war and peace. The publication of this book was made possible through the Martha Steinfeld Memorial Fund,

put at our disposal by the National Federation of Temple Sisterhoods.

Gilenu, the Play Way to Hebrew, Pupil's Exercise Book,
by Dr. Emanuel Gamoran and Abraham H. Friedland

Is a part of the series on the Play Way to Hebrew. It provides for individual work, and helps the pupil to master the letters, the vowels and their combinations as taught in the Gilenu Primer. Varied exercises are given to arouse the interest of the child.

Bible Tales For Very Young Children, Book II,
by Lenore Cohen

This volume is a sequel to "Bible Tales, Book I" by the same author. It contains selected Bible stories from Joshua to the end of the Bible.

Into the Promised Land, a Teacher's Book, by
Dr. Azriel L. Eisenberg

The book gives a careful development of the lessons in the pupil's text of the same title, prepared by Rabbi Jacob D. Schwarz. The aims of each lesson are given in terms of a course in the Bible; has literary suggestions for handwork, dramatization, and other projects are also given. (For the sake of economy, this book has been mimeographed.)

Into the Promised Land, Pupil's Workbook, by Dr. Azriel L. Eisenberg.

This book contains questions for discussion, home work, and tests based on the reading and the study of pupil's text. (Mimeographed.)

How the Jewish People Grew Up, by Mordecai I. Soloff.

A Jewish history for children in the intermediate grades, stressing the social and religious life of the Jews and covering the period from 536 B.C.E., to the exile from Spain in 1492. The presentation is centered around great personalities who reflect their eras. The language is simple and concrete and the book follows the supervised study method. Ample space is given to review and discussion. The volume is beautifully illustrated by Louis Kabrin.

Pupil's Workbook for "How the Jewish People Grew Up,
by Mordecai I. Soloff

The Workbook is also constructed according to the supervised study method and includes questions for discussion, objective tests, suggestions for dramatization, debate, map work, and home work lessons.

A Manual of Debates for Jewish Clubs, by Adolph Fineberg.

This book includes a series of about 35 debates on various Jewish and social religious problems of interest to youth. Last year we reported the publication of seventeen debates. During the past year ten more were issued, making a total of twenty-seven now available. Each debate is issued separately in mimeographed form.

Assembly Programs on Social Justice
for the Elementary School

Two more programs were added to the list of our Assembly Programs.

1. Compiled by Sulamith Ish-Kishor. Consists of songs, recitation, and a play entitled, "Tonight I Dance." (Mimeographed.)
2. A Passover Assembly Program. Compiled by Mamie G. Gamoran. Consists of songs, recitation, and a play entitled, "Freedom." (Mimeographed.)

Manuscripts in Press

Feasting and Fasting, a book for adults on the Jewish holidays, by Hayyim Schauss. Translated by Samuel Jaffe.

Pictures in the Jewish Religious School, by Dr. Azriel L. Eisenberg. (Mimeographed)

Choosing Your Vocation, a series of discussions on the vocational problems of the Jewish Youth, by Dr. Joseph Zubin. (Mimeographed)

Post-Biblical Jewish Literature, Book I, by Rabbi Leon Feuer.

Several other manuscripts are about to go to press. Some of these are:

Gilenu III, the Play Way to Hebrew, by Dr. Emanuel Gamoran and Abraham H. Friedland.

A Source Book for Medieval Jewish History, by Prof. Jacob R. Marcus.

The Jewish Community, by Michael Conovitz

Medieval Jewish History, by Dr. Jacob S. Golub, experimental edition, (mimeographed) and others.

Besides publishing books the Commission sponsors other activities in the Educational domain. These may be broadly characterized as Youth Work, Teacher Training and Adult Education. Let me now report on these features of the Commission's activity.

YOUTH WORK

Our Department of Youth Activities is more and more being looked to by the Jewish youth of the country, both affiliated and non-affiliated, for inspiration, guidance, and help in meeting their problems. We are making progress slowly for, we are, as yet, still in the experimental stage of our work with later-adolescent Jewish youth. We are pioneering in this field.

Since the last report of the Commission on Jewish Education, Dr. Rabinowitz, our Director of Youth Activities, visited the following cities in the interests of our youth work: New York, New Haven, Hartford, Philadelphia, Baltimore, Richmond, Chattanooga, Nashville, Montgomery, New Orleans, Monroe, Port Arthur, Houston, San Antonio, Dallas, Little Rock, Memphis, Columbus, Youngstown, and St. Louis. In the course of such visits, he has addressed youth groups, Sisterhood meetings, synagogue boards of trustees, college groups, and regional conventions. Wherever he has gone, he has contacted local youth leaders, discussed their problems with them, endeavored to amplify group programs in specifically Jewish directions, etc.

Organization

His efforts to bring into being a national federation of our youth societies had to be abandoned during the present year. We had more success with state and regional youth conventions. The following regional organizations are composed of youth societies affiliated with our synagogues:

New York Federation of Young Folks' Temple Leagues
New Jersey " " " " "
Pennsylvania " " Temple Youth Groups
Michigan " " Young Folks' Temple Leagues
(reorganized this year)
Connecticut Valley Association
(divided into two sections, one for college students,
the other for temple youth group members.)
Southern Jewish Youth Assembly

In addition to these, mention should be made of the Indiana Union of Jewish Youth and the Union of Illinois Jewish Youth, both of which cut across Reform, Conservative and Orthodox lines. The youth department had contact with all the above organizations during the past year; we were consulted as to convention programs, sustaining activities, and methods of organization.

Publication and Literary Activities

We are happy to report that the Youth Leader, edited by our Youth Director, has had the most successful year since its inception. We have approximately 500 subscribers, more than a one hundred per cent increase over last year. The last issue of the year was devoted primarily to methods and techniques of working with Jewish college students. We hope by means of this and similar material to stimulate Jewish faculty men and other interested, qualified individuals to work more intensively with our Jewish students on outlying campuses.

Dr. Rabinowitz also wrote four essays for the Youth Leader, which were later issued in pamphlet form. These constitute directional materials for the following committees of our youth organizations:

- a. Good-Will
- b. Philanthropy
- c. Open Forum
- d. Literary

As was previously pointed out, Dr. Cronbach's "Quest for Peace," has been published and will be most useful for young people. The same applies to an additional series of chapters in his work on "Social Problems in the Light of the Bible."

We are also preparing for early publication in this department:

- a. A dramatics handbook.
- b. Discussion material on Reform, Conservatism, and Orthodoxy.
- c. Directional material for a youth group committee on Jewish community institutions.
- d. A monthly current events service of a new and distinctive kind.

Mention should be made of our unusually successful International Youth Day celebrations. Over fifty youth groups held special meetings at which the general theme "Judaism and Social Justice" was discussed. We supplied groups with material on which suitable discussion of an aspect of this theme might be based. Twenty groups sent messages of greeting for transmission to the World Union offices, whence they were sent to similarly celebrating Liberal Jewish youth societies the world over. The response to this project was not confined solely to our own groups: the young people of the United Synagogue asked us to transmit a message for them, which we were glad to do.

The Youth Director was invited, this year, to lecture on Judaism before the seminar in Philosophy of Religion, Department of Philosophy, University of Cincinnati. He did so, and

improved the opportunity by distributing numbers of our tracts.

Teacher Training

In accordance with our usual custom, we have helped to plan the program and have participated in the conventions of several teachers' associations, as well as other teachers' meetings. Our Educational Director delivered a series of lectures at the convention of the Great Lakes Teachers Association, which was held in October, in Niagara Falls, and addressed the Ohio-Michigan-Indiana Teachers Association at its annual convention in Cleveland. In addition to the above, he visited other communities which arranged teachers' meetings, namely: Youngstown, Toledo, and St. Louis. At the Union convention in New Orleans he conducted a panel for the National Federation of Temple Sisterhoods on Jewish Education. In this panel, Dr. Markowitz, a member of the Commission, and Dr. Rabinowitz, our Director of Youth Activities, participated.

The Jewish Teacher was again issued as a quarterly, edited by Dr. Emanuel Gamoran. Many of our books and syllabi have been distributed during the year. The visits of the members of the Commission, and of our Educational Director, in connection with Teacher Training work in our communities were often utilized by the rabbis as a means of stimulating a general interest in Jewish education in their cities.

Adult Education

To the volumes previously published in the field of adult education, we have now added "The Jewish Prophets" by Dr. Harry L. Comins, which should be especially useful to laymen and women who are interested in the study of the Prophets. "The Quest for Peace," a discussion guide on the subject of war and peace, prepared by Prof. Cronbach, and intended primarily for youth groups, is also suited to the needs of adults. In addition, we have issued three more chapters of Dr. Cronbach's work on "Modern Problems in the Light of Bible Teachings." These deal with the rights of labor in the Bible; the plight of labor today; the hopes of labor today. They are issued in an experimental edition in mimeographed form, and are being distributed under the auspices of the Committee on Social Betterment, through the Bureau of Synagogue Activities.

Our one volume history by Dr. Cecil Roth, has met with a cordial reception at the hands of the public. We should urge our laymen and women to become acquainted with our adult books and to help us spread the knowledge of their existence among their friends.

One of the most significant undertakings, in a sense a phase of Adult Education, is that of Pre-School and Parent Education. We are happy to report that the first manuscript prepared by Rabbi and Mrs. Rosenzweig, entitled, "Now We Begin," has been issued under the auspices of our Committee on Pre-School and Parent Education.

This book is a manual of stories and instructions for home and school. It is intended to help teach the pre-school child either in the home with the help of the mother, or in the school by the teacher. It is to be issued in a series of pamphlets one preceding each holiday, during the year. Each pamphlet contains stories, suggestions for handwork, projects, and dramatizations

Contact Committee

The plan of cooperation worked out by the Commission on Jewish Education, whereby experimental materials prepared by students of the Hebrew Union College under the auspices of the professor of Jewish Religious Education would be issued under the imprimatur of the Commission on Jewish Education and would, when the experimental stage is ended, be published under our auspices, has been put into operation. Several manuscripts were read by the Educational Director, and his report was transmitted to Dr. Franzblau, and in turn to the authors of the manuscripts. Schools selected for experimentation will be informed of new manuscripts as soon as they are issued.

Experimental Work

Our experimentation in the field of Jewish Education continues. A number of our schools are trying out some of the mimeographed materials. We are receiving their suggestions and obtaining their criticisms. At the last meeting of the Commission on Jewish Education a resolution was adopted to organize a group of those who are especially interested in experimentation and research. The first meeting of this group took place Tuesday, May 25th, in the city of Columbus, Ohio.

Meeting of the Commission on Jewish Education

A meeting of the Commission on Jewish Education was held on June 28, 1936 in Cape May, N.J. The meeting devoted itself to the discussion of several technical problems in the field of Jewish Religious Education. The Commission voted to establish a permanent committee to deal with the problem of Confirmation, historically and liturgically, with the understanding that all other ceremonies would be left to the Commission on Synagogue Activities.

Dr. Emanuel Gamoran presented a communication, which he received from Prof. Nelson Glueck, urging the Union of American Hebrew Congregations to support excavations on the site of Kadesh Barnea, and the sum of \$3,000.00 would be necessary. After considerable discussion, it was decided that the suggestion contained be approved, and that the undertaking be initiated as a project for the children in our religious schools, a communication dealing with this subject to be sent by the chairman of the Commission to the rabbis of congregations connected with the Union. Accordingly I addressed a letter to all the rabbis

who are members of the Conference calling their attention to the Kadesh Barnea project. The suggestion that this be made a co-operative enterprise participated in by the children of our religious schools struck a responsive chord in many quarters. I had hoped that Dr. Glueck's interesting suggestion would receive the unanimous endorsement and support of our members. Up to date I have received replies from 110 schools, and contributions amounting to \$550.00 and pledges amounting to \$75.00.

May I now appeal to those who for some reason or other did not answer to lend their support to this appealing project? There is something very thrilling in the thought that the children in our American religious schools are linked with the far past incident recorded in the Bible. Ages are meeting here. The centuries clasp hands. It is our purpose to issue another communication on this project at the beginning of the coming school year. May it receive unanimous support from all members so that the Commission may be enabled to fulfil its pledge to Dr. Glueck.

The Commission on Jewish Education is grateful to each and every member of the Conference who has cooperated in any way in the labor leshem shomayim, in which the commission is engaged. And in thus expressing our appreciation may I bespeak your future sympathetic help and cooperation? To this appealing query I hope for a ready affirmative response.

In closing, I beg to subscribe myself, in the name of my fellow-members of the Commission,

Yours fraternally,

DAVID PHILIPSON

Chairman

[undated]

Notice to
CENTRAL CONFERENCE OF AMERICAN RABBIS
and
ALUMNI ASSOCIATION OF H.U.C.

EXPIRATION OF TERMS
on
BOARDS AND COMMISSIONS

Appointed by
Union of American Hebrew Congregations
Central Conference of American Rabbis
Hebrew Union College Alumni Association

Terms Expiring January 1, 1938 Noted in Capitals

S U M M A R YFor Nominating Committee of C.C.A.R.1. Executive Board of U.A.H.C.
(Four Year Term)

Dr. Morris Newfield

Term expires January 1, 1938

2. Board of Managers of Synagogue and School Extension
(Three Year Term)

Rabbi Louis Wolsey

Term expires January 1, 1938

For Nominating Committee of H.U.C. Alumni Association1. Board of Managers of Synagogue and School Extension
(Three Year Term)

Rabbi Abraham J. Feldman

Term expires January 1, 1938

Rabbi Emil W. Leipziger

AMERICAN JEWISH
ARCHIVES

" " " "

For Executive Committee of C.C.A.R.1. Commission on Jewish Education
(Three Year Term)

Dr. William H. Fineshriber

Term expires January 1, 1938

Rabbi Solomon Foster

" " " "

2. Tract Commission
(Three Year Term)

Dr. Harry W. Ettelson

Term Expires January 1, 1938

3. Commission on Synagogue Activities
(Three Year Term)

Rabbi Jacob Philip Rudin

Term Expires January 1, 1938

Supporting Tables follow

A)

EXECUTIVE BOARD OF UNION

4 Year TermC.C.A.R. - 2 Members

DR. MORRIS NEWFIELD -- 1938

Dr. Samuel H. Goldenson - 1939

To be Elected by

H.U.C.A. - 2 Members

Dr. G. George Fox -- 1939

Rabbi Morris M. Feuerlicht - 1941



B)

BOARD OF GOVERNORS OF HEBREW UNION COLLEGE

4 Year Term

To be Elected by
C.C.A.R. - 5 Members

Dr. William Rosenau	--	1939
Rabbi Wm. B. Schwartz	--	1939
Rabbi Jonah B. Wise	--	1939
Rabbi Joseph L. Baron	--	1941
Dr. James G. Heller	--	1941

To be Elected by
H.U.C.A. - 6 Members

Dr. Felix A. Levy	--	1939
Dr. David Philipson	--	1939
Rabbi Max C. Currick	--	1939
Dr. Solomon B. Freehof	--	1941
Rabbi Edward L. Israel	--	1941
Rabbi Ferdinand M. Isserman	--	1941

No expirations

C) BOARD OF MANAGERS OF SYNAGOGUE AND SCHOOL EXTENSION

3 Year Term

To be Elected by
C.C.A.R. - 5 Members

RABBI LOUIS WOLSEY -- 1938

Rabbi Solomon N. Bazell -- 1939

Dr. Julius Mark -- 1939

Rabbi Julian B. Feibelman -- 1940

Rabbi Charles B. Latz -- 1940

To be Elected by
H.U.C.A. - 5 Members

RABBI ABRAHAM J. FELDMAN -- 1938

RABBI EMIL W. LEIPZIGER -- 1938

Dr. Joseph L. Fink -- 1939

Rabbi Eugene Mannheimer -- 1939

Dr. Leo M. Franklin -- 1940

D)

COMMISSION ON JEWISH EDUCATION

3 Year Term

To be Elected by Executive Committee of <u>C.C.A.R.</u>			<u>Board of Managers of Syna- gogue and School Extension</u>		
RABBI SOLOMON FOSTER	--	1938	Dr. Barnett R. Brickner	--	1939
DR. WM. H. FINESHRIBER	--	1938	Dr. Henry Englander	--	1939
<hr/>			Dr. Abraham N. Franzblau	--	1939
Dr. Bernard J. Bamberger	--	1939	Dr. Samuel H. Goldenson	--	1939
Dr. Samuel M. Blumenfeld	--	1939	Dr. Gerson B. Levi	--	1939
Rabbi Beryl D. Cohon	--	1939	Dr. Julian Morgenstern	--	1939
Rabbi Iser L. Freund	--	1939	Dr. David Philipson	--	1939
Rabbi B. Benedict Glazer	--	1939	Dr. Samuel Schulman	--	1939
Dr. Jacob R. Marcus	--	1939	Rabbi George Zepin	--	1939
Rabbi Leon Fram	--	1940	Dr. Solomon B. Freehof	--	1940
Rabbi Alvin S. Luchs	--	1940	Dr. William Rosenau	--	1940
Dr. Sam'l H. Markowitz	--	1940	Dr. Abba Hillel Silver	--	1940
Dr. Victor E. Reichert	--	1940	Rabbi Louis Wolsey	--	1940

E)

TRACT COMMISSION

3 Year Term

To be Elected by
Executive Committee of
C.C.A.R.

Board of Managers of Syna-
gogue and School Extension

DR. HARRY W. ETTTELSON -- 1938

Dr. Israel Bettan -- 1939

Rabbi Samuel Hirshberg -- 1939

Dr. Leo M. Franklin -- 1940

Dr. Edward N. Calisch -- 1940

Elected by Tract Commission

RABBI LOUIS I. EGELSON -- 1938

F)

COMMISSION ON SYNAGOGUE ACTIVITIES

3 Year Term

To be Elected by
Executive Committee of
C.C.A.R.

Board of Managers of Syna-
gogue and School Extension

RABBI JACOB P. RUDIN	--	1938	Rabbi Abraham J. Feldman	--	1939
<hr/>			Dr. James G. Heller	--	1939
Rabbi Abraham Holtzberg	--	1939	Rabbi Emil W. Leipziger	--	1939
Rabbi Joshua L. Liebman	--	1939	Rabbi George Zepin	--	1939
Dr. Louis Binstock	--	1940	Rabbi Samuel Koch	--	1940
Rabbi M. N. Eisendrath	--	1940			

[undated]

CENTRAL CONFERENCE OF
AMERICAN RABBIS
COMMISSION ON GUIDING PRINCIPLES OF
REFORM JUDAISM

Dear Colleague:

The Commission on Guiding Principles of Reform Judaism takes pleasure in sending you the enclosed draft which it has prepared in accordance with the instructions of the last convention of the Central Conference of American Rabbis at Cape May. This draft will be submitted to the Conference at the forthcoming session at Columbus for final action. If adopted it will represent the platform of Reform Judaism. In view of the importance of the step, your cooperation is earnestly solicited. Kindly study the text and send whatever suggestions you may have to Rabbi Samuel S. Cohon, 201 Hearne Ave., Cincinnati, Ohio, Chairman of the Commission.

Cordially yours,

Samuel S. Cohon, Chairman,
James G. Heller
Felix A. Levy
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GUIDING PRINCIPLES OF REFORM JUDAISM

In view of the changes that have taken place in the modern world and the consequent need of stating anew the teachings of Reform Judaism, the Central Conference of American Rabbis makes the following declaration of principles. It presents them not as a fixed creed but as a guide for the progressive elements of Jewry.

I. JUDAISM AND ITS FOUNDATIONS

1. Nature of Judaism. Judaism is the historical religious experience of the Jewish people. Though growing out of Jewish life, its message is universal, aiming at the unity and perfection of mankind under the sovereignty of God. Reform recognizes the continuous development of Judaism and applies the principle of progress consciously to religious as well as to cultural and social life.

2. God. The heart of Judaism and its chief contribution to religion is the doctrine of the One, living God, who rules the world in justice and in mercy. In Him, the Creator, all existence has its source and mankind its ideal of conduct. We worship Him as the Lord of the universe and as our loving Father.

3. Man. Judaism affirms that man is created in the image of God. His spirit is immortal. He is an active co-worker with God in the tasks of creation. As a child of God, he is summoned to exercise moral freedom and to assume responsibility in order to overcome evil and to strive after ideal ends.

4. Torah. God reveals Himself not only in the majesty, beauty and orderliness of nature, but also in the vision and moral striving of the human spirit. Revelation is a continuous process, confined to no one group and to no one age. Yet to the people of Israel, its prophets

and sages was vouchsafed unique insight into the realm of religious truth. The Torah, both written and oral, enshrines Israel's ever growing consciousness of God and of the moral law. It preserves the historical precedents, sanctions and norms of Jewish behavior and seeks to guide and to mould Jewish life in the patterns of goodness and of holiness. Products of historical processes, many of the laws of the Torah are relative rather than absolute. Each age has the obligation to adapt these laws to its basic needs in consonance with the genius of Judaism.

5. Israel. Judaism is the soul of which Israel is the body. Living in all parts of the world, Israel has been held together by ties of historical associations, and above all, by the heritage of faith. We recognize in the group loyalty of Jews, who have become estranged from our religious tradition, a bond which unites them with us. We maintain, however, that it has been by its faith and for its faith that the Jewish people has lived. The non-Jew who accepts our faith becomes a member of the Jewish community.

In all lands where our people live they seek to share loyally in the full duties and responsibilities of citizenship. In the rehabilitation of Palestine, the land hallowed by ancient memories and hopes, we behold the promise of renewed life for our brethren. 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 of refuge for the oppressed but also a center of Jewish cultural and spiritual life.

Throughout the ages Israel has witnessed to the Divine in the face of every form of paganism and materialism. We regard it as our historic mission to co-operate with all men in the establishment of the kingdom of God, of universal justice, truth and peace on earth. This is our Messianic goal.

II. ETHICS

6. Ethics and Religion. In Judaism religion and morality blend into an indissoluble unity. Seeking God means to strive after holiness, righteousness and goodness. To love God is also to love one's fellowmen. Judaism emphasizes the kinship of the human race, the sanctity and worth of human personality and the right of the individual to life, to freedom and to the pursuit of his chosen vocation. Justice to all, irrespective of race, sect or class is the inalienable right and the inescapable obligation of all. The state and organized governments exist in order to further these ends.

7. Social Justice. Judaism seeks to establish a just society by applying its teachings to the economic order, to industry and commerce, and to national and international affairs. It aims at the elimination of man-made misery and suffering, of poverty and degradation, of tyranny and slavery, of prejudice, ill-will and war. It directs the hearts of men to the promotion of harmonious relations between struggling classes on the basis of equity and justice, to the safeguarding of childhood, and to the creation of conditions under which human personality may flourish. It champions the cause of the laboring man and of his right to an adequate standard of living, which is prior to the rights of property. It calls for a social order which will protect men against the material disabilities of old age, sickness and unemployment.

Judaism abhors all violence. It relies upon moral education, love and sympathy to secure human progress. It regards justice as the foundation of the well-being of nations and the condition of universal peace. Judaism, therefore, calls for united world organization and international action for collective security, disarmament and peace.

III. RELIGIOUS PRACTICE

8. The Religious Life. Jewish life is marked by consecration to these ideals of Judaism. It calls for faithful participation in the life of the Jewish community as it finds expression in home, school and synagogue and in all other agencies for the enrichment of Jewish life and the promotion of Jewish welfare.

The home has been a stronghold of Jewish life. It is hallowed by the spirit of love and reverence and by the poetry of worship and of religious observance.

The synagogue is the oldest and most democratic institution in Jewish life. It is the sole communal agency by which Judaism is fostered and preserved. It links the Jews of each community and unites them with the rest of Israel.

The perpetuation of Judaism as a living force depends upon religious knowledge and education, upon the transmission to each new generation of our rich cultural and spiritual heritage.

Prayer is the life breath of religion, the voice of faith and aspiration. It is the Godward direction of man's heart and mind and the collective voice of the community, reaching out after goals which invest life with supreme value. To deepen the spiritual life of our people, we must cultivate the traditional habit of prayer, both public and private.

Judaism as a way of life requires the proper observance of the Sabbath, the festivals and Holy Days, appropriate customs, symbols and ceremonies, distinctive forms of religious art and music, the use of Hebrew, together with the vernacular, in our worship and instruction.

These timeless and enduring ideals and goals of our faith we present anew to a confused and troubled world. We call upon our fellow Jews humbly to rededicate themselves to them and, in harmony with all men, hopefully to continue Israel's eternal quest after God and His kingdom.