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Central Conference of American Rabbis, Synagogue Council of
America, 1945-1946.

MEMORANDUM

TO: Rabbi Leo Jung

July 9, 1945

FROM: Rabbi Ahron Opher

As you know, it is the practice of the Synagogue Council to issue Holy Day statements. A special committee is always appointed, before each Holy Day, consisting of one representative of each of the three branches of Judaism, and charged with the preparation of the statement.

Rabbi Goldstein has asked me to advise you that you are appointed chairman of the Committee to prepare the Synagogue Council statement on Rosh Hashanah, which will be sent to the Rabbis and released to the press shortly before the Holy Day occurs. The other two members of the Committee are:

(RAA) Rabbi Milton Steinberg, 145 East 92nd St., New York

(CCAR) Rabbi Abba Hillel Silver, E. 105 St. & Ansel Road,
Cleveland, Ohio

Will you be good enough to communicate directly with them and let me have the approved draft as soon as it is prepared?

Enclosed is copy of last year's Holy Day statement.

T H E N E X T M E E T I N G

of the

SYNAGOGUE COUNCIL OF
AMERICA

will take place on

Wednesday evening, December 5th

at 8:15 PM

at the Spanish & Portuguese Synagogue ---
70th Street & Central Park West

MINUTES OF THE MEETING OF THE SYNAGOGUE COUNCIL OF AMERICA
OCTOBER 3RD, 1945 -- AT THE SPANISH & PORTUGUESE SYNAGOGUE, NEW YORK CITY

Present: Rabbinical Council of America: Rabbis Herbert S. Goldstein, Joseph Lookstein, David deSola Pool and Israel Tabak.
Union of Orthodox Jewish Congregations: Messrs. Morris Engelman, Benjamin Koenigsberg, Max Rosenfeld, Isaac Rosengarten, Joseph Schlang and William Weiss.
Rabbinical Assembly of America: Rabbis Moses Abeles, Abba Abrams, Max Arzt, Max Davidson and Israel Goldstein.
United Synagogue of America: Rabbis Benjamin Englander, Joseph Miller and Jacob Radin and Messrs. Max Fink and Samuel Rothstein.
Central Conference of American Rabbis: Rabbis Max Maccoby, Ahron Opher, Marius Ranson and William Rosenblum.
Union of American Hebrew Congregations: Rabbis Maurice Eisendrath and Isaac Landman and Messrs. Arthur Berliss, Charles Kramer and Robert Rosenbaum:

Excuses and Regrets: RAA; Rabbi Joel Geffen -- USA; Rabbi Jacob Bosniak and Mr. Sol Mutterperl.

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Rabbi Davidson, at the request of the President, paid tribute to the late Rabbi Charles Hoffman. Rabbi Hoffman's last public act was his attendance at the previous meeting of the Synagogue Council in order to persuade the delegates to take action on the statement on Synagogue Attendance and Sabbath Observance. (Exhibit A)

COMMUNICATIONS:

1. With Mr. Richard Gutstadt of the Anti-Defamation League concerning the calling of another conference on release time. (Exhibit B)
Rabbi Rosenblum moved that we contact the NCRAC and, in cooperation with them, call a conference in regard to religious education and the public schools. THE MOTION WAS CARRIED.

Rabbi Ranson raised the question of Christmas observance in public schools and said that the draft of a statement on Christmas observance, which was prepared by Rabbi Opher, was not satisfactory. He suggested that another statement be prepared. Rabbi Opher stated that he had asked a number of Rabbis in the country, including the officers and Executive Board of the Synagogue Council, to correct and edit his draft, but that very few suggestions had come in and those were so contradictory that it was difficult to find a common denominator. Rabbi Goldstein asked Rabbi Ranson to draft an alternate statement, but Rabbi Ranson said he would rather make his comments on Rabbi Opher's statement. It was therefore moved that the statement on Christmas observance be sent to the delegates for corrections and suggestions and that a composite new draft be submitted to the Executive Committee with power to take action. MOTION CARRIED.

2. Letter of Rabbi Morris Goldstein with reference to government cemeteries. (Exhibit C).

Rabbi Pool suggested that the Legislative Committee be authorized to consult with the Jewish Welfare Board on this problem and report back to the Executive Committee which will be empowered to take action. This suggestion was accepted.

3. Letter of Rabbi Kellner with reference to legislation on persons authorized to perform the marriage rites. (Exhibit D).
It was moved to refer this matter to the Legislative Committee and report back to the Executive Committee, which would be empowered to take action. MOTION CARRIED.

4. Letter of Mr. Nathan H. Seidman with reference to the advertisements which appeared in the Jewish Review announcing High Holy Day services at resorts. (Exhibit E)
Ordered incorporated in the minutes.

5. Correspondence with Furriers Associations with reference to absence on Sabbath and Holy Days. (Exhibit F)
Ordered incorporated in the minutes.

REPORTS:

1. Rabbi Rosenblum reported for the Radio Committee, reviewing the Yom Kippur broadcast on the Mutual Network. He also informed the meeting of the new programs planned by the Mutual Broadcasting Company -- one national daily program of which the Synagogue Council will be assigned one day a week, six months in the year -- and one local program of which the Synagogue Council will be given two Fridays in the month, six months a year.

Rabbi Rosenblum moved a vote of gratitude to Rabbi Opher for his efforts in securing these assignments for the Synagogue Council. MOTION CARRIED.

2. Committee on Scope:

Mr. Kramer reported that the Committee which was appointed to study the Union memorandum had had two meetings and is planning to have a fuller report by the next meeting of the Synagogue Council. He indicated that it was the consensus of the Committee that the original plan of the Synagogue Council was somewhat outmoded and it was necessary to reconstitute the Council to make it a functioning organization in specific areas. That in delineating these areas it was necessary to give full consideration to the religious and administrative autonomy of the constituencies. Each member of the Committee was asked to prepare a memorandum outlining his ideas in the following three phases: 1. Scope -- in what areas should the Synagogue Council be permitted to function. 2. Procedure -- to what extent and in what manner should the Council reach the community; and 3. Finance -- what budget should the Council contemplate and how should it be raised.

Rabbi Opher and Mr. Weiss submitted detailed memoranda and Rabbi Eisendrath wrote a commentary on these memoranda. (Exhibit G). It was agreed that the Committee prepare a fuller and clearer report and recommendations to the next meeting.

3. Rabbi Israel Goldstein reported on the Religious Rehabilitation of European Jewry. (Exhibit H).
Rabbi Goldstein concluded with the presentation of the request of French Jewry that the Synagogue Council undertake a program of aid in the rehabilitation of the religious life of French Jewry. A motion was made by Mr. Rosenbaum that a Committee be appointed with power to take action in response to the request of French Jewry and initiate a campaign designed to urge American communities to adopt parallel French communities and American Synagogues of the larger cities to take similar action with reference to individual French Synagogues and, if and when similar requests come from other European communities, similar campaigns be initiated by the Committee. MOTION WAS CARRIED.

Rabbi Herbert Goldstein stated that a meeting was scheduled for the following Monday at which Rabbis Jung, Israel Goldstein and Opher were to work out the plans for this campaign.

4. Rabbi Arzt reported that the Prayer Book for the Sick, which was prepared by Rabbi deKoven of the Denver Hospital and Dr. Marcus of the JTS and edited by Rabbis Arzt, Pool and Bamberger, was turned over to the Behrman publishing house and is now in print. When the manuscript is ready, an appropriate introduction will be written and the book will be published under the aegis of the Synagogue Council.
5. Rabbi Opher presented a request of the Commission on a Just and Enduring Peace of the Federal Council of Churches and the Social Action Committee of the National Catholic Welfare Conference that the Synagogue Council prepare a resolution with regard to the control of atomic energy. It was agreed that the President appoint a committee to draft such a statement and submit it to the Executive Committee for adoption.
6. Treasurer's Report:
Mr. Fink presented the Treasurer's Report showing that
total receipts from June 6 to October 3, 1945, including amount
carried over from before, was \$5,511.28
Total disbursements during the
period, June 6 to Oct. 3 was 1,977.95
Balance on hand, Oct. 3rd \$3,533.33

The meeting was adjourned at 11:15 P. M.



Respectfully submitted,
ARCHIVES
Benjamin Koenigsberg,
Secretary



EXHIBIT A:

Rabbi Davidson: "I had perhaps an unusual opportunity to know Rabbi Hoffman. My family and, for a much longer period, my wife's family, have been members of his Congregation. I have been associated with him since the day, some 40 years ago, when he came to Newark. While a student at the Seminary, I taught in his school. Dr. Hoffman's virtues were so great that his only faults were, I think, the faults of his virtues. His straightlaced devotion to what he believed, he never was willing to compromise. He was, in the best sense of the word, a fanatic ... in the most sublime sense of that word.

"You know something of his background and personal history. He was a successful lawyer, publisher, editor ... a married man with two children when he went to England and studied at Cambridge and worked with Dr. Schechte. Under the influence of Schechte he became a Rabbi. He was a man of broad culture, master of the English word and a student of Jewish theology and was particularly interested in Jewish observance. The paper he came to give here was on the Sabbath. I don't know of anyone in the conservative or orthodox movement who wrote so consistently and preached so frequently both in the pulpit and wherever the opportunity arose on the need for Jews to follow Jewish tradition in the matter of observance.

"I think his last days were as he would have wished them to be. He was active, robust, even in his 81 years, and you will remember, as he sat here, he refused to leave the room because he wanted to give the paper on Sabbath observance. He died serving Israel and the Synagogue Council. He was a great personality who had a large part in shaping my own attitude towards Judaism. I am happy for the opportunity to give this personal word on behalf of the Synagogue Council."

EXHIBIT B:

Letter to Mr. Gutstadt from Rabbi Opher, August 23rd:

"I had a long conference with Rabbi Minda, the Chairman of our Committee on Religious Instruction in the Public Schools, two weeks ago, and we both agreed that now is the time to plan another joint conference of the religious and defense organizations on this subject.

In addition to the representatives of the defense and religious organizations and the Jewish educational bodies, it might be advisable to invite some of the non-Jewish educators and leaders of good will organizations (perhaps the president of the NEA, Dr. Clinchy and others) to ascertain the trend of the Released Time movement and the attitude of the liberal non-Jewish world so that we may adapt our policy accordingly.

The purposes of this meeting should be: 1. To create machinery for concerted effort in the field, so that no individual groups like the American Jewish Congress or the Chicago Action Committee undertake independent action. 2. To attempt to arrive at a definite policy on such matters as Bible reading in public schools, the observance of Christmas and other holy days in public schools and our attitude to legal action against Released Time. 3. To set up a functioning consultative committee with funds, personnel and authority and with the broad scope of function outlined in my letter to you of July 12th, to implement the resolutions of the conference and to represent the will of the cooperating agencies.

I hope that the NCRAC will see the value of such a conference, under the aegis of the Synagogue Council of America, and will cooperate with us in effectuating it. If, however, the NCRAC is unable to or unprepared to act expeditiously in this matter, it may be advisable that we proceed in the same way as we did last year, by calling the individual defense and educational groups directly.

May I again express the hope that you will use your influence with the NCRAC to bring this matter to a head."

Letter to Rabbi Opher from Mr. Gutstadt, August 24th:

"I am sending a copy of this letter to Mr. Minkoff who will thereby be advised of your desire to have an early meeting of the representatives of the Jewish organizations including, of course, the Synagogue Council and perhaps some non-Jewish educators and leaders of good will organizations in which connection you mention the president of the NEA and Dr. Clinchy. Your purpose in suggesting this is that we may ascertain the trend of the Released Time movement and the attitude of the liberal non-Jewish world so that we may adapt our policy accordingly. I see no harm in this but am impressed with the possible value of enlarging somewhat upon your suggestion either at the suggested or a subsequent meeting. Some time ago I had conversations with Dr. Clinchy on this subject. I also discussed the matter with my very good friend Commissioner Studebaker of the Department of Public Education in Washington. Despite the undisputed liberalism of these gentlemen, they appeared to be quite sympathetic to the Released Time formula, though that judgment might have been more impelled by the public relations factor than by a strict interpretation of the American concept of separation of Church and State.

I am, of course, strongly in favor of creating some machinery to secure concerted effort in the field. I am not at all sure that this will dissuade or deter certain organizations from taking independent action but, in any event, it will fortify the position of the participating agencies in their representations to the Jewish communities. The whole subject is so important that it surely justifies careful consideration. There is a question in my mind of proper sequence. Might it not be better for the Jewish organizations to have their meeting first? Our attitude might then be formulated both with respect to positions which must be forthrightly defended and also areas in

which there might be a measure of conciliation or compromise. A committee can be appointed to meet with the men suggested by you and certain national labor leaders and even religious leaders representing groups not sympathetic to a program of religion in the schools. We would have as the basis for our discussions then the position taken by a thoroughly representative Jewish group constituting a very substantial part of the Jewish community. The voice of non-Jewish allies might also be heard and carry additional weight with those who seem to be wavering. I am quite certain that Commissioner Studebaker would attend such a meeting at my invitation, if that were desired. If after such meetings we were then able to reach definite conclusions involving essential policy, we could set up the sort of permanent committee to which you refer and develop the program for effectuating those conclusions. I shall be glad to hear from you in this connection."

EXHIBIT C:

Letter from Rabbi Morris Goldstein re government cemeteries:

"It is my understanding that when Congress reconvenes on September 5th or shortly thereafter, there will be considered a number of bills regarding the establishment of Government Cemeteries for those who have given military service. There is a danger that if undue emphasis is placed upon burial in a national cemetery there might be neglect of our own consecrated Jewish cemeteries. I know that leaders of other faiths are giving very serious thought to this matter. There is a substitute Bill, known as HR2751, which would allow a specific grant of money to each and every veteran at the time of death for the purpose of burial space in a cemetery of his own choice. This seems to be the procedure which might be more acceptable to religious groups. Inasmuch as the House Military Affairs Committee will be reporting on this matter very soon after the opening of Congress, would it be possible for the Synagogue Council to express its attitude to the Committee and speak in the name of Judaism?"

EXHIBIT D:

Letter from Rabbi Kellner:

"As I was unable to see you yesterday, I am presenting the problem to you in this fashion hoping that you can act on it immediately and affirmatively. Several years ago the New York State Law governing marriage performances was altered and at the suggestion of the Catholic Hierarchy a definition was therein included about ministers of religion who are qualified to perform the marriage vows. The language of this statute was found objectionable by the Attorney General's Office and accordingly a new bill was prepared. By this time, the Synagogue Council became interested and through the good offices of Mr. William Weiss a lengthy definition was submitted which was to cover every type and form of Jewish religious functionary. The legislative sub-committee handling the matter considered his definition cumbersome, ambiguous and loaded with legal mumble jumble. I was, therefore, requested to prepare a simpler statement and I consider it most advisable to go back to the original language of the Domestic Relations law and simply state that the marriage is valid if solemnized by any clergyman or minister of any religion. Dr. DePorte of the State Health Dept. assured me that if I could get the Jews to agree to this, he will convince the Catholics to do the same. I have given much thought to this matter and I am of the firm conviction that it will be much safer to omit all definitions and to permit the Statute to continue as it did for over one hundred years before 1940. I will be deeply grateful to you if you will write to Dr. DePorte directly in care of the State Health Dept. 16th Floor, State Office Building, Albany, N. Y. stating the policy of the Synagogue Council officially."

EXHIBIT E:

Letter from Mr. Nathan Seidman to Dr. Louis Finkelstein:

"I have just read in the August 31st issue of the Jewish Post an article by Dr. Bernard G. Richards, in which he refers to your letter to the New York Times, containing the following sentence: 'From a voluminous personal

correspondence I know that many German Jews, themselves the victims of severest persecution, still felt that in the war their country was in the right.' As you know, I have been one of your admirers for many years, but it seems to me that the cause of our people has not been well served by your statement conveying the impression that a substantial number of Jews gave support to the Nazi regime because of a feeling 'that their country was in the right.' In the first place, your correspondence with Jews in Germany must have been exceedingly limited. Secondly, who were the German 'Jews' who felt 'their country was in the right?' In all probability they were either Jewish renegades or Jews who long before the advent of Hitler had abandoned all allegiance to Judaism, who had dissociated themselves from participation in Jewish religious or cultural activities. Such people cannot be called Jews. Your statement about Jewish support of Nazi Germany in the war, if I may say so with all due respect, was not only irrelevant to the issue involved, but is likely to be exceedingly harmful to the interests of the Jewish people, here and abroad."

EXHIBIT F:

Letter to Fur Workers Associations with reference to Sabbath & Holy Days:-
"It has been called to our attention that the -----, while permitting its Jewish employees to absent themselves from work on the Day of Atonement, requires them to make up the work on the Sukkoth holy days. We trust that this information is inaccurate and that members of the Jewish faith in the industry will be permitted to observe their religious holy days as a matter of fundamental American practice and policy. Freedom of worship and the right to adhere to one's religious convictions are cornerstones in our democratic society and the ideals for which this war was fought. Government agencies, both civilian and military, have consistently acknowledged this right and have, at the request of the Synagogue Council of America, granted leave to workers in war industries and in the Army and Navy on Jewish holy days without deducting from their wages. May I, in the name of the Synagogue Council of America, which is the representative agency of the orthodox, conservative and reform rabbinical and congregational bodies in the country, cordially request you to look into this matter and, if the report is authentic, to correct the error so that Jewish people may not be required to make up for their absence on a Sabbath or Holy Day."

Reply of Mr. Louis Fenster of the Associated Fur Coat & Trimming Mfrs.
"This will acknowledge receipt of your letter of September 12th, 1945 with reference to information conveyed to you that our Association is requiring our members to work off the Yom Kippur holiday, Saturday, September 22nd. We wish to assure you that we have never and do not ever intend to insist that Sabbath observers work on Saturday. The members of the Association have at no time interfered with the wishes and desires of their workers in the observance of any Sabbath or any religious holiday, and the fact that Saturday, September 22nd has been set aside for the workers to work off the Yom Kippur holiday is due entirely to the provisions of our Collective Agreement with the Union. However, before receipt of your letter, we have discussed this matter with the Union officials and arrived at the following tentative understanding: that should any firm or any worker be disinclined or object to work on Saturdays, September 22nd, the workers will be permitted to work off the loss of time either on a Sunday or after working hours during the week. We suggest that you address yourself to the manager of the Furriers Joint Council, Mr. Irving Potash, and state the same objections that you have made to us so that he can take up this matter, as they are the representatives of the workers in this industry. We wish to assure you of our desire to cooperate in making it possible for every worker desiring to observe the Sabbath or any Jewish holiday in accordance with their own wishes and desires insofar as it is within our power and right to do so."

Reply of Mr. Irving Potash of the Furriers Joint Council of New York:
"We received your letter of September 14th complaining that the Furriers Joint Council required workers to work on the Sukkoth holy days and requesting that if this report is authentic, to correct the error. There is definitely a misunderstanding about this matter. Our union, consisting predominantly

of members of the Jewish faith, has never required its members to work on the Sabbath or on any other holy day, and never will. Because of our insistence upon the recognition of the fundamental right of our Jewish workers to observe the Sabbath, our union was among the first to fight for the introduction of the five-day week. When we undertook that fight in 1926, we received the enthusiastic cooperation of the synagogues and all other Jewish orthodox organizations. Thanks to such cooperation, to the determination of our workers and the leadership of our union, we succeeded in winning for our workers Saturday and Sunday as days of rest. Moreover, whenever any occasion arises for the members of our union to make up any lost working time, our union always makes extraordinary arrangements in order to enable and encourage the workers to do so on Sundays, in preference to Saturdays. We fully understand your concern and your sensitivity where the freedom of worship and the right to adhere to one's religious convictions are involved. The leadership of our union has always been on guard and will continue to be on guard to protect these democratic rights, not only for our members, but also for all people. You may rest assured that nobody in our union will require any of our workers to abandon their basic rights to observe the Sabbath or any other holy day."

EXHIBIT G:

Rabbi Opher's Memorandum for the Committee on Scope:

"In considering the future of the Synagogue Council and its role in the American Jewish scene, we must take a long range view: the spiritual vitality of American Jewry, its position in this country vis a vis the Christian community and its ability to nurture the Jewish spirit the world over. We must therefore think of American Israel in total rather than denominational terms and modify or even yield factional interests which are clearly short term considerations. The most pernicious disease in American Jewish life is the growing secularism among the masses of our people and the usurpation of leadership in every phase of community life by people who are irreligious and even hostile to the Synagogue. The best way of overcoming this disease is by strengthening the effectiveness of the religious leadership of the community. This can be done only if we act in concert. One of the chief arguments against permitting the religious leadership to take its proper place in the life of the community is the division within the synagogue. Community councils, philanthropic, educational and defense agencies and fraternal bodies in American Jewry justify their reducing to a minimum the religious influence in their activities on the basis of the factionalism within the religious organizations of American Jewry. The Synagogue Council is our best answer to this claim.

I. Scope of Activities:

1. Stimulation and advancement of religious life in the American Jewish community and assistance to world Jewry in this area. This would include such activities as:
 - a. Plans, programs and functions that would draw our people to the synagogue and religious life.
 - b. Cooperation with labor and other sections of the Jewish community to achieve this purpose in their ranks.
 - c. Defending the right of Jews to observe their religion in government and industry.
 - d. Stimulation and direction of religious education, both for the young and the adults.
 - e. Combatting such malpractices as mushroom synagogues and resort services, freelancing in the rabbinate and undignified advertising and soliciting of religious institutions, etc.
 - f. Conducting joint rabbinical conferences on timely themes in various parts of the country to effect cooperation on a local level of common religious projects. Ultimately perhaps also achievement of some overall policy of support of the religious program of American Jewry.
 - g. Support of religious needs and institutions of European communities.
2. Representation of the totality of religious life in American Jewry:
 - a. Before the government.
 - b. Within Jewish secular agencies, philanthropic, educational and defense organizations.

- c. In cooperation with the Federal Council of Churches and the National Catholic Welfare Conference.
- d. In such civic endeavors which require religious representation, as the Scout movement, Veterans associations, etc.
- 3. To speak for the whole of Jewry in religious matters to the community:
 - a. In radio.
 - b. In Holy Day messages and other occasions where the message of Judaism as a whole should be presented to the country.
 - c. In calling upon the community to observe special occasions.
 - d. In contact with similar religious leaderships of European and other Jewish communities.
- 4. Defense: The whole field of the defense of Jewish religious beliefs and practices which would include such areas as text books, stage, screen and radio, literature, pulpit and rostrum, where Judaism, in contradistinction to the Jew, is attacked. This would involve a whole department to work independently but in close cooperation with the defense agencies.
- 5. Interfaith activities: which would involve cooperation with Christians on religious activities such as Bible Week, Family Week, Scout religious emblems, religious pronouncements on social justice and other moral issues facing the country; and also directing educational endeavors to present the message of Judaism to the Christians.

II: Procedure:

I see no need to amend our Constitution, as long as a liberal interpretation of it is pursued.

- 1. The disputed question of how to reach the community could be settled amicably in most cases. To my mind there should be no limitation on direct contact with the Rabbis, but no contact with congregations should be made without specific authorization in each case from the heads of our constituencies.
- 2. The delegates should be chosen with a view of adequate representation of the point of view of each constituency so that they are given sufficient responsibility to speak for the constituencies without the cumbersome need of referring back.
- 3. Some of the meetings of the Council might take place in various parts of the country in order to permit a wider representation of the constituencies.
- 4. The Executive Committee should be elected instead of appointed in order that this important body truly represent the constituencies.
- 5. A liaison committee of six might be appointed to be in constant contact with the administrative heads of our constituencies in order to bring to the attention of the Council any suggestions or complaints of the constituencies and vice versa. This committee might consist of the chairmen of our delegations who, together with the officers, might comprise the Executive Committee.

III: Finances:

We would need an initial budget of approximately \$50,000 to set up the Synagogue Council as a functioning agency in these areas. This would include an Executive Director, office rental and expenses and a clerical staff. The sources of this budget might be:

- 1. The Constituencies -- dues should be raised to \$2,500 to \$3,000 per annum for each constituency. This seems almost impossible to achieve at the present time considering the financial state of some of our constituencies. It may be feasible that the \$15,000 to \$18,000 thus acquired might be allocated according to the means of our constituencies.
- 2. An additional \$10,000 or \$15,000 might be raised through the constituencies and by them, with the request for contributions coming to congregations not by the Synagogue Council but by each constituency to its own membership. The constituencies would be in a better position to know which of their members could add a percentage to their membership dues in their own Union to go to the Synagogue Council.
- 3. Community welfare funds -- hitherto the Synagogue Council derived some \$5,000 per annum from the welfare funds. It is likely that, with the cooperation of our constituencies, this amount could be trebled.
- 4. Individuals who believe in the idea of the Synagogue Council have been a major source of income to the Council. There is no reason why such contributions cannot continue and even increase.
- 5. Various departments of the Council, as they are set up, might be authorized to supplement the budget allocated by the Council by soliciting from individuals and organizations interested in their phase of the work. For example, the defense department might well receive a good part of its budget from the defense agencies if we succeed in convincing them of the value of this work which secular agencies could not do authoritatively.

Mr. William Weiss's memorandum:

I. Scope of Activities:

The outline prepared by Rabbi Opher seems to be all-inclusive and substantially covers the general and specific areas wherein the Synagogue Council has operated and can operate in unison.

Suggest changes of wording under item "1", first line -- within the American Jewish Community, instead of "in."

Item 1 (f) - Eliminate the word "rabbinical" so that joint conferences will include both lay and rabbinical.

Item 2 - Add phrase to the opening sentence so that same will read, "Representation of the totality of religious life in American Jewry in its public relations with the non-Jewish community."

Item 2 (b) - This should be placed under item #3.

Item 3 - The opening sentence should read, "To speak for the whole of religious Jewry to the general community."

II. Procedure:

I believe that the Constitution is sufficiently flexible as it now reads, as no resolution can be adopted and no activity undertaken without the unanimous approval of each group within the Council. It is important, however, not to interfere with the religious autonomy of the respective organizations, particularly in arranging prayers and religious services, which should be left to each constituent group although suggestions of the Synagogue Council may be advisable for the sake of basic uniformity in carrying out the purpose of the universal prayer or service contemplated.

III. Finances:

It seems difficult to obtain sufficient funds from the constituent organizations and their individuals. I recommend raising the bulk of the money from welfare funds and also to request a subsidy from the Joint Defense Appeal.

Rabbi Eisendrath's Memorandum:

I have been giving considerable thought to the matter under consideration by our Committee to Study the Scope and Function of the Synagogue Council of America. In rereading the Preamble to the Constitution, I have come to the conclusion that very little need be added insofar as the positive program of the Synagogue Council is concerned. I note that among the purposes for which the Council was formed was not alone the desire that the various Jewish religious groups should confer together and speak in common, but likewise for the purpose of "acting unitedly." This would seem to give us the mandate for certain functional activities, provided the concluding reservation of that paragraph be kept definitely in mind, namely, "to interfere in no way with the religious and administrative autonomy of any of the constituent organizations." In view of the above clearly enunciated authorization to act unitedly, I do not know that it is necessary for us actually to enumerate the fields in which we believe the Synagogue Council can now function. However, just because the Synagogue Council is now actually beginning to carry out its mandate, it is most important that the rest of that paragraph be borne in mind and that no new function be undertaken without previous submission to the constituent bodies. In regard to the functions already being undertaken, as well as new functions to be initiated, I believe that specific provision should be made to avoid some of the difficulties that I have raised. Therefore, I propose that there be added to the Constitution certain safeguards reflecting the reservations that I voiced in my memorandum. These would include (1) sufficient advance notice to the headquarters of the various constituents concerning any new projects to be undertaken so that the officers of the constituents, as well as their respective representatives to the Synagogue Council, might confer beforehand and reach a satisfactory conclusion; (2) the channeling of all such functional activities through the various constituents, except where and when constituents request the Synagogue Council to carry out the project directly with their respective communities (3) the indication, wherever feasible, that it is not the action, voice, program or resolution of a separate entity, namely, the Synagogue Council, to which expression is being given, but that the Synagogue Council is acting on behalf of its constituents, which should be named wherever practical. By this I mean, of course, that there are certain areas in which the Union, or the Conference, for example, has been acting in the past and would be prepared to act even more vigorously in the present, were it not for our recognition of the fact that united action is preferable. However, our silence

or inactivity in these areas would be misunderstood and criticized were it not for the fact that over and over again the Synagogue Council emphasizes the fact that it is acting on behalf of its constituents. I think that this ought to apply to certain resolutions, representations to government bodies, cooperation with church groups, and even to radio broadcasting where I feel that the allocation may well be under the auspices of the Synagogue Council but should be made directly to and in the name of the constituents. As for financing, I believe that the present provisions under the subdivision of our Constitution headed "Dues" is completely antiquated. I note that an annual budget is supposed to be submitted for approval. In the two years that I have been associated with the Synagogue Council I have not seen any such budget. Has any actually been presented? At all events, I feel that a realistic budget should be prepared and the approved cost of maintaining the Synagogue Council should be assumed by the constituents, with the one reservation that appeals may be made to Community Councils and, with the approval of the constituents, to a restricted list of individuals. Under no circumstances do we in the Union feel that our constituent congregations should be solicited.

EXHIBIT H

Rabbi Israel Goldstein's report on the Religious Rehabilitation of European Jewry:

"I don't suppose it's necessary to talk about the general conditions as we are all familiar with them. I might have some information to convey in response to questions about general conditions of camps in Germany in view of the agitation going on now in the press. One of the camps I visited was Feldafing on which so much attention is concentrated by the authorities in Germany in order to whitewash themselves. Actually it is the exception. It is the model camp so far as the Jews are concerned and it is a model camp because the matter was taken in hand by an American Jewish lieutenant without waiting for directives from anybody. It was a marvelous piece of social engineering he accomplished there. I want to mention that among the many things which Lt. Irving Smith introduced was a very lovely Synagogue. He felt that nothing was too good for these displaced persons. After installing them by very unconventional methods -- mainly by grabbing whatever food and clothing supplies he found in sight -- which he was entitled to do because it is the obligation of the German people to provide for the displaced persons, though not all American officers take advantage of that regulation. After providing the physical needs, he went into the question of what to do for their spiritual needs and had the Synagogue arranged and got all the equipment. The story of the chaplains is a heroic story. The day I was there I visited the Synagogue and there were about 24 Jews at services in the morning and then we had a chat and they spoke in terms of such profound reverence about Lt. Smith that it was moving. There are no people among the displaced persons over 50 or under 14 years of age. The rest were sent to be exterminated. In this particular camp *kashruth* was observed. They received very few kosher food packages, but this has probably improved by now.

I saw the Synagogue in Frankfurt. It is there externally in all its glory but the inside has been gutted by the Germans. I think now it has been reconstructed to some extent. I spoke to Rabbi Neuhaus and he said that those Jews who had come back would stay a while. Asked why, he said "Don't you think it's proper that they should stay long enough to recover some of their funds and property so that when they leave for Palestine or elsewhere they shall not leave as beggars?" He was optimistic about religious conditions.

The whole situation among Jews in German camps is full of drama, tragedy and, to some extent, something of hopefulness. Young people especially are very good material. The older people are too dispirited to recover, but the young people have vigor and a good deal of the critical attitude which it is encouraging to see.

In writing to Herbert Goldstein I stressed particularly what I thought were the possibilities in France. The situation in Germany is a transitory one -- but in France there is a thoroughly substantial Jewish community -- 2/3 of the pre-war Jewish population. 180,000 Jews are still there and, while it would have been an insignificant remnant before the war, today it is relatively a substantial community. When you consider this and that it is more or less permanent -- I would say that 75% to 80% are going to stay there because they are fairly hopeful regarding the future -- they think that if DeGaulle or any

liberal group will remain in power the chances for the Jews are fair. It is a community which can thrive in an atmosphere of religious freedom. We can't be too certain of that in the eastern portion of Europe. Because of this consideration and because they are western Jews and more accessible geographically to us, I think French Jewry deserves an investment on the part of American Jewry, especially in regard to religious rehabilitation. They are fairly well disciplined religiously. They need our help. There is a woeful dearth of books, Jewish religious books particularly, throughout France. I visited children's homes, etc. and the various Jewish groups are competing to help the children and there is a good deal of confusion, but the JDC provides the basic supports for all groups. They must have prayer books and bibles and religious text books. The bareness of the shelves is woeful. The teachers are prepared to give instruction but have no tools with which to work. Synagogues too have been bereft of their books and I think the Synagogue Council should indicate the emphasis to provide religious books for French Jewry. The Synagogue Council might ascertain who is collecting them and how the thing is being handled and whether it is a well integrated effort. My impression was that the job is not being done very well. French Jewry as a unit deserves the investment of our attention and whatever aid we can give.

I had a session with the leaders of the "Consistoire" in France. Those people have changed a good deal. Their lay head is a very fine person, Mr. Leon Mais. He is a first class man, especially with regard to his attitude towards other kinds of Jews. He is friendly toward Zionism.

They urged me to bring back this message to the Synagogue Council of America, which I described to them as it should be described, and they thought that the Synagogue Council should stimulate among American Jewry this sense of religious responsibility towards religious life in France -- that American Synagogues should adopt, as it were, Synagogues in various communities in France as wards to the extent of providing them with religious material and possibly a measure of financial support. I have a memorandum which they gave me which specifies what it is that they need. The main idea is that they would like us to secure that kind of sponsorship especially in the communities outside of New York where every community can have a sense of identity as a community responsible for some rehabilitation. If \$100,000 could be raised it would accomplish a lot of good. I place it before you for your consideration. Rabbi Kaplan urged upon me the importance of helping them establish some kind of a youth activity. They are desirous of emulating the kind of work being done here with reference to youth. They haven't known that at all in France. It is a real problem because the Jewish youth in France is being bid for by the Communists on the one hand and the Christian church on the other. So between Baptism and Communism a substantial portion of the youth is in danger. Our aid is required to help the Synagogue forces.

I have made a beginning toward that particular phase of it by leaving Rabbi Kaplan 500,000 francs.

These are the main points. I feel it was a privilege to have been helpful to the Jewish community of France. I had an opportunity to contact every type of Jewish organization. I made the point there that the only over-all organization in the American Jewish scene in which Jewish religious life is represented as such is the American Jewish Conference which has the large religious bodies, lay and rabbinical. That was the most telling point with them. I think the Conference should make more of this point.

I also spoke to some of the Christian leaders with reference to the problem of the children and, for the record, they are quite correct as always and say "certainly you shall have them." Generally I would say that most of the children who had been in Christian institutions are by now out of them. Among individual Christian homes the situation found is this -- that an attachment has developed, and the foster parents say "why should you go back to the Jewish community -- aren't you much better off remaining with us?" The majority of the children have been taken out of foster homes and church institutions and are being reared now in Jewish institutions.

French Jewry I think is there to stay and are trying hard to rehabilitate themselves and if there is any encouragement we can give them it would be a worth while investment."

In reply to discussion on the above statement, Rabbi Goldstein continued: "Most of the objections are valid. The Synagogue Council could have taken precedence if it had been quick enough. We are confronted with this condition and I admit that to go out for books is no novelty. The French Jewish situation is unique and most appropriate to our type of activity. If the

Consistory could speak to you now they would say to you "We want to interest communities to adopt parallel communities in France." That is what they want more than anything else. Out of that will flow a lot of things. The idea is to attach a sense of responsibility to American communities. We can find some interesting parallelisms. This should be our procedure: Write to Mr. Maïs or to the Rabbi there that I have brought their message to you so they know I have carried out their wishes. We are concerned with this problem and there are the following situations of which they should be aware. Are they receiving aid from the JDC and, in the light of all they are getting, how do they think we can carry out their request. Then we reckon with the situation existing and leave open the possibility of doing something uniquely as the Synagogue Council. If we can go out and say to the Jews of America "we have been asked by the central religious body in France to do the following" nobody can object to that. I suggest that this be our procedure - to enter into communication with them by cable if possible and to apprise the JDC and be forthright with them and I think something may come which will help the people over there and redound to the credit of the Synagogue Council.



T H E N E X T M E E T I N G

of the

SYNAGOGUE COUNCIL OF AMERICA

will take place on

Wednesday evening, February 13th

at 8:15 P.M.

at the Spanish & Portuguese Synagogue
70th Street & Central Park West

MINUTES OF THE MEETING OF THE SYNAGOGUE COUNCIL OF AMERICA
DECEMBER 12TH, 1945 -- AT THE SPANISH & PORTUGUESE SYNAGOGUE, NEW YORK CITY

Present: Rabbinical Council of America: Rabbi David deSola Pool;
Union of Orthodox Jewish Congregations: Mr. Isaac Rosengarten;
Rabbinical Assembly of America: Rabbis Max D. Davidson and
Joseph Zeitlin.
United Synagogue of America: Rabbi Jacob Radin and Messrs.
Samuel Rothstein, Sol Mutterperl and Marvin Berger.
Central Conference of American Rabbis: Rabbis Moses J. S. Abels,
Bernard Bamberger, Bernard Heller, Theodore Lewis, Ahron Opher,
Marius Ranson and William F. Rosenblum.
Union of American Hebrew Congregations: Rabbi Maurice N. Eisendrath.

Excuses and Regrets: RCA; Rabbi Herbert S. Goldstein and Israel Tabak;
UOJCA; Mr. Benjamin Koenigsberg; RAA; Rabbi Robert Gordis;
USA; Rabbi Benjamin Englander; CCAR Rabbi Max Maccoby; & Max Reichler;
UAHC; Rabbi Isaac Landman.

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Rabbi Davidson moved that a resolution of sympathy be extended to Rabbi Herbert S. Goldstein on the passing of his mother. Motion was adopted and the acting chairman was instructed to convey the condolences of the Synagogue Council to Rabbi Goldstein.

COMMUNICATIONS:

1. Letter from Mr. Abraham Citron with regard to the treatment of the rise of Christianity and the crucifixion in the text books used in public schools. (Exhibit A).

Mr. Rothstein moved that the President be empowered to set up the necessary committee to study this material and prepare a statement.
THE MOTION WAS CARRIED.

2. Letter from Chaplain Jerome Rosen with regard to the welfare of Jewish prisoners. (Exhibit B).

It was pointed out that this matter came before the Synagogue Council on previous occasion and that a good deal of material was gathered by the Council and that the Council requested a number of chaplains throughout the country to submit reports on the welfare of Jewish prisoners. That material is available but no action has been taken because of the lack of funds and also because of the question of the scope and function of the Synagogue Council.

Rabbi Eisendrath moved that the President appoint a committee with power to take the necessary action.
THE MOTION WAS CARRIED.

3. Rabbi Pool presented the request of the Bureau of War Records of the National Jewish Welfare Board that the Synagogue Council designate one Sabbath in January as War Record Sabbath and ask the Rabbis to cooperate in securing from their Congregations and affiliates material of Jewish participation in the war effort.

It was moved that the officers be empowered to designate one sabbath in January for this purpose and request the Rabbis of the country to cooperate.

Rabbi Eisendrath suggested that as far as the lay constituencies are concerned, the request be channeled through their headquarters. It was agreed that, in addition to a general letter to the Rabbis of the country, the constituencies will be asked to follow up the request to their Congregations in order that the record be as complete as possible.

REPORTS:

1. Committee on Synagogue Attendance and Sabbath Observance:

The final version of the statement on "Synagogue Attendance and the Sabbath" was distributed to the delegates present and it was agreed that, in addition to sending it to the Rabbis of the country, it will also be made available to our constituencies for distribution to their membership.

2. In accordance with the decision at our last meeting, Rabbi William F. Rosenblum was appointed Acting Chairman of the Committee on Peace and, together with Rabbis Pool and Gordis, prepared a statement on the control of atomic energy (Exhibit C) which was approved by the Executive Committee and sent to the Secretary of State and released to the press.

Rabbi Rosenblum represented the Synagogue Council at a meeting of the Federation of Atomic Scientists in Washington in which the three religious bodies were asked to participate, and reported on that conference. (Exhibit D). The scientists asked for the cooperation of the religious bodies to enlighten the community on the potentialities of the discovery of atomic energy, pointing out that the release of this force has made a spiritual conscience in international relations vitally urgent.

Under the aegis of the scientists and other cooperating agencies, an office has been set up in Washington for the purpose of organizing a campaign to bring this message to the American public. Rabbi Rosenblum asked that we cooperate in this endeavor. A motion to this effect was made.
THE MOTION WAS CARRIED.

3. Christmas Observance in the Public Schools:

Rabbi Opher reported that the suggested draft of the statement on Christmas Observance in Public Schools was not acceptable to the Rabbinical Assembly and therefore could not be issued. Rabbi Rosenblum pointed out that in the absence of a statement by the Synagogue Council, the defense agencies may be moved to issue such a statement and that, in fact, the NCRAC has already contemplated doing so.

Mr. Rosengarten moved that a letter be sent to the NCRAC requesting that no public statement be issued on the subject of Christmas observance on the public schools without consultation with the Synagogue Council.

Mr. Rothstein amended this motion as follows: that we inform the NCRAC that no such statement be issued without the approval of the Synagogue Council. AMENDMENT AND MOTION WERE CARRIED. Rabbi Opher was instructed to so advise the NCRAC.

NOTE: Mr. Rothstein called attention to the fact that the suggested statement on Christmas observance was circulated among the delegates four times over a period of close to a year and was surprised that not until the fourth draft was circulated was the Synagogue Council advised that it was not acceptable to one of the constituencies. He urged that all delegates read all suggested drafts of statements sent to them and immediately indicate their acceptance or rejection or whatever comments they wish to make so that no time and effort be wasted as was the case with the Christmas statement. It was suggested that this admonition be incorporated in the minutes.

4. Interfaith Cooperation on Labor and Management Relations:

Rabbi Opher reported that the Synagogue Council was asked by the National Catholic Welfare Conference and the Federal Council of Churches to join with them in submitting a recommendation to the Labor-Management Conference. The recommendation was incorporated in a statement issued by Bishop Alter of the National Catholic Welfare Conference and by a telegram signed jointly by Dr. James Myers of the Federal Council of Churches and Rabbi Opher. (Exhibit E).

Mr. Rothstein inquired why the Catholics did not sign the telegram and Rabbi Opher explained that the reason they submitted their own statement although it was the result of joint thinking was that they were suddenly called to send a representative to appear before the Public Hearing of the Labor Management Conference. They did make reference to the fact however, that the Protestants and Jews had joined with them in making these recommendations. He further explained that, before signing the telegram, he checked with the officers of the Synagogue Council and the members of the Social Justice Commissions as to whether these recommendations were acceptable to them.

Rabbi Opher was asked to appear before the Labor-Management Conference Public Hearing together with a representative of the Federal Council of Churches and there he presented the recommendations embodied in the telegram.

Mr. Berger asked why the recommendation was not brought to the Synagogue Council before it was made to the Labor Management Conference. Rabbi Opher explained that any statement issued by the Synagogue Council as such must necessarily go through the procedure of action on the part of the delegates as a whole but in cases where we are asked to join with the other religious bodies he felt that therein we have an excellent opportunity for interfaith cooperation and that we ought to place as few stumbling blocks as possible in the way of such cooperation. In any event, Rabbi Opher's action was approved by the officers and by those of our constituencies who are actively engaged in this work.

It was moved that Rabbi Opher's action be approved.
MOTION WAS CARRIED.

5. Suggested Joint Conference with the Federal Council of Churches and the National Catholic Welfare Conference on the question of Industrial Relations:
Rabbi Opher reported on negotiations to call together a conference of representatives of the three religious faiths who are actively engaged in the question of labor from the religious point of view (Exhibit F), and asked for authorization that we participate in this conference. A motion was made to cooperate with the Catholic and Protestant bodies in this conference.
THE MOTION WAS CARRIED.

6. Committee on Scope:

Rabbi Eisendrath reported that the Committee on Scope had several meetings and that in general the Committee agreed that our present constitution permits the Synagogue Council to serve as a functioning body in those areas agreed upon by all the constituencies. He therefore felt that the Union's memorandum applied to new major projects.

Rabbi Bamberger suggested that the Committee be requested to submit a written report.

Dr. Pool moved that the report of the Committee on Scope be mailed to the delegates prior to the next meeting and that it be placed at the head of the agenda for the next meeting.
THE MOTION WAS CARRIED.

7. Treasurer's Report:

Balance on hand October 3rd	\$ 3,533.33
Receipts from Oct. 3 to Dec. 12th	1,791.00
	<u>\$ 5,324.33</u>
Total disbursements from Oct. 3 to Dec. 12	1,399.59
Balance on December 12th	\$ 3,924.74

8. The report of the Legislative Committee was submitted and ordered incorporated in the minutes. (Exhibit G).

9. Committee on Religious Education in Public Schools:

Rabbi Opher reported for Rabbi Minda (Exhibit H). It was felt by some members of the Committee that a joint conference be called of representatives of the Synagogue Council and the NCRAC prior to the presentation of the question of released time before the Supreme Court.

A motion was made that the officers of the Synagogue Council explore the possibilities of collaboration with the NCRAC in presenting the Jewish point of view on this subject when it is considered by the Supreme Court.

The motion was amended to read that our officers be instructed to explore the propriety of our entering into the legal phase of this subject. THE MOTION WAS CARRIED.

10. Committee on Assistance to French Jewry in Religious Rehabilitation:

Mr. Kramer's report was presented by Rabbi Opher. It was stated that the Council has communicated with French Jewry requesting information as to the size of their communities and their religious needs. (Exhibit I). This Committee will proceed with the campaign as soon as the desired information has been received from the French community.

11. Rabbi Goldstein's report on our cooperation with the War Department was presented by Rabbi Opher. In response to the request of the War Department (Exhibit J) for lay religious adviser to the European Theatre, we requested our lay constituencies to name candidates and submit these names to the War Department. Mr. Rothstein and Rabbi Eisendrath reported that their candidates found it impossible to accept the offer. It is not known who finally was chosen by the War Department.

12. Cognizance was taken of the celebration of the 70th anniversary of the Hebrew Union College and a letter of felicitation was sent by the President. (Exhibit K).

13. The President sent the greetings of the season to the Christian community through Archbishop Mooney, Archbishop Spellman, Bishop Oxnam and Dr. Clinchy. (Exhibit L).

The meeting was adjourned at 11 P. M.

EXHIBIT A:

Letter from Mr. Abraham Citron of the American Council on Education:
"I would like the opinion of the Synagogue Council on the enclosed quotations concerning the rise of Christianity and the crucifixion of Jesus.

These quotations are taken from representative texts used in the public schools throughout the country. 11 texts are represented, 8 of which are on the high school level.

As a member of the staff of this council, one of my main responsibilities is to submit one section of the total report which will make recommendations for the treatment of the Jewish people and the Jewish religion in teaching material. The aim of this report, to be published by the American Council on Education, is the improvement of relations on the basis of democratic ideals, among all the groups making up our population. Kindly let me know what action, if any, the Council will take."

EXHIBIT B:

Letter from Rabbi Jerome Rosen of Leavenworth, Kansas:

"I regret that a multitude of work prevented me from acknowledging much sooner your letter of October 30 and of thanking you for same. You see, I am not as fortunately, or shall I say unfortunately, situated, as most small town rabbis. This is both a prison and military town and in addition to my regular congregational work, I take care of the religious and welfare interests of the men at Federal Prison, the Disciplinary Barracks, the Kansas State Prison, the Veteran's hospital and the fort. With this explanation you will excuse, I hope, this much overdue acknowledgement.

The subject matter of my correspondence with Sol Freehof is known to you, for he forwarded my letter to you. I am deeply concerned about the welfare of the Jewish inmates in the various Federal prisons and I am particularly interested in seeing that these inmates are enabled to observe the High Holy Days in the proper manner, namely, that in addition to religious services on those days, they be also served special meals. The Department of Justice makes no provision for this with the result that the men are thus denied the holiday cheer and to some extent the holiday spirit. I thought that if a recognized religious body would bring this to the attention of the proper authorities in Washington, explaining the Jewish requirements, etc., they would readily accede to the request of making the necessary arrangements for the proper observance of all main Jewish holidays.

I do not think it is necessary for me to advise you how to go about it but you might, if you will, write to Rabbi Fierman or Gerstenfield of Washington, D. C., to secure for you all the facts pertaining to the subject and then act in a manner you deem best. I know you are very busy with many other things but I really believe that this is of sufficient importance to merit your attention. Please let me know your reaction."

EXHIBIT C:

Synagogue Council statement on control of atomic energy:

"The Synagogue Council of America records its belief that the peace of this nation and of the whole world depends largely on the way in which we use the discovery of atomic energy that has so fortuitously and so singularly become our military possession.

"We rejoice to know that not only leaders of religion but also statesmen and generals and those very scientists whose research made the atomic bomb possible, unite in the conviction that the ultimate preservation of peace lies not in the victory won on the battlefields nor in our future military supremacy but in ageless spiritual ideals.

"This emphasis on the moral strength of man rather than on his physical might has been one of the great truths which Israel has always enunciated from the days of the ancient prophets -- 'not by might nor by power but by My spirit, saith the Lord.' From Bible days the Jew has stressed the horror and needlessness of war between men and nations and has emphasized the need and feasibility of peace between nations and for all mankind. The Jew believes that if the Psalmist's injunction to seek peace and pursue it were made part of every international charter, it would go far toward the outlawing of those cruel and selfish ambitions which set power against power, and inevitably divide the earth into spheres of influence which are only too easily turned into arenas of armed conflict.

"The Synagogue Council reaffirms its faith in the genius of the United Nations acting in concert and in mutual confidence to insure a just and durable peace. It was among those to hail the achievements of the San Francisco Conference, and to express the hope that there would be little delay in setting up the machinery to speed our common endeavors, to enhance the economic security of all people, to safeguard the liberties of all people, and to promote religious and spiritual principles everywhere so that another war might become unthinkable.

"Several months have now elapsed since the atomic bomb hurtled through the air and brought devastation to Japanese cities. In this time we have had occasion for solemn reflection on the implications of this terrible new energy which has come into our hands. Properly harnessed and directed, this atomic energy can be a boon to mankind. Wantonly employed, it may mean the end of civilization. The Synagogue Council therefore calls upon the American people and upon our government for an act of unwonted altruism and of great moral courage. It is our belief that our country, which has in its keeping the very future of humanity, can best serve our own interests and the welfare of the world by transferring our atomic knowledge to a properly constituted international control commission under the aegis of the General Assembly and the Security Council of the United Nations, whose goal should be the speedy achievement of a world federation of nations.

"These agencies are already charged with authority to control threats to the peace of the world. Atomic power as an instrument of war should be outlawed and these international agencies should be entrusted with the task of keeping the uncontrolled and individual use of this energy from all nations, small and great alike.

"The Synagogue Council believes that our era of mutual suspicion and competition in international affairs can and must give way to an epoch of mutual trust and cooperation. The surrender of our knowledge of atomic energy to the United Nations will in our opinion constitute America's act of faith in such a new age, and help bring about the one world and the just and durable peace which we have helped to purchase with so many American lives."

EXHIBIT D:

Rabbi Rosenblum's report on the meeting of the Federation of Atomic Scientists:

"November 16, 1945, Mayflower Hotel, Washington, D. C.; I attended this conference as representative of the Synagogue Council and as acting chairman of its Committee on Peace.

"Those present were men and women of the various centers that had worked on the atomic bomb, such as the Los Alamos group from California, the Oak Ridge group from Tennessee and representatives of the Manhattan project; also representatives of the Catholic and Protestant church groups, educational bodies and the like.

"The conclusions of the Conference were very simple. They were:

1. That the atomic knowledge must not be kept secret.
2. That it should be placed under international control.
3. That Russia should be invited to join with the United States,

Britain and Canada in further conferences regarding such control.

"What was impressive about the conference was not that anything new was said, but that those who spoke, young scientists in their 30's, insisted that we needed the help and guidance of the religious and spiritual forces in harnessing the new knowledge they uncovered in their laboratories in the proper way.

"It was necessary for me to leave shortly before the conference concluded and I took occasion to say a few words on behalf of the Synagogue Council and ended with the sentiment that it was heartening to find 'science coming to religion' because we men of religion had always gone to science. I was informed later that my few remarks were accepted with great enthusiasm by those in attendance at the conference.

"I have written to the Federation of Atomic Scientists for the copy of the formal statement which was issued at the end of the conference and which I was among the first to sign on behalf of the Synagogue Council. It is my hope that the Federation will undertake an extensive campaign of education on the whole matter of atomic energy and that we of the Synagogue Council will find some way to help in the finances this involves."

EXHIBIT E:

Telegram to Labor-Management Conference:

"Mr. Frank Graham, Labor Management Conference, Washington, D. C.: Desire to urge that conciliation service be extended and its representatives become residents of localities rather than sent in for special cases and that for each local office an advisory board be appointed with representatives of civic and religious groups who could advise and assist in conciliation of cases of potential conflict in early stages long before develop as strikes. Also urge that in case of strikes a citizens fact finding board be appointed by the president of the United States to determine all pertinent facts including wages, profits and prices and make them known to the public.

Rabbi Ahron Opher, Assistant to the President
Synagogue Council of America

Dr. James Myers, Secretary
Comm. on Industrial Relations
Federal Council of Churches"

Rabbi Opher's testimony before the Senate Committee on the Full Employment Bill on September 1st:

"Last June the Central Conference of American Rabbis adopted the resolution of its commission on Justice and Peace, endorsing the full-employment bill. Similar views were voiced by the officers of the Synagogue Council of America, which, as you may know, is the over-all religious body of the American Jewish community, representing all rabbinical and congregational bodies. In urging the passage of this bill, though speaking as an individual citizen, I share the sentiments of an overwhelming number of religious spokesmen in the three major faiths of the country.

"The church and synagogue make no claim to expertness in economics, although within their membership are many highly trained economists. The religious leadership, however, does assert that since every unit in the statistical table descriptive of unemployment is a human being, we are vitally concerned with the solution of this social evil. We think of work and jobs as a factor in the sense of purpose of the individual human life; we think of work in terms of the maintenance of social institutions and the free flow of human relations. We think of the byproducts of unemployment, idleness, and the destruction of the individual character.

"We believe unemployment is everlastingly wrong and unjust. It is a challenge to the public conscience of the country. It is a threat to morality and character. It creates despair and resentment among the old, postpones marriage and family life among the young, breeds delinquency and crime, encourages antisocial attitudes, and fosters racial and religious prejudice. It undermines the confidence of our people in our institutions and the democracy for which we fought and bled. Satan finds work for idle hands to do. Religion has a real stake in this problem and is vitally concerned with its solution. Religion recognizes, in the terms of the ancient rabbis, that 'Where there is no bread there is no law,' that without economic security the whole moral structure of society is threatened.

"I urge the passage of the full-employment bill because it calls for cooperation between government and private enterprise in the solution of the problems of mass unemployment, the central domestic problem facing the Nation now and for a long time to come.

"The bill acknowledges the right of all Americans to jobs; the responsibility of the President and the Congress to evolve programs and policies for the maintenance of continual employment in cooperation with private enterprise, and it provides, through the proposed national production and employment budget, a pattern for the gauging and dealing with economic reverses. If pursued earnestly, this measure will serve as an important step in the long road toward industrial democracy.

"V-day was as much the accomplishment of the assembly line as of the battle line. The remarkable production record of American industry was a tribute to the resourcefulness of management and to the loyalty and efficiency of labor.

"It was the faith of the American people, both on the battle front and on the home front, that this was a struggle for the preservation of democracy; it was our faith in human worth and dignity which produced the almost miraculous turn of the tide of the war and frustrated the Nazi pagan conspiracy against the moral foundation of our civilization.

"We think of economic inflation in terms of inflated values and worthless currency. Moral inflation would be a high-sounding term without meaning or implementation. It was this type of moral inflation that produced the period of debunking and cynicism between the last war and this war, which was the basis of the Nazi claim of the decadence of democracy. The repeated use of high-sounding words and slogans which are a necessary concomitant of war, when they are not translated into action is bound to bring about again the same kind of disillusionment and break-down of the moral system which we witnessed in the 1920's and early 1930's. During the war we heard a great deal about the 'four freedoms,' and the claim on the part of our statesmen and leaders in every walk of life that this was not just another war, it was a war as between paganism and religion. That will have to be translated into action if we are not to break faith with the American people. The 'freedom from want' was hailed as one of the central pillars in the structure of society for which we were striving.

"During the war the American people demonstrated their ability to mobilize the nation's human and material resources in the struggle to preserve the democratic way of life. But this way of life cannot be preserved unless our economic structure is healthy and flourishing, securing not only life and liberty but also the means for life and equal opportunity for all.

"This is possible only if the productive capacity of the nation is used to the fullest extent, providing full and continual employment for all.

"This bill takes the first step in that direction. It instills confidence in every workingman by declaring that the Government recognizes his right to employment. It enables Congress to plan programs of public works to supplement the capacity of private enterprise for employment. It affords business as well as government the pattern for long-range policies for economic expansion in a democratic fashion.

"It provides the basis on which all of us, working together, can build a just and decent social order."

EXHIBIT F:

Rabbi Opher's memorandum to Father McGowan and Dr. Boyd on the question of a suggested joint conference on industrial relations:

"Confirming my telephone conversation with Dr. Boyd, I am herewith setting down what the three of us have agreed on with reference to the suggested conference on Labor and Economic Justice, sponsored by our three bodies.

"I. DATE: The conference should be held around the middle of February, preferably on Monday and Tuesday, February 11th & 12th or 18th & 19th. (The 12th being Lincoln's birthday, it might be a suitable date.)

"II. LENGTH OF CONFERENCE: Possibly $1\frac{1}{2}$ or 2 days would serve our purpose. If it is Monday and Tuesday, we may begin with a luncheon session on Monday and carry through Tuesday.

"III. PLACE: Either in N. Y. or in Washington, with the preference indicated for New York.

"IV. NATURE OF CONFERENCE: It is to be a closed conference, only for invited representatives, with a view to arriving at findings, which findings however may not be published until they are approved by the three bodies officially.

"V. SIZE OF CONFERENCE: 30 or 35 representatives of each group are to be invited, each of the three groups inviting their own representatives but comparing notes with one another as to the content of the letter of invitation.

"VI. WHO WILL BE INVITED: Those invited will be men and women engaged in the religious end of industrial relations, not only clerics but laymen as well. The Commissions on Industrial Relations of the three bodies will of course be the foremost participants but others may be invited who have taken an active part in the work of the Commissions of the three bodies. In addition to that some 'experts' may be invited for special sessions for which their advice may be helpful.

"VII. PROGRAM: It is understood that the conference is to deal with the fundamental issues in industrial relations with a view to arriving at a basic statement on which the three religious bodies can agree. The following points might serve as subjects for the different sessions:

"1. The moral law as applied to industrial relations. This session might consist of three short talks representing the views of the three religious bodies on the fundamental issue of the concern of the religious bodies with economic justice.

"2. Minimum wage and full employment. Two sessions might be devoted to these two points presenting methods of achieving these desirable goals - annual minimum wage and full employment for all. It might be helpful to invite experts to present their views in these two sessions.

"3. Emergency measures confronting us today. This might be an evening session with experts presenting views on such matters as prices and rents, housing, wages and hours, law, social security, etc. and suggestions for improvement of our social legislation.

"4. Employers associations and Labor Unions. This session might be devoted to the whole area of unionization, farmers organizations, employers associations and their responsibility in a democracy. This would include such matters as the democracy in labor and employers organizations and their responsibility to the community. The question of publishing records might be discussed at this session.

"5. A brief concluding session might say that the same principles which are deemed essential on the national level are also applicable on a world wide level.

"6. In order to complete the agenda and to discuss the details of setting the machinery in motion for calling a conference, Father Conway or Father Higgins will meet with Dr. Boyd and myself in New York."

EXHIBIT G:

Report of the Legislative Committee:

1. Burial of Veterans in Government Cemeteries, etc. -- An inquiry was received from Rabbi Morris Goldstein of San Francisco, California, under date of August 30th, 1945, calling our attention to this matter, with particular reference to the effect on consecrated Jewish cemeteries. As a result of my communication with Congressman Sol Bloom, I received copies of six bills which were introduced in Congress, (5 in the House of Representatives, and one in the Senate) relating to this subject, from which it appears that it is sought to increase the amount of the present burial allowance from \$50.00 to various sums up to \$250.00. The particular bill which was referred to by Rabbi Morris Goldstein, Bill H.R. 2751, authorizes the Administrator of Veterans Affairs to pay not exceeding \$50.00 for the cost of cemetery space for the burial of veterans. Several other bills refer to "Burial Allowances," and "Burial Benefits", which are broader in scope than the specific Bill above referred to.

Recently, one of my associates was in Washington and again communicated with Congressman Sol Bloom's office, and as a result I received the following information under date of November 17th, 1945:

"With reference to your recent telephone call to my office concerning Bills H.R. 2751, 1939, 3473, and S. 706, copies of which I am enclosing herewith, please be advised that the Committee on World War Veterans' Legislation of the House, informs me that Bills H.R. 2751, 1939 and 3473 are all pending before their Committee, and they do not contemplate any action on these bills in the immediate future.

The Senate Committee on Finances informs me that S. 706 is also pending before their Committee and they likewise do not expect any action to be taken on this Legislation in the very near future."

Incidentally, H.R. 1939 seeks to raise the allowance to \$200; H.R. 3473 up to \$250; and S. 706 up to \$150 for burial allowances and benefits.

At the meeting of the Synagogue Council, it was also suggested that I communicate with the Jewish Welfare Board regarding this matter, and accordingly I discussed the problem with Mr. Louis Kraft, its Executive Director, as a result of which I received a communication from the Jewish Welfare Board, a copy of which I attach, the contents of same being self-explanatory.

2. Solemnization of Marriages in the State of New York: The Department of Health of the State of New York, Division of Vital Statistics, is again concerned with obtaining a proper amendment to the Domestic Relations Law specifying by whom a marriage must be solemnized to be valid. In the endeavor to obtain a reasonable amendment which is applicable to all of the faiths, I received from Dr. J. V. DePorte, Director of the Division of Vital Statistics, the enclosed communication and a copy of the proposed amendment to the Domestic Relations Law and to the Religious Corporations Law which will be offered to the New York State Legislature at its next session which convenes in January, 1946

3. Universal Military Training - Provisions for Sabbath and Kasher Food Observance: Several Bills have been introduced in Congress in connection with the proposal for universal military training of the youth of this country, the training to last for a period of one year, commencing at the age of 18 years or within four years thereafter, with certain modifications for exemptions and inductions at later periods, but not after the boy has attained the age of 26-years.

Upon your request I have examined the various Bills pending and recommend the following amendments thereto be introduced at the request of the Synagogue Council of America, to wit:

H.R. 515 (Mr. May) S. 188 (Senator Gurney)

Add Section 2(a): "That during said training period, trainees who observe the seventh day of the week as their Sabbath, of whatever religious faith, and those who observe other recognized religious holy days on which it is customary to refrain from secular work and pursuits, shall be excused from training and other incidental duties on Saturdays (which shall include the period commencing Friday sundown to Saturday sundown), and on such other recognized religious holy days, upon request of the trainee, and upon certification and approval by any chaplain attached to or having jurisdiction of the particular camp or other training place wherein such trainee is then stationed."

Add Section 2 (b): "Provisions and facilities shall also be made for any trainee who observes a special food diet because of his religious faith, upon request of such trainee, certified and approved by any chaplain attached to or having jurisdiction of the particular camp or other training place wherein such trainee is then stationed."

The above mentioned amendments shall also be proposed for Bill S.1473 (Senator Knowland), respectively to be numbered as Section 5 (j) and 5 (k) in said Bill.

4. Released Time in Public Schools for Religious Education: This subject continues to agitate the country, and has reached courts on a number of occasions upon complaint that such regulations in schools are in conflict with the traditional policy of Separation of Church and State, and are contrary to the Bill of Rights of the Constitution of the United States.

Invariably the Courts have upheld the rights of the school board to prescribe regulations for outside religious training by the release of pupils from school to attend religious education classes, outside of the school building.

A recent decision was handed down in Chicago by a Superior Court, upholding the constitutionality of the Chicago Board of Education's practice in this respect. The Court held:

"This order of the School Board's providing the hour for outside religious training is in direct conformity with rather than in opposition to the Constitutional Bill of Rights. It does not aid in establishing a church nor does it exclude the free exercises of all religion."

The School Board had adopted this practice in 1929, and only those children who have written requests from their parents are released.

Respectfully submitted,
William Weiss, Chairman
Committee on Legislation.

EXHIBIT H:

Letter to Rabbi Minda from Rabbi Opher re: religious education and the public schools: "As you suggested, I have discussed with Isaiah Minkoff of the NCRAC our projected conference on religious education and the public schools, scheduled for the middle of January. It is our feeling that it might be advisable to have this conference called under the joint sponsorship of the Synagogue Council and the NCRAC.

"To summarize that conference as we understand it, we will call together 1. representatives of Jewish religious bodies; 2. representatives of Jewish defense agencies; 3. representatives of Jewish educational agencies; and 4. leading non-Jewish educators and those active in good will movements (to be invited perhaps for a special session in order to ascertain the general non-Jewish deposition on the subject.)"

"As I understand it, the object of this conference would be not only to explore the field further, but also to try to arrive at something of a policy for the Jewish community of America and work out the implementation of this policy.

"Isaiah feels, and I share this feeling, that a preliminary joint meeting might be called of the Synagogue Council Committee and of the NCRAC Committee on this work some time within the next two or three weeks. At this preliminary meeting we may plan the agenda of the large conference and work out the method of convening it."

EXHIBIT I:

Rabbi Kramer's letter to Mr. Leon Mais of the Consistoire des Israelite Francais: "On October 8, 1945, Rabbi Herbert S. Goldstein, president of the Synagogue Council of America, addressed a letter to you in behalf of the Synagogue Council. In that letter he informed you of the program approved by the Council for aiding French-Jewish communities.

"He asked you to be good enough to send us a list of French-Jewish communities, indicating the approximate size of the Jewish population, the number and type of synagogues, and the special religious needs of each. He also requested that you be good enough to inform him as to what use has been made of the Joint Distribution Committee's allocation of \$100,000 to the Consistoire for religious rehabilitation, and what areas of religious life are still left unassisted.

"To this date we have as yet not received any communication from you giving us the information we seek in order that we may put into operation the plan of asking American communities to adopt parallel French communities, and thereby help them in their religious rehabilitation.

"I have been appointed chairman of the committee of the Synagogue Council of America and I am very anxious to begin organizing the work. My committee is anxiously awaiting word from you with the required information so that we can get started. I trust that we shall hear from you very soon."

EXHIBIT J:

Letter from War Department to Dr. Israel Goldstein asking for lay religious advisor for European Theatre: "In compliance with your request during telephone conversation with Lt. Colonel Carew of this division on 26 September 1945, the following information is furnished.

"The Commanding General of the U. S. Group Control Council, Berlin, Germany, has requested the Civil Affairs Division to secure a specialist in the field of Jewish religious affairs. He indicated that a layman with one of the following backgrounds, in addition to some knowledge of the German language or history plus residence or travel in that country, was most desirable.

- "a. executive, financial or personnel experience in regional or national Jewish religious organization
- b. training in Jewish theology, plus executive, administrative or personnel experience
- c. graduate training or research experience in such fields as Jewish history and philosophy.

"The special work for which the services of this civilian are desired consists of (a) responsibility for the governmental supervision of the process of reconstruction of Jewish religious life in Germany, paralleling similar work of Catholic and Evangelical religious affairs, specialists already procured, (b) supervision of the process of recovering and the disposition of the value of synagogue property belonging to congregations which are not reconstituted.

"This communication further recommended that your good offices be solicited in order that a qualified person might be procured. The Theater, however, did recommend for consideration Prof. Simon Halkin of the Jewish Institute of Religion, New York City, as a possible candidate.

"If, as you indicated in your telephone conversation with Colonel Carew, it was not possible to secure an adequately qualified layman for this position and you desire to recommend a rabbi, the War Department will be only too glad to forward this recommendation to the Theater for their concurrence."

EXHIBIT K:

Letter to Hebrew Union College: "On the occasion of the 70th Anniversary of the Hebrew Union College I desire, on behalf of the Synagogue Council of America, to convey to you, to the Board of Governors and the distinguished faculty, alumni and student body of Hebrew Union College, our cordial greetings.

"The college may well look back to its founding fathers for continued inspiration and loyalty. Throughout the years the college has become one of the great centers of learning and spiritual guidance to American Jewry.

"May God grant you many years of fruitful service to the American community."

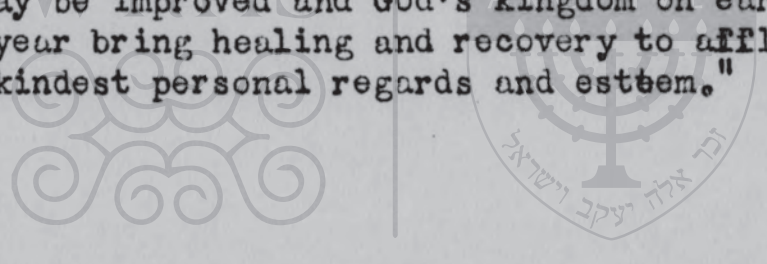
EXHIBIT L:

Greetings of the season to the Christian community: "At this sacred season of the Christian calendar I desire, on behalf of the Synagogue Council of America, to convey to you and through you to the Christian community our cordial greetings coupled with our sense of fellowship and solidarity with all God-fearing men.

"As the message of human brotherhood, drawn from the prophets of Israel and reiterated by Christian teachers, is the basis of our democratic way of life, and as the world now faces the arduous tasks of reconstruction and rehabilitation, there is a greater need than ever before for the moral influence in the acts and utterances of our statesmen and the leaders of the United Nations. In exerting this influence we are deeply gratified that Jews and Christians in this country have worked hand in hand.

"It is our prayer that, through your devotion to the spirit of peace on earth and good will toward men during this season and in the months and years to come, mankind may be improved and God's kingdom on earth enhanced.

"May the new year bring healing and recovery to afflicted humanity everywhere. With kindest personal regards and esteem."



Synagogue Council of America

607 W. 161ST STREET, NEW YORK 32, N. Y. WADSWORTH 3-0275

CONSTITUENT ORGANIZATIONS

UNION OF AMERICAN HEBREW CONGREGATIONS
UNION OF ORTHODOX JEWISH CONGREGATIONS
UNITED SYNAGOGUE OF AMERICA

CENTRAL CONFERENCE OF AMERICAN RABBIS
RABBINICAL ASSEMBLY OF AMERICA
RABBINICAL COUNCIL OF AMERICA

HERBERT S. GOLDSTEIN, PRES.
AHRON OPHER, ASST. TO THE PRES.

ISAAC LANDMAN, VICE-PRES.
ROBERT GORDIS, VICE-PRES.

CHARLES P. KRAMER, HON. SEC.
MAX FINK, TREAS.

BENJAMIN KOENIGSBERG
CORR. SEC.

December 14, 1945

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

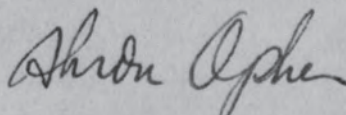
Dear Rabbi Silver:

In order that the influence of the Central Conference be adequately felt in the Synagogue Council, it is important that all the delegates attend meetings and take an active part on the committees to which they are appointed.

I am sending you herewith a list of the delegates of the Central Conference with a record of their attendance and activity in the Synagogue Council. You may want to take appropriate steps to insure full and adequate representation.

<u>Delegate</u>	<u>Attendance Record</u>
Bernard Bamberger	Occasional
Solomon Freehof	Never
B. Benedict Glazer	Never
Bernard Heller	Occasional
Theodore Lewis	Regular
H. S. Linfield	Never
Max Maccoby	Occasional
Ahron Opher	Regular
Marius Ranson	Regular
Max Reichler	Occasional
William Rosenblum	Regular
Alexander Steinbach	Occasional
Henry Tavel	Never
Louis Wolsey	Never

Sincerely yours,



Rabbi Ahron Opher

AO:bf

P.S. The Synagogue Council constitution provides that each constituency select 14 delegates. The Central Conference, by some strange interpretation of the constitution, appointed 15. In order not to exceed our constitutional representation, perhaps you would like to remove me from the list.

January 30, 1946

Dr. Ahron Opher
Synagogue Council of America
607 W. 161st St.
New York 32, N. Y.

My dear Ahron:

Replying to your circular letter of January 24, with special reference to the last paragraph in the matter of prayers and devotions for the sick.

It appears to me that this is beyond the function of the Synagogue Council of America and is in violation of both principles and practices on the basis of which the Synagogue Council is organized. Generally it appears that the Synagogue Council is reaching out into territory which belongs to the constituent organizations, and I am afraid it is likely to create a difficult situation and some strenuous protests. The matter of the publication of rituals, whether for private devotion or rabbinical use, properly belongs to the various rabbinical bodies. I look upon this departure as an entering wedge and as a case of Hashogas g'vul.

I shall bring this to the attention of the Executive Board of the Conference.

With warm personal greetings, I am,

Sincerely yours,

AJF:B

CC: Dr. Silver, Dr. Eisendrath

MEMORANDUM

TO: Delegates of the Synagogue Council

January 31, 1946

FROM: Rabbi Herbert S. Goldstein:

I deem it my duty to send you herewith a copy of the latest correspondence I have had with Rabbi Maurice Eisendrath, Director of the Union of American Hebrew Congregations.

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January 28, 1946

Rabbi Herbert S. Goldstein, President
Rabbi Ahron Opher, Assistant to the President
Synagogue Council of America
607 W. 161st Street
New York 32, N. Y.

Dear Friends:

Although I had hoped that after our many discussions and conferences we had reached some very definite agreement regarding the scope of the Synagogue Council, it appears from your letter of January 18, 1946, that those responsible for the present policies of the Synagogue Council are proceeding in complete indifference to the policies in which I thought we had concurred. I am referring to the suggestion that "the Synagogue Council has been asked to constitute a clearing house for congregational bulletins and to serve as an information center on the religious scene of American Jewry." I should like to ask, in the first place, by whom has the Synagogue Council been asked to perform this particular function; secondly, I should like to inquire as to just when such a project was officially sanctioned by the representatives of the Synagogue Council's constituents; and thirdly, I wish to record my objection to this particular program as being beyond the scope of the Synagogue Council and being another instance of a seeming intention on the part of the Synagogue Council to assume functions that have been for decades past the responsibility of at least some of its constituents, responsibilities that to my knowledge have been very satisfactorily discharged.

In view of this continuous initiation of new projects without proper authorization and with an apparent indifference to the already existing functions of the members of the Synagogue Council, I do not see how we can proceed to give our assent to the projected budget of the Synagogue Council, for it seems quite obvious to me that what the Union and the other constituents are being asked to finance is an increasingly functional organization that is in many respects seeking to tackle work for which the Union itself is raising funds. However, at all events, your proposed budget will have to be submitted to our next meeting of the Executive Board, which will take place immediately prior to our Biennial Council.

Although I suppose that this letter will be interpreted as another instance of our alleged "obstructionism," in my judgment the project suggested in your letter of January 18 fully justifies the above reaction.

Yours most sincerely,

Maurice N. Eisendrath
Director

MNE:SG

Copies to: UAHC and CCAR representatives to
Synagogue Council of America

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Rabbi Maurice N. Eisendrath
Union of American Hebrew Congregations
34 West 6th Street
Cincinnati, Ohio

January 31, 1946

Dear Rabbi Eisendrath:

I was surprised by your letter of January 18th. I don't know what to make of it. I cannot see what possible harm could come to any of our constituencies

if the Synagogue Council keeps a file of congregational bulletins in the country. The practice, long established by the Federal Council of Churches, of collecting Protestant congregational bulletins, has made it possible for the Federal Council to advise preachers in the setting up of church bulletins. Why should there not be a clearing house for Synagogue bulletins of all branches of Judaism?

You conclude with a rather inflammatory statement that you suppose your letter would be interpreted as another instance of "alleged obstructionism" on your part. Since you sent your letter to your entire congregational and rabbinical delegation, I deem it my duty to mention some of the objections raised by you to the activities of the Synagogue Council over the past two years.

1. You objected to the Synagogue Council holiday messages addressed to the general public, a practice which has been in effect for at least ten years.

2. You objected to direct contact by the Synagogue Council with the Rabbis of the country, similarly a long established practice which, judging from the continuous requests for material, the Rabbis seem to want.

3. You objected to the Synagogue Council response to requests for cooperation by the U. S. Maritime Commission and other government agencies.

4. You objected to the effort to establish a workable budget for the Synagogue Council and to requests of the Rabbis to aid in the support of the Council, again a procedure which has been followed since the presidency of Dr. Pool.

5. You objected to the Council's acceptance of the invitation by the NCRAC to be represented on that coordinating body.

6. You objected to the compilation by the Synagogue Council of a list of Rabbis and congregations in the country.

7. You objected to our cooperation with the JDC in the clothing and Sifre Torah campaign for European Jewry.

8. You objected to the functions of the Committee on the Synagogue and Labor, thereby hamstringing its effectiveness.

9. The Union delegate objected to the Joint JWB-Synagogue Council Consultative Committee.

10. Again this delegate of the Union objected to a campaign on the part of the Synagogue Council to stimulate Synagogue attendance, as a result of which the leaflet prepared by Rabbi Hoffman's committee had been delayed for a year. The need and value of this may be demonstrated by the fact that the leaflet has already been distributed in more than 20,000 copies and requests are coming in by the thousands for this leaflet.

These are only some examples of the position taken by you and some of the members of the Union delegation in regard to the activities of the Synagogue Council in the last two years. This continued resistance to any effort on the part of the Synagogue Council to render service to the Jewish community has created a "picayune" spirit in the Council, certainly not conducive to cooperative endeavor. Instead of devoting ourselves to the task of enhancing the cause of religion in American Jewish life, we have been forced to devote time and energy to these discussions.

In my letter to you of December 21, 1944, I said "Aren't we fighting shadows in this whole issue? It seems to me that our major concern should be to convince the irreligious in our midst of the value and need of religious affiliation and to strengthen the institution of religion in American Israel," even if sometimes we may seem to overlap. I firmly believe that all our constituencies and Jewish religion in general would be enhanced if the Synagogue Council were permitted to grow unobstructed as the united religious voice of American Jewry. In the same manner I believe the Protestant denominations have gained in prestige and strength, individually and collectively, by supporting and strengthening the Federal Council of Churches.

I want to now say that I shall offer my resignation as President of the Synagogue Council for two reasons:

1. I do not want to remain as President if all that the Synagogue Council is permitted to represent is just a paper organization.

2. I have long debated with myself, as have other Orthodox Rabbis and laymen, whether the Orthodox group should remain in the Synagogue Council.

If the Synagogue Council is obstructed in every effort to give expression to the united religious voice of American Jewry and to make its influence felt in every Jewish communal endeavor; if it is not permitted to render effective religious service to all branches of Jewry, particularly for the laboring classes, and to work for the Synagogue as a whole as over against the secularizing forces of Jewry, I feel I have no right to remain as President.

With kindest personal regards, I am

Yours sincerely,

Rabbi Herbert S. Goldstein

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Footnote by Rabbi Opher:

For the past three years it has been my signal honor to share in the administration of the Synagogue Council. In all humility I accepted enthusiastically the office to which the delegates elected me because I believe in the importance of the Synagogue Council as an effective united spokesman for the Jewish religious community in America. I feel, however, that my effort has not been justified by the results. I am particularly frustrated by the continued resistance to Jewish religious unity by my own Union.

I therefore feel that my services to the Synagogue Council must also be terminated, and I shall ask the delegates to relieve me of my duties as Assistant to the President of the Synagogue Council of America.

C
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SYNAGOGUE COUNCIL OF AMERICA
607 W. 161st Street, New York 32, N.Y.

February 1, 1946

Rabbi Abraham J. Feldman
Vice-President
Central Conference of American Rabbis
701 Farmington Avenue
Hartford, Connecticut

Dear Abe:

By now you must have received a copy of the letter to Eisendrath so this whole business is not in my hands any more. I can't restrain myself, however, from saying a few words on the content of your letter of January 30th.

In May 1944 a Chaplain serving the Jewish patients in a hospital in the middle west compiled some psalms and other prayers and asked a Jewish fraternal organization to publish it for him as a prayer book for the sick. This organization had the decency to turn the manuscript over to the Synagogue Council for approval, as it does all matters pertaining to religious observance.

On the 31st of October 1944, the Executive Board of the Synagogue Council, comprising two representatives of each of our constituencies, approved the project as a Synagogue Council project and appointed Rabbis Max Arzt, David Pool and Samuel Shulman as a Committee to edit the booklet. Rabbi Shulman later excused himself because of illness and Rabbi Bamberger replaced him.

This Committee, and the project, were approved by the entire Synagogue Council at its meeting of November 22, 1944. Since then progress reports were submitted by the Chairman, Rabbi Arzt, at each succeeding meeting of the Council and his reports were approved.

This particular fraternal organization made a contribution toward the publication of the book and arrangements were made with a publisher. The Committee decided to use very little of the original material presented by this individual Rabbi, and added additional selections from post-biblical and modern liturgical literature. At the suggestion of the publisher, who is using as his pattern several similar books published by the Federal Council of the Churches of Christ in America, the Rabbis were asked to contribute original prayers which may, at the discretion of the Committee, be included in the book. Now this is the history of the project.

According to the Constitution of the Synagogue Council, since this project received the unanimous approval of the representatives, it cannot now be abandoned except by the unanimous consent of all the constituencies.

As to your argument that this project is a case of "hasogas g'vul", I need not remind you that the injunction against "hasogas g'vul" does not obtain in matters of religious education and worship.

Some of the men in the Conference and in the Union have taken a stand which, to my mind, is not only destructive of an effort to bring about some coordination in the religious life of this community, but which is harmful to the interests of the C.C.A.R. and the Union. If the Synagogue Council is destroyed or so hamstrung as to be totally ineffective, the result will not be the elimination of competition in Jewish religious life, but the turning over of the spokesmanship for American Jewry to such outfits as the Bes-din of America, the Lewbavicher crowd, etc., who maintain that they are the only spokesmen for Judaism and, in the absence of an effective Synagogue Council, would be taken at their word by the non Jewish community and the government agencies.

However, that is a matter for the CCAR and the UAHC to decide upon. I hope that, if they determine to save the Synagogue Council, there is still something left to save. Right now the desire for cooperation on the part of the different constituencies of the Council has been strained to the utmost if not broken.

With warm personal greetings, I am,

Yours sincerely,

(s) Ahron

Rabbi Ahron Opher

AO:bf



C
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February 4, 1946

Rabbi Ahron Opher
607 W. 161st St.
New York 32, N. Y.

My dear Ahron:

I have your letter of February 1 and am grateful for your writing me at length.

It seems to me that the situation with reference to the Synagogue Council has reached the point where a get-together of representatives of the various organizations might be useful to the end that there might be a re-thinking of the functions and purposes of the Council. Since the early organization of the Council, there has been a continuing tug of war between a number of conflicting views as to what the purpose and methods of the Council might be. I used to be a delegate to the Council and I got off largely because, in my view then, the Council has been hamstrung from the very beginning, and totally ineffective. Moreover, my impression from these early days (it may have changed since then) was that the Reform group was paying for it largely and others were the ones who were attempting to run it and use it.

It seems to me that the time has come for a re-thinking of the whole subject and if the Council is to continue, have it become a functioning organization, but with a clear understanding of what its sphere of activity is and what it might or might not be expected to do.

If the Council is to become an effective organ of the Synagogue and if it be the judgment of all concerned that it ought to have more autonomy of action and initiation, then perhaps as in all federated groups, the constituent groups may have to surrender some of their traditional prerogatives.

But as it is at present constituted, it has neither a clear cut aim nor the freedom of action to carry through. Moreover, it seems to me that our delegates to the Council (and the same may hold true for the delegates of the other organizations) have no clear cut instruction from their parent organizations as to what they may or may not consent to. From Goldstein's letter it appears that there were similar "searchings of heart" on the part of the other groups in the Council. No one seems to be happy; hence the kind of a conference that I suggest seems to be altogether in order.

With warm personal greetings, I am,

Sincerely yours,

AJF:B

UNION OF AMERICAN HEBREW CONGREGATIONS

MERCHANTS BUILDING • CINCINNATI

1187

February 5, 1946

Dr. Herbert S. Goldstein, President
Synagogue Council of America
607 West 161st Street
New York 32, N. Y.

Dear Dr. Goldstein:

I was very happy that I was able to reach you by telephone on Friday prior to my departure from New York, as it is always preferable to discuss such matters as have been raised by my recent letter personally rather than by correspondence. I trust that the same seemingly conciliatory mood in which I found you will prevail until we will be able satisfactorily to resolve the differences between the Union of American Hebrew Congregations and the Synagogue Council of America. As I have indicated on every possible occasion, it is my genuine desire to strengthen the Synagogue Council, and I have indicated at every meeting of the Synagogue Council itself and of the Committee on Scope that I wish heartily to cooperate with the Synagogue Council in those areas for which, it is my conviction, the Synagogue Council was called into being.

I must confess, however, that your letter of January 31, 1946, distresses me greatly. In the first place, I can see no provocation whatsoever in my letter of January 28, 1946, for the action which you and Rabbi Opher, for some strange reason, seem called upon to take. I sincerely hope that you will reconsider this precipitate and unwarranted conclusion.

In the second place, I wish to point out that your letter of January 31 is filled with many inaccuracies which have no conceivable foundation in fact. I wish, therefore, to comment on each item in your communication and to educe the incontrovertible data involved.

If you have circularized my letter of January 28 and your reply of January 31 to the entire Synagogue Council membership, I would like you to forward this reply to the same mailing list as well.

May I underscore the fact that my letter of January 28 was not prompted by any objection to the mere suggestion that "the Synagogue Council keep a file of congregational bulletins." I did, however, object strenuously to an altogether new project being initiated without any previous consultation whatsoever with the Synagogue Council's constituents, especially since less than a month ago our Committee on Scope and the Executive of the Synagogue Council had unanimously agreed that such consultation should precede the inauguration of any new projects. Nor was this new and unauthorized project quite as innocent as your letter would make it. It was not merely to provide "a clearing house for Synagogue bulletins," but according to the memorandum of January 18, 1946, sent to all rabbis in the country, it was to serve likewise "as an

information center on the religious scene of American Jewry." I am not at this moment committing myself as to the justification of such an undertaking on the part of the Synagogue Council. I am, however, underscoring the fact that this particular kind of service is being effectively rendered by at least two of the Synagogue Council's constituents and that they were entitled to consultation before the Synagogue Council endeavored to undertake services which they, for many years past, have been satisfactorily providing.

Now with regard to the ten points which you have listed as instances of "objections" that I have raised over the past two years:

1. You state that I objected to "the Synagogue Council holiday messages." The fact of the matter is that in my memorandum of June 6, 1945, I did not so much object to this activity as indicate that this might be an entering wedge into the field of publication which has been undertaken for many years by the Union of American Hebrew Congregations. I therein stated that "the fact that the Synagogue Council has now undertaken to issue such press notices may be a very small matter, but it is indicative of a tendency which might be far-reaching." I gave this more as a warning than as an objection, although I do feel that heed might be taken of my query contained in a letter to Rabbi Opher of October 31, 1944, as to "whether any effort was made to coordinate this project with the long standing Union activity."

2. You state that I objected to "direct contact by the Synagogue Council with the Rabbis of the country." This is only partially true. I indicated that the Synagogue Council constituency is comprised not of individuals, whether they be rabbis or laymen, or of congregations, but exclusively of six national organizations and that consequently the Synagogue Council should function through these national organizations rather than directly with congregations or individuals. It was generally conceded that in theory this is correct, and our Committee on Scope readily granted that wherever the national organization desires to be the instrument for carrying out the Synagogue Council's projects, it should be accorded this prerogative. I spontaneously acquiesced in the proposal that where the national organization did not wish or was not in a position so to do, the Synagogue Council might continue to make its direct contacts. However, in making this concession, I did not expect that it would be immediately seized upon as a means for communicating directly with the rabbis for the purpose of initiating a functional project that involves congregations to a greater extent than rabbis. That is why I objected to the suggestion in the communication of January 18: Bulletins may be edited by rabbis, but they are congregational publications. It was to avoid just such a situation that I felt, and still do feel, that the synagogue should function through its national constituents.

3. Your allegation that I "objected to the Synagogue Council's response to requests for cooperation by the U.S. Maritime

Commission and other government agencies" is a flagrant misstatement of the fact. The only conceivable suggestion that I ever made in this matter was an innocuous request contained in a letter of October 31, 1944, to Rabbi Opher inquiring as to "whether the constituent organizations were ever consulted as to suggestions (i.e. regarding names that they might wish to recommend) that they might have to make." How such a question as this can be distorted into an objection to "cooperate with the U.S. Maritime Commission and other government agencies" is quite beyond my power to fathom. The fact of the matter is that again and again I have indicated that I do regard the Synagogue Council as the only legitimate co-ordinating body for precisely such purposes. Only I still believe that it should not do so without due consultation with its constituents.

4. You maintain that I objected to "the effort to establish a workable budget for the Synagogue Council." The fact of the matter is that there has never been a "workable budget" submitted to the constituents for ratification, despite the fact that again and again others, as well as myself, have requested such a detailed budget as any organization with a realistic program is called upon to submit. We were asked to authorize a \$100,000 budget without any break-down concerning either expenditures or the means of securing such a sum. To indicate just how far from being "a workable budget" this recommendation was, I wish to point to the fact that just the other day, prior to my reaching the meeting of the Budget Committee, those present, representing a majority of the constituencies other than Reform, had pared the \$100,000 "workable budget" to a more realistic \$20,000. I think it is unjust, in view of these facts, to accuse me or the Reform group of objecting to establish a "workable budget."

5. With regard to your suggestion that I objected to "the Council's acceptance of the invitation by the NCRAC to be represented on that coordinating body," I confess that this also is partially true, but only partially so. We would have been happy to have the Synagogue Council represented on the NCRAC provided that either through the Synagogue Council, or separately, the Union of American Hebrew Congregations would not lose its place on the NCRAC where we have every reason to believe the Union rightfully belongs. Almost since its very inception, through the Board of Delegates on Civil and Religious Rights, the Union has functioned in the civic-protective field. We submitted to the NCRAC an extensive memorandum indicating how far-reaching our program in this area has now become. This is not as yet true of the Synagogue Council, and consequently we felt that we would be depriving the NCRAC, as well as ourselves, of proper coordination were we not admitted in our own name into this coordinating council. Consequently on December 18, 1944, upon authorization of our Executive Board, I wrote to you that "inasmuch as the Union is an organization that has almost since its very inception functioned directly in the particular area in which the NCRAC is serving as a coordinating agency, the Union should have direct representation in this coordinating agency. We, of course, indicated at that time that we would be the very first to urge the admission of all

other religious groups likewise functioning in this field, whether it be the other individual synagogue groups or the Synagogue Council itself. Our feeling is that we should continue to have our direct representation on the NCRAC, both as an aid to ourselves in coordinating our own efforts in this field with that of the general Jewish community, as well as bringing more vitally to the NCRAC the benefit of our own experience in this enterprise."

In this connection I might ask why exception is not taken to a far more reprehensible instance of "obstructionism" than the above. I refer to the actual prevention, on the part of one of the Synagogue Council's constituents other than the Reform group, of the Synagogue Council's endeavor to secure a national radio broadcast, an instance of obstructionism which led to the Synagogue Council's being denied this privilege and to the securing of the time originally available to the Synagogue Council by one of the Synagogue Council's constituents in violation of a long standing agreement with the radio broadcasters to the effect that no single segment of religious Jewry was to broadcast in its own name and for its own ends.

6. As for your allegation that I objected "to the compilation by the Synagogue Council of a list of Rabbis and Congregations in the country," I have searched my files of correspondence and the minutes of all the Synagogue Council meetings that I have attended and nowhere do I find any suggestion of any basis whatsoever for this allegation.

7. The same applies to your statement that I "objected to our cooperation with the JDC in the clothing and Sifre Torah campaign for European Jewry." This was merely another of those instances where I indicated that this job was splendidly accomplished by channeling such activity through the national constituents. I pointed out at a number of meetings that this particular project was an excellent illustration of how I believed the Synagogue Council should work in the functional field. It could agree to undertake this task for the JDC and then call upon its national constituents, which have more direct contact with, and appeal to their respective congregations, to implement the project. This can hardly be called an objection without seriously distorting the facts.

8. Regarding my alleged objection "to the functions of the Committee on the Synagogue and Labor," I protest that my word of caution concerning the limitation of the scope of this Committee would tend to "hamstring its effectiveness." I readily admitted that there was a certain distinct field in which the Synagogue Council might be most useful regarding the Synagogue and Labor, but at the same time I sounded a word of warning that it was not the Synagogue Council's prerogative to establish Labor synagogues, which seemed to be envisaged in the original purview of this project.

9. Concerning the allegation that "one Union delegate objected to the Joint JWB-Synagogue Council Consultative Commit-

tee," the very contrary happens to be the case insofar as our Union delegation's activity in this matter is concerned. Although one individual may have had certain reservations concerning this endeavor (must we all always concur?), I wish to point out that whenever this subject was discussed at Synagogue Council meetings, my only criticism was to the effect that our Synagogue Council-JWB Consultative Committee had not been active enough nor gone far enough in this important undertaking. Is it possible that every word of criticism, even to the effect that we are not pressing our projects vigorously enough is regarded as "obstructionism"?

10. As for a single Union delegate's "objection to a campaign on the part of the Synagogue Council to stimulate Synagogue attendance," once again I wish to say that our delegation as a whole heartily approved this effort and indicated its eager desire to cooperate in it. In casting the blame for "a year's delay in implementing this project," you failed to add that it was unhappily delayed by the lamentable death of Rabbi Hoffman and the inescapable need of several revisions in the statement itself.

From the above, it can easily be discerned that there is very little actual fact to substantiate your ten points alleging the Union's objections to the Synagogue Council's recent undertakings. On the contrary, although I did most earnestly present a memorandum calling for a revaluation of the Synagogue Council's scope and mode of function, I have eagerly cooperated in virtually every single endeavor that has been presented to the Synagogue Council throughout the two years during which I have been privileged to serve as a representative of the Union on the Council.

As a matter of fact, there have been instances where I have urged the Synagogue Council to take even more forthright action in those fields in which it has far more reason to act than in some of the regions where there is danger that it may trespass upon the functions of its constituents. For example, I urged very vigorous action on the part of the Synagogue Council in relation to representation at San Francisco.

I believe that the Synagogue Council should take more courageous steps in bringing order into the chaotic field of national broadcasting.

I feel that the Synagogue Council should strive to be the instrument to build a truly democratic and representative organization of Jewish life in America rather than relegating such efforts to secular organizations.

There is much more that the Synagogue Council can and should do and, at the same time, take due cognizance of the reservations voiced in my memorandum of June 6, 1945.

It was to implement this expanded program of the Synagogue Council and to avoid future conflict that I recommended (1) sufficient advance notice to the headquarters of the various constituents concerning any new projects to be undertaken so that the

officers of the constituents, as well as their respective representatives to the Synagogue Council, might confer beforehand and reach satisfactory conclusions; (2) the channeling of all functional activities through the various constituents, except where and when constituents request the Synagogue Council to carry out the project directly with their respective memberships; (3) the indication, wherever feasible, that it is not the action, voice, program or resolution of a separate entity, namely, the Synagogue Council, to which expression is being given, but that the Synagogue Council is acting on behalf of its constituents, which should be named wherever practical. By this I mean, of course, that there are certain areas in which the Union, or the Conference, for example, has been acting in the past and would be prepared to act even more vigorously in the present, were it not for our recognition of the fact that united action is preferable. However, our silence or inactivity in these areas would be misunderstood and criticized unless over and over again the Synagogue Council emphasizes the fact that it is speaking or acting on behalf of its constituents.

I think that this ought to apply to certain resolutions, representations to government bodies, cooperation with church groups, and even to radio broadcasting where I feel that the allocation may well be under the auspices of the Synagogue Council but should be made directly in the name of the constituents.

These concrete suggestions were accepted by the Committee on Scope and the Executive Committee. It was because I felt that this agreement had been ignored in letter and in spirit that I addressed my letter of January 28 to yourself and Rabbi Opher. I shall continue to voice similar objections whenever I feel that this indispensable basis of the Synagogue Council's modus operandi is transgressed.

Trusting that we may yet resolve these differences, more apparent than real, in the truly religious spirit that should characterize us as rabbinic colleagues, I am,

Yours most sincerely,

MAURICE N. EISENDRATH

Director

MNE:SG

MEMORANDUM

TO: The Synagogue Council delegates

February 8, 1946

FROM: Rabbi Herbert S. Goldstein, President

If Rabbi Eisendrath had not sent his letter of January 28th to the delegates not only of the UAHG but also of the CCAR, over whom he has no jurisdiction, I certainly would not have sent my answer to all of you. Now that Rabbi Eisendrath sent his reply again to the delegates of the UAHG and the CCAR and he asks me to send it to the entire delegation, I am therefore sending it along with my rejoinder and the reply which Rabbi Opher prepared concerning the disputed points.

February 5, 1946

Dear Dr. Goldstein:

I was very happy that I was able to reach you by telephone on Friday prior to my departure from New York, as it is always preferable to discuss such matters as have been raised by my recent letter personally rather than by correspondence. I trust that the same seemingly conciliatory mood in which I found you will prevail until we will be able satisfactorily to resolve the differences between the Union of American Hebrew Congregations and the Synagogue Council of America. As I have indicated on every possible occasion, it is my genuine desire to strengthen the Synagogue Council, and I have indicated at every meeting of the Synagogue Council itself and of the Committee on Scope that I wish heartily to cooperate with the Synagogue Council in those areas for which, it is my conviction, the Synagogue Council was called into being.

I must confess, however, that your letter of January 31, 1946, distresses me greatly. In the first place, I can see no provocation whatsoever in my letter of January 28, 1946, for the action which you and Rabbi Opher, for some strange reason, seem called upon to take. I sincerely hope that you will reconsider this precipitate and unwarranted conclusion.

In the second place, I wish to point out that your letter of January 31 is filled with many inaccuracies which have no conceivable foundation in fact. I wish, therefore, to comment on each item in your communication and to educe the incontrovertible data involved.

If you have circularized my letter of January 28 and your reply of January 31 to the entire Synagogue

Council membership, I would like you to forward this reply to the same mailing list as well.

May I underscore the fact that my letter of January 28 was not prompted by any objection to the mere suggestion that "the Synagogue Council keep a file of congregational bulletins." I did, however, object strenuously to

February 8, 1946

Dear Rabbi Eisendrath:

You are justifying your strenuous objection to our letter to the Rabbis of January 18th on the grounds that we were not merely compiling a file of congregational bulletins, but were launching a new project "without any previous consultation whatsoever with the Synagogue Council's constituencies." In point of fact, all we did ask of the Rabbis was to place the Synagogue Council on their mailing list for congregational bulletins. We said "The Council has been asked to constitute a clearing house for congregational bulletins and serve as an information center on the religious scene of American Jewry." This is a fact and all that we stated was that there were such requests. All that was involved was a suggestion that the Council keep a file of congregational bulletins. You might have raised an objection to this at the next meeting. Instead you dispatched a letter termed by yourself "a blast" replete with sweeping accusations and innuendos, charging "those who are responsible for the present policies of the Synagogue Council" with "continuous initiation of new projects...and an apparent indifference to the already existing functions of the members of the Synagogue Council" and threatened to withhold your assent to the budget recommended by Rabbi Rosenblum and sent copies of the letter to every delegate of the UAHG and CCAR, and still you "can see no provocation whatsoever in (your) letter of January 28 for the action which (Rabbi Opher and I) seemed called upon to take."

Again I must say, we are fighting shadows. Instead of enhancing the cause of religion in American Jewish life and strengthening the place of the Synagogue in the American community, we are engaged in factional disputes and waste precious time and effort in inane discussions such as this correspondence which is, I believe, the tenth of this type which has passed between us in the past two years. At the same time, the secular forces in our midst are gaining in strength and influence and are encroaching more and more upon

Rabbi Eisendrath's letter

an altogether new project being initiated without any previous consultation whatsoever with the Synagogue Councils constituents, especially since less than a month ago our Committee on Scope and the Executive of the Synagogue Council had unanimously agreed that such consultation should precede the inauguration of any new projects. Nor was this new and unauthorized project quite as innocent as your letter would make it. It was not merely to provide "a clearing house for Synagogue bulletins" but according to the memorandum of January 18, 1946, sent to all rabbis in the country, it was to serve likewise "as an information center on the religious scene of American Jewry." I am not at this moment committing myself as to the justification of such an undertaking on the part of the Synagogue Council. I am, however, underscoring the fact that this particular kind of service is being effectively rendered by at least two of the Synagogue Council's constituents and that they were entitled to consultation before the Synagogue Council endeavored to undertake services which they, for many years past, have been satisfactorily providing.

Now with regard to the ten points which you have listed as instances of "objections" that I have raised over the past two years:

1. You state that I objected to "the Synagogue Council holiday messages." The fact of the matter is that in my memorandum of June 6, 1945, I did not so much object to this activity as indicate that this might be an entering wedge into the field of publication which has been undertaken for many years by the Union of American Hebrew Congregations. I therein stated that "the fact that the Synagogue Council has now undertaken to issue such press notices may be a very small matter, but it is indicative of a tendency which might be far-reaching." I gave this more as a warning than as an objection, although I do feel that heed might be taken of my query contained in a letter to Rabbi Opher of October 31, 1944, as to "whether any effort was made to coordinate this project with the long standing Union activity."

Reply

the fields which have always been of the Synagogue. The JDC handles religious rehabilitation of European Jewry. The JWB handles chaplaincy and Jewish education. The American Jewish Committee handles religious broadcasting and apportions it to whomever it chooses. The American Jewish Congress surveys Released Time. While the Synagogue Council delegates desire its growth. An organization does not grow strong by members who say they desire its growth while blocking every avenue of its progress. The political bodies, the charitable institutions, the defense agencies, have learned the strength of united action and their federated and coordinated bodies are functioning well, lending their strength to their constituents. Even the NCRAC, the youngest of the coordinated bodies, has grown in power and prestige and no one has pared its budget down to \$20,000. Are we, the religious leaders, poorer in insight, in spirit and in humility as to refuse to yield a measure of factional power so that we may attain greater common strength? If that is the case then the Synagogue Council will never grow beyond a paper organization and I cannot permit myself to be associated with this empty name.

Sincerely yours,
(Signed) Herbert S. Goldstein

P.S. You say that my letter of January 31st is "filled with many inaccuracies which have no conceivable foundation in fact." I have asked Rabbi Opher to supply the documentary sources. They are as follows:

1. In your memorandum of June 6, 1945 you stated with reference to this "If it is within the province of the Synagogue Council to publish such press notices, it might easily be conceivable that the Synagogue Council may well enter a larger area." You express similar objection to this practice in your letter of October 31, 1944, addressed to Rabbi Opher. The fact is that nobody previously objected to the Synagogue Council's publication of either holiday messages or special prayers or Salo Baron's booklet or Boxer's booklet on Talmudic Forgeries or Heller's booklets or Israel Goldstein's booklets, etc., all of which have been accepted most favorably by the entire community, including our constituents.

Rabbi Eisendrath's Letter

2. You state that I objected to "direct contact by the Synagogue Council with the Rabbis of the country". This is only partially true. I indicated that the Synagogue Council constituency is comprised not of individuals, whether they be rabbis or laymen, or of congregations, but exclusively of six national organizations and that consequently the Synagogue Council should function through these national organizations rather than directly with congregations or individuals. It was generally conceded that in theory this is correct, and our Committee on Scope readily granted that wherever the national organization desires to be the instrument for carrying out the Synagogue Council's projects, it should be accorded this prerogative. I spontaneously acquiesced in the proposal that where the national organization did not wish or was not in a position so to do, the Synagogue Council might continue to make its direct contacts. However, in making this concession, I did not expect that it would be immediately seized upon as a means for communicating directly with the rabbis for the purpose of initiating a functional project that involves congregations to a greater extent than rabbis. That is why I objected to the suggestion in the communication of January 18: Bulletins may be edited by rabbis, but they are congregational publications. It was to avoid just such a situation that I felt, and still do feel, that the Synagogue should function through its national constituents.

Reply

2. You say that your objection to direct contact by the Synagogue Council with the Rabbis is only partially true, but actually you stated the same objection in your letter of October 31st and you repeat in this letter of February 5 your objection to this practice, which the Synagogue Council has pursued for many years. You state that the Committee on Scope and the Executive Committee upheld your objection. We have no record in fact of what was and what was not agreed by the Committee on Scope because the Committee on Scope has not yet presented any written report to either the Executive Committee or the Council as a whole, although it has been requested to do so. In your letter of January 28, 1946, you also make reference to concurrence by the Synagogue Council on the recommendations in your memorandum of June 6th, stating "Those who are responsible for the present policies of the Synagogue Council are proceeding in complete indifference to the policies on which I thought we had concurred." There is no record of any such concurrence. After the presentation of your memorandum of June 6th, the consensus of opinion was that your memorandum was largely negative in nature and it was decided to appoint a committee to study your memorandum plus an additional memorandum of constructive positive suggestion which you were requested to present to that Committee as to what the Council may and what it may not do. To this date no such memorandum has been presented. The Committee on Scope was appointed and each member was asked to prepare written recommendations in three fields: 1. Scope -- in what areas should the Synagogue Council be permitted to function. 2. Procedure -- to what extent and in what manner should the Council reach the community. 3. Finance -- what budget should the Council contemplate and how should it be raised. Rabbi Opher was the only one who prepared such a memorandum on October 3rd. In your memorandum of the same date you state "I have come to the conclusion that very little need be added insofar as the positive program of the Synagogue Council is concerned." And then you again limited yourself to the three negative recommendations which are discussed later. The Committee on Scope has not presented any clear report or recommendations to either the Executive Committee or the Council. On October 17th, in a letter to you, Rabbi Opher stressed "the need for speedy action on the part of the Committee on Scope so that those projects which are now waiting a clear understanding of scope and purpose may be pursued without hindrance." On November 13th you were

Rabbi Eisendrath's letter

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Reply

again asked to present a report for the Committee on Scope "in view of the fact that this committee was created as a result of the memorandum you submitted some meetings back. The apathy that has prevailed in the Council since the presentation of your original memorandum may be mitigated by an encouraging statement from you." This request was repeated on November 16th and at your suggestion we checked with Mr. Kramer as to whether he would object to your presenting the report and advised you that Mr. Kramer did not object. Prior to the last meeting of the Council Rabbi Opher again asked you to please present "a constructive report for the Committee on Scope so that the apathy created in the atmosphere of the Council might be offset and the Council might resume its progress." When you began presenting an oral report at the last meeting, you were requested by the delegates to prepare a clear written report which would be placed at the head of the agenda at the next meeting. Again no action was taken on any recommendations of the Committee on Scope so far, and there is no record of what was or was not agreed and we still do not know what the Council may and what it may not do.

3. Your allegation that I "objected to the Synagogue Council's response to requests for cooperation by the U. S. Maritime Commission and other government agencies" is a flagrant misstatement of fact. The only conceivable suggestion that I ever made in this matter was an innocuous request contained in a letter of October 31, 1944, to Rabbi Opher inquiring as to "whether the constituent organizations were ever consulted as to suggestions (i.e. regarding names that they might wish to recommend) that they might have to make." How such a question as this can be distorted into an objection to "cooperate with the U. S. Maritime Commission and other government agencies" is quite beyond my power to fathom. The fact of the matter is that again and again I have indicated that I do regard the Synagogue Council as the only legitimate coordinating body for precisely such purposes. Only I still believe that it should not do so without due consultation with its own constituents.

3. You state that the charge of your objecting to the Synagogue Council's response to requests for cooperation by the U. S. Maritime Commission and other government agencies is a "flagrant misstatement of fact," but you request that all such activities be cleared directly with the headquarters of the constituent bodies over and beyond their representatives. In your letter of December 13, 1944, you state "I find that any number of things are being contemplated or actually undertaken (by the Synagogue Council) of which I, as director of the UAHC, have received no official notification. It may be that these matters have been discussed at Council meetings -- I do not think that representatives of the respective constituencies have the authority to pass on certain enterprises without referring these back to the bodies they represent." Now every activity by the Synagogue Council, once approved by the body comprising representatives of all the constituencies, is carried out by Committees consisting of delegates of each one of the constituencies. You insisted that action on the part of your own delegates is not sufficient.

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4. You maintain that I objected to "the effort to establish a workable budget for the Synagogue Council." The fact of the matter is that there has never been a "workable budget" submitted to the constituents for ratification, despite the fact that again and again others, as well as myself, have requested such a detailed budget as any organization with a realistic program is called upon to submit. We were asked to authorize a \$100,000 budget without any break-down concerning either expenditures or the means of securing such a sum. To indicate just how far from being a "workable budget" this recommendation was, I wish to point to the fact that just the other day, prior to my reaching the meeting of the Budget Committee, those present, representing a majority of the constituencies rather than Reform, had pared the \$100,000 "workable budget" to a more realistic \$20,000. I think it is unjust, in view of these facts, to accuse me or the Reform group of objecting to establish a "workable budget."

5. With regard to your suggestion that I objected to "the Council's acceptance of the invitation by the NCRAC to be represented on that coordinating body," I confess that this also is partially true, but only partially so. We would have been happy to have the Synagogue Council represented on the NCRAC provided that either through the

Reply

4. At the meeting of September 6, 1944 a resolution to authorize a fund raising campaign of \$100,000 was drafted by Judge Steinbrink and Mr. Weiss and presented to the Synagogue Council. The purpose of that fund was largely to help in the religious rehabilitation of European Jewry and partly for the establishment and maintenance of a dignified office and staff for the Synagogue Council. That resolution was approved by all the constituencies except the Union delegate who said he wanted to clear that with the Union headquarters. On the 13th of December 1944, 4½ months later, you wrote that the matter was referred to a Committee of the Union for consideration - and not until June of the next year did that Committee take any action and that action was your memorandum invoking the whole question of the Scope and purpose of the Synagogue Council. And now, a year and a half after the first suggested budget was submitted, you say in your letter of January 28th "your proposed budget will have to be submitted to our next meeting of the Executive Board which will take place immediately prior to our Biennial Council." When you say that the Synagogue Council committee "has pared down the budget to \$20,000" you fail to mention that neither Rabbi Goldstein nor Rabbi Opher nor Mr. Fink were present at this meeting and that the Committee did not even ask for the financial statement of the last two years upon which to base its estimate; nor were they in a position to know what the Council has actually expended and what its needs are. The fact is that a budget of \$50,000 was adopted at a meeting of the CCAAR delegates and recommended by Rabbi Rosenblum. In the last two years, despite the fact that no direct assistance came from any of the constituencies, more than \$20,000 were raised, largely from private sources, and spent on work approved by all the delegates and that this was done without an office or a director, and many activities had to be left undone because they would need a separate budget, such as the Text Book Commission, Committee on Labor, JWB-Synagogue Council Advisory Committee, etc. The fact remains that a request for a budget, submitted to the Union on September 6, 1944, has to this day not been acted on.

5. The NCRAC invitation was submitted to the executive Committee of the Synagogue Council in October 1944 and approved by the Board and then presented to the Council as a whole on February 7, 1945. On December 18, 1944 you stated that the Union preferred to be represented on the NCRAC directly and not through the Synagogue Council. Since

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Synagogue Council, or separately, the Union of American Hebrew Congregations would not lose its place on the NCRAC where we have every reason to believe the Union rightfully belongs. Almost since its very inception, through the Board of Delegates on Civil and Religious Rights, the Union has functioned in the civic-protective field. We submitted to the NCRAC an extensive memorandum indicating how far-reaching our program in this area has now become. This is not as yet true of the Synagogue Council, and consequently we felt that we would be depriving the NCRAC, as well as ourselves, of proper coordination where we not admitted in our own name into this coordinating council. Consequently, on December 18 1944, upon authorization of our Executive Board, I wrote to you that "inasmuch as the Union as an organization that has since its very inception functioned directly in the particular area in which the NCRAC is serving as a coordinating agency, the Union should have direct representation in this coordinating agency. We, of course, indicated at that time that we would be the very first to urge the admission of all other religious groups likewise functioning in this field, whether it be the other individual synagogue groups or the Synagogue Council itself. Our feeling is that we should continue to have our direct representation on the NCRAC, both as an aid to ourselves in coordinating our own efforts in this field with that of the general Jewish community, as well as bringing more vitally to the NCRAC the benefit of our experience in this enterprise."

In this connection I might ask why exception is not taken to a far more reprehensible instance of "obstructionism" than the above. I refer to the actual prevention, on the part of one of the Synagogue Council's constituents, other than the Reform group, of the Synagogue Council's endeavor to secure a national radio broadcast, and instance of obstructionism which led to the Synagogue Council's being denied this privilege and to the securing of the time originally available to the Synagogue Council by one of the Synagogue Council's constituents in violation of a long-standing agreement with the radio broadcasters to the effect that no single segment of religious Jewry was to broadcast in its own name and for its own ends.

Reply

the constitution of the Synagogue Council requires unanimous approval by all our constituencies for any action, the Synagogue Council could not take any action on the invitation of the NCRAC without the Union's approval, despite your statement that you would "urge the admission of all other religious groups likewise functioning in this field, whether it be the other individual synagogue groups or the Synagogue Council itself." Your reference in this connection to the Jewish Theological Seminary's taking over the radio broadcasts previously assigned to the Synagogue Council, is in fact a good illustration of the result of the weakening influence of the Synagogue Council. The fact that individual institutions can do this is due entirely to the weakness of the Synagogue Council; and your action on the NCRAC's invitation contributed to weakening the Synagogue Council's influence in this area which should be oriented to the religious approach. A still better example is the following item:



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6. As for your allegation that I objected "to the compilation by the Synagogue Council of a list of Rabbis and congregations in the country," I have searched my files of correspondence and the minutes of all the Synagogue Council meetings that I have attended and nowhere do I find any suggestion of any basis whatsoever for this allegation.

Reply

6. On January 26, 1944, in response to a request by Selective Service headquarters to prepare a list of legitimate Rabbis, and Yeshivoth in the country, the Executive Committee of the Synagogue Council approved the recommendation to proceed with the compilation with a view of publishing a list of legitimate Rabbis in the country. This recommendation was approved by the Council at its meeting on March 29, 1944, and a Committee was appointed comprising some of the leading representatives of all rabbinical groups in the community, including members of CANNRA. Questionnaires were sent to the 20-odd Yeshivoth and 12 national rabbinical bodies and a great deal of material was collected for this compilation. When we mentioned this activity in a letter to the Rabbis on December 5, 1944, we received a communication from Rabbi Linfield objecting to this activity on the part of the Synagogue Council in view of the fact that the Statistical Bureau is doing similar work. This objection was sustained by one of the Union delegates who happens to be connected with the Statistical Bureau. At the Synagogue Council meeting of April 11, 1945, a request from Mr. Roger Strauss was presented, asking that the Synagogue Council review the famous Denver University survey of religious affiliation. The Council authorized its administration to study the survey and method of research used by the Denver Opinion Research Bureau and present an evaluation of it at the next meeting. At the June 6th meeting our correspondence with the University of Denver Research Bureau was presented. Mr. Kramer then stated that the Statistical Bureau has been authorized by the U. S. Census Bureau to take the religious census of Jews and although some of us felt that here was an area of activity which belongs properly within the scope of the Synagogue Council, you suggested that the Council discuss the matter with the Statistical Bureau so that things in which we are interested may be covered by that census. Accordingly, a Committee on Rabbinical Registry and Religious Affiliation was appointed, consisting of 12 members, 2 from each of our constituencies, to consult with Dr. Linfield. A letter was written to Dr. Linfield advising him of this action by the Synagogue Council and requesting a joint conference. To this day Dr. Linfield has not replied to that letter. On July 2nd Rabbi Opher wrote to you that we were most anxious to being working on a survey of religious affiliation among Jews in this country. In that letter he said "The first step should be to complete our compilation of the list of legitimate Rabbis. I still think we are in a better position to do an accurate job on this than the Statistical Bureau at a fraction of the expense. There is a dire need for such a list." Then he went on outlining the work that had already been done by the Synagogue Council on this and what could be done. To which you answered on July 9th "My understanding is that Linfield has devoted considerable time preparing a questionnaire for this precise purpose in connection with the forthcoming census. If

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7. The same applies to your statement that I "objected to our cooperation with the JDC in the clothing and Sifre Torah campaign for American Jewry." This was merely another of those instances where I indicated that this job was splendidly accomplished by channeling such activity through the national constituents. I pointed out at a number of meetings that this particular project was an excellent illustration of how I believe the Synagogue Council should work in the functional field. It could agree to undertake this task for the JDC and then call upon its national constituents, which have more direct contact with, and appeal to their respective congregations, to implement the project. This can hardly be called an objection without seriously distorting the facts.

8. Regarding my alleged objection "to the functions of the committee of the Synagogue and Labor," I protest that my word of caution concerning the limitation of the scope of this Committee would tend to "hamstring its effectiveness." I readily admitted that there was a certain distinct field in which the Synagogue Council might be most useful regarding the Synagogue and Labor, but at the same time I sounded a word of warning that it was not the Synagogue Council's prerogative to establish labor synagogues, which seemed

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this is the case, I certainly do believe that it would be exactly the kind of reduplication on the part of the Synagogue Council to which I have taken exception." And that was the last word we had on the question of the compilation of a list of Rabbis and Congregations.

7. On cooperation with the JDC you say "The Synagogue Council...could agree to undertake this task for the JDC and then call upon all its national constituencies to implement the project." The only reason that the JDC or other national bodies call upon the Synagogue Council for cooperation instead of going to the individual constituencies is because they believe the Synagogue Council is really the representative religious body and the only reason these secular organizations pay any heed to the Synagogue Council is because of the modicum of unity among religious bodies which the Synagogue Council managed to impress them with. It was pointed out whenever this discussion came up at the meetings that it would be highly desirable for the congregational constituencies to follow up each such Synagogue Council letter to the Rabbis with a letter to their own membership urging that they act on the suggestion of the Synagogue Council. Your whole challenge to the right of the Synagogue Council to be a functional agency has no basis in the constitution of the Synagogue Council. The founders of the Synagogue Council, of whom the Union and the Central Conference were initiators, seem to have foreseen no objection to it ultimately becoming a functional agency in all the areas in which the constituents agreed. As you yourself pointed out in your memorandum of October 3rd, "I know that among the purposes for which the Synagogue Council was formed was not alone the desire that the various Jewish religious groups should confer together and speak in common, but likewise for the purpose of acting unitedly. This would seem to give us the mandate for certain functional activities."

8. In your memorandum of June 6th this is what you say about the Committee on Synagogue and Labor: "This committee seems to have been established in sublime innocence of the fact that for years now the CCAR has been vitally concerned with this field and the Union has likewise been interested in a rapprochement between the synagogue and labor, etc. ... no attempt was made by the Synagogue Council to ascertain whether its own committee would in any way intrude upon the work of the Union." The fact is that the

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to be envisaged in the original purview of this project.

9. Concerning the allegation that "one Union delegate objected to the joint JWB-Synagogue Council Consultative Committee" the very contrary happens to be the case insofar as our Union delegation's activity in this matter is concerned. Although one individual may have had certain reservations concerning this endeavor (must we all always concur?), I wish to point out that whatever this subject was discussed at Synagogue Council meetings, my only criticism was to the effect that our Synagogue Council-JWB Consultative Committee had not been active enough nor gone far enough in this important undertaking. Is it possible that every word of criticism, even to the effect that we are not pressing our projects vigorously enough, is regarded as "obstructionism"?

10. As for a single Union delegates "objection to a campaign on the part of the Synagogue Council to stimulate Synagogue Attendance," once again I wish to say that our delegation as a whole heartily approved of this effort and indicated its eager desire to cooperate in it. In casting the blame for "a year's delay in implementing this project," you fail to add that it was unhappily delayed by the lamentable death of Rabbi Hoffman and the inescapable need of several revisions in the statement itself.

From the above, it can easily be discerned that there is very little actual fact to substantiate your 10 points alleging the Union's objections to the Synagogue Council's recent undertakings. On the contrary, although I did most earnestly present a memorandum calling for a revaluation of the Synagogue Council's scope and mode of function, I have eagerly cooperated in

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Union delegate at the meeting of the Committee of the Synagogue and Labor questioned even the right of the Synagogue Council to call joint exploratory meetings with labor leaders. This "word of caution" of yours apparently was sufficient to so confuse the minds of the members of the Committee and its Chairman as to what the Committee may and what it may not plan, that nothing has been done. This Committee, as all others, consists of two representatives from each of our constituencies.

9. Apparently the Chairman of this Committee, Rabbi Rosenblum, understood the attitude of the Union delegation to be such that he could not call meetings or undertake any work for this Committee as long as there was no clear understanding with the Union as to the scope and function of the Synagogue Council. You disclaim responsibility for the objection of one of the Union delegates. The fact is that the Synagogue Council, knowing the concern of our constituent bodies over this whole area, asked the presidents of each constituency to designate its representatives to this committee. The Union delegate in question was therefore designated not by us but by you. The fact is that the work of this committee has been postponed so long that the JWB is now of a mind to go directly to the constituencies and has advised us that they would not cooperate with the Synagogue Council unless they are convinced that the Committee appointed by the Council will be in a position to take responsibility and that the Council will be in a position to share in the financing of its work.

10. It is not true that the delay was due to the death of Rabbi Hoffman. At the meeting of February 7, 1945, a request was presented from the Johnstown Jewish Community Council that the Synagogue Council devise some means to admonish Jewish people in various communities to avoid public violation of the Sabbath and to stimulate Synagogue attendance. The Union delegate objected to the Synagogue Council undertaking this activity on the grounds that this would trespass on the function of the Union. However, the president was authorized to appoint a Committee to prepare a statement on Synagogue Attendance and Sabbath Observance. This committee was appointed under the chairmanship of the late Rabbi Hoffman and within two weeks the initial draft was sent to the members of the committee. The Union representative, while approving Rabbi Hoffman's statement, felt that this whole area

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virtually every single endeavor that has been presented to the Synagogue Council throughout the two years during which I have been privileged to serve as a representative of the Union on the Council.

As a matter of fact, there have been instances where I have urged the Synagogue Council to take even more forthright action in those fields in which it has far more reason to act than in some of the regions where there is danger that it may trespass upon the functions of its constituents. For example, I urged very vigorous action on the part of the Synagogue Council in relation to representation at San Francisco.

I believe that the Synagogue Council should take more courageous steps in bringing order into the chaotic field of national broadcasting.

I feel that the Synagogue Council should strive to be the instrument to build a truly democratic and representative organization of Jewish life in America rather than relegating such efforts to secular organizations.

There is much more than the Synagogue Council can and should do, and, at the same time, take due cognizance of the reservation voiced in my memorandum of June 6, 1945.

It was to implement this expanded program of the Synagogue Council and to avoid future conflict that I recommended (1) sufficient advance notice to the headquarters of the various constituents concerning any new projects to be undertaken so that the officers of the constituents, as well as their respective representatives to the Synagogue Council, might confer beforehand and reach satisfactory conclusions; (2) the channeling of all functional activities through the various constituents, except where and when constituents request the Synagogue Council to carry out the project directly with their respective memberships; (3) the indication, wherever feasible, that it is not the action, voice, program, or resolution of a separate entity, namely, the Synagogue Council, to which expression is being given, but that the Synagogue Council is acting on behalf of its constituents, which should be named wherever practical. By this I mean, of course, that there are certain areas in which the Union, or the Conference, for example, has been acting in the past and would be prepared to act even more vigorously in the present, were it not for our recognition of the fact that united action is preferable. However, our silence or inactivities in these areas would be misunderstood and criticized unless over and over again the Synagogue Council emphasizes the fact that it is speaking and acting on

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was not within the purview of the Synagogue Council, and so nothing was done about it until Rabbi Hoffman made his last public appearance at the meeting of June 6th to urge the adoption of his committee's statement. Following his death, we made another attempt, revised the statement and sent it to the committee and at the request of the Union member, we sent you a copy. On November 16th you approved the statement and only then did we feel free to make it ready for publication. Here is another example of the difficulties involved in clearing every action of the Council with headquarters of our constituencies over and beyond the delegates of the Council.

You may say that it is your "genuine desire to strengthen the Synagogue Council." You seem to have chosen a strange method of demonstrating this desire. In your memorandum of June 6, you also state that "the Union has watched with great satisfaction the development and progress of the Synagogue Council. One does not... seek to limit the scope of one's offspring"; and then you proceed to devote a long dissertation to limiting the scope of the Synagogue Council. What have you done to implement your desire to strengthen the Synagogue Council? You mention the task of the Synagogue Council "to build a truly democratic and representative organization of Jewish life in America rather than relegating such effort to secular organizations."; but when the Synagogue Council had an opportunity of serving in just this capacity in relation to the defense agencies, you blocked the Council's effort to join the NCRA.

The three recommendations you mention were discussed in the Council meeting on June 6th and in the Committee on Scope thereafter. No agreement was arrived at. On the contrary, differing opinions were expressed by Rabbi Opher and others though no action was taken on those either. (1) The request for advance notice to headquarters of the various constituencies would mean to further complicate and encumber a sufficiently cumbersome functioning process which the unanimity clause compels. This clause in the constitution amply safeguards the interests of the constituents. Any further restraint on its respiratory system would utterly throttle the Synagogue Council. In any event, such a procedure would require a constitutional amendment. (2) As to the channeling of all functional activities through the constituents, it was pointed out,

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behalf of its constituents.

I think that this ought to apply to certain resolutions, representations to government bodies, cooperation with church groups, and even to radio broadcasting where I feel that the allocation may well be under the auspices of the Synagogue Council but should be made directly in the name of the constituents.

These concrete suggestions were accepted by the Committee on Scope and the Executive Committee. It was because I felt that this agreement had been ignored in letter and in spirit that I addressed my letter of January 28 to yourself and Rabbi Opher. I shall continue to voice similar objections whenever I feel that this indispensable basis of the Synagogue Council's modus operandi is transgressed.

Trusting that we may yet resolve these differences, more apparent than real, in the truly religious spirit that should characterize us as rabbinic colleagues, I am,

Yours most sincerely,

Maurice N. Eisendrath

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on June 6th, that such a process is tantamount to the destruction of the effectiveness and influence of the Synagogue Council.

It was also pointed out that the rabbinical constituents never objected to the Council's direct contact with the Rabbis and the latter have overwhelmingly indicated their appreciation of this service. As to the congregations, we have communicated with them once in the past two years and we know of only one Synagogue Council project which the congregational constituencies forwarded to their member congregations. (3) As to the crediting of the constituencies for the Synagogue Council projects, we have never failed to do so and named them wherever possible. So this is no issue.



[March? 1946]

MEMORANDUM FOR THE COMMITTEE ON SCOPE OF THE
SYNAGOGUE COUNCIL OF AMERICA

Prepared by Rabbi Ahron Opher

In considering the future of the Synagogue Council and its role in the American Jewish scene, we must take a long range view: the spiritual vitality of American Jewry, its position in this country vis a vis the Christian community and its ability to nurture the Jewish spirit the world over.

We must therefore think of American Israel in total rather than denominational terms and modify or even yield factional interests which are clearly short term considerations.

The most pernicious disease in American Jewish life is the growing secularism among the masses of our people and the usurpation of leadership in every area of community life by people who are irreligious and even hostile to the synagogue. The best way of overcoming this disease is by strengthening the effectiveness of the religious leadership of the community. This can be done only if we act in concert. One of the chief arguments against permitting the religious leadership to take its proper place in the life of the community is the division within the synagogue.

Community councils, philanthropic, educational and defense agencies and fraternal bodies in American Jewry justify their reducing to a minimum the religious influence in their activities on the basis of the factionalism within the religious organizations of American Jewry. The Synagogue Council is our best answer to this claim.

I. SCOPE OF ACTIVITIES

1. Stimulation and advancement of religious life in the American Jewish community and assistance to world Jewry in this area. This would include such activities as: A) Plans, programs and functions that would draw our people to the synagogue and religious life. B) Cooperation with labor and other sections of the Jewish community to achieve this purpose in their ranks. C) Defending the right of Jews to observe their religion in educational institutions, government agencies and in industry. D) Stimulation of religious education, both for the young and the adults. E) Combatting such malpractices as mushroom synagogues and resort services, freelancing in the rabbinate and undignified advertising and soliciting of religious institutions, etc. F) Conducting joint rabbinical conferences on timely themes in various parts of the country to effect cooperation on a local level of common religious projects. Ultimately perhaps also achievement of some overall policy of support of the religious program of American Jewry. G) Support of religious needs and institutions of European communities.
2. Representation of the totality of religious life in American Jewry: A) Before the government. B) Within Jewish secular agencies, philanthropic, educational and defense organizations. C) In cooperation with the Federal Council of Churches and the National Catholic Welfare Conference. D) In such civic endeavors which require religious representation, as the Scout movement, Veterans associations, etc.
3. To speak for the whole of Jewry in religious matters to the community: A) In radio. B) In Holy Day messages and other occasions where the message of Judaism as a whole should be presented to the country. C) In calling upon the community to observe special occasions. D) In contact with similar religious leaderships of European and other Jewish communities.
4. Defense: The whole field of the defense of Jewish religious beliefs and practices which would include such areas as text books, stage, screen and radio, literature, pulpit and rostrum, where Judaism, in contradistinction to the Jew, is attacked. This would involve a whole department to work independently but in close cooperation with the defense agencies.
5. Interfaith activities -- which would involve cooperation with Christians on religious activities such as Bible Week, Family Week, Scout religious emblems, religious pronouncements on social justice and other moral issues facing the country; and also directing educational endeavors to present the message of Judaism to the Christians.

II. PROCEDURE

I see no need to amend our Constitution, as long as a liberal interpretation of it is pursued.

1. The disputed question of how to reach the community could be settled amicably in most cases. To my mind there should be no limitation on direct contact with the Rabbis, but no contact with congregations should be made without specific authorization in each case from the heads of our constituencies.
2. The delegates should be chosen with a view of adequate representation of the point of view of each constituency so that they are given sufficient responsibility to speak for the constituencies without the cumbersome need of referring back.
3. Some of the meetings of the Council might take place in various parts of the country in order to permit a wider representation of the constituencies.
4. The Executive Committee should be elected instead of appointed in order that this important body truly represent the constituencies.
5. A liaison committee of six might be appointed to be in constant contact with the administrative heads of our constituencies in order to bring to the attention of the Council any suggestions or complaints of the constituencies and vice versa. This committee might consist of the chairmen of our delegations who, together with the officers, might comprise the Executive Committee.

III. FINANCES

We would need an initial budget of approximately \$50,000 to set up the Synagogue Council as a functioning agency in these areas. This would include an Executive Director, office rental and expenses and a clerical staff. The sources of this budget might be:

1. The Constituencies -- dues should be raised to \$2,500 to \$3,000 per annum for each constituency. This seems almost impossible to achieve at the present time considering the financial state of some of our constituencies. It may be feasible that the \$15,000 to \$18,000 thus acquired might be allocated according to the means of our constituencies.
2. An additional \$10,000 or \$15,000 might be raised through the constituencies and by them, with the request for contributions coming to congregations not by the Synagogue Council but by each constituency to its own membership. The constituencies would be in a better position to know which of their members could add a percentage to their membership dues in their own Union to go to the Synagogue Council.
3. Community welfare funds -- hitherto the Synagogue Council derived some \$5,000 per annum from the welfare funds. It is likely that, with the cooperation of our constituencies, this amount could be trebled.
4. Individuals who believe in the idea of the Synagogue Council have been a major source of income to the Council. There is no reason why such contributions cannot continue and even increase.
5. Various Departments of the Council, as they are set up, might be authorized to supplement the budget allocated by the Council by soliciting from individuals and organizations interested in their phase of the work. For example, the defense department might well receive a good part of its budget from the defense agencies if we succeed in convincing them of the value of this work which secular agencies could not do authoritatively.

THE NEXT MEETING

of the

SYNAGOGUE COUNCIL OF AMERICA

will take place on

WEDNESDAY EVENING, JUNE 12TH

at 8:15 P. M.

at the Spanish & Portuguese Synagogue
2 West 70th St., NYC

MINUTES OF THE MEETING OF THE SYNAGOGUE COUNCIL OF AMERICA, APRIL 10, 1946
AT THE SPANISH & PORTUGUESE SYNAGOGUE, NEW YORK CITY

Present: Rabbinical Council of America: Rabbis Samuel Berliant, Herbert S. Goldstein, Lee Jung and Simon Kramer.
Union of Orthodox Jewish Congregations: Messrs. Morris Engelman, Benjamin Koenigsberg, Max Rosenfeld, Albert Wald and William Weiss.
Rabbinical Assembly of America: Rabbis Joel Geffen and Joseph Zeitlin.
United Synagogue of America: Rabbis Benjamin Englander and Jacob Radin and Mr. Marvin Berger.
Central Conference of American Rabbis: Rabbis Bernard Heller, H. S. Linfield, Ahron Opher and David Wise.
Union of American Hebrew Congregations: Rabbis Isaac Landman and Mr. Charles P. Kramer.

Excuses & Regrets: UOJCA: Dr. Samuel Nirenstein - RAA: Dr. Robert Gordis -
UAHC: Rabbi Charles Stern & Mr. Arthur Berliss.

The meeting was called to order at 8:30 P. M.

I. CORRECTION IN LAST MINUTES

Mr. Albert Wald called attention to the fact that his name was omitted in the list of delegates present at the last meeting.

COMMUNICATIONS

I. From the Rabbinical Council of America asking the Synagogue Council for representation on the Publications Committee which is publishing a memorial book for the late Dr. Bernard Drachman. APPROVED.
The President appointed Dr. Pool.

II. From Dr. Isaac Levitats asking that the Synagogue Council examine the funeral service of the Oddfellows, which is Christological in nature.
This matter was referred to the Committee on Religious Observance.

III. From the American Committee for Protection of Foreign Born asking us to adopt a resolution on immigration.
It was moved that this matter be referred to the Committee on Legislation, empowering them to write a Synagogue Council resolution and transmit it to the House of Representatives. APPROVED.

IV. From Rabbi Israel Goldfarb asking the Synagogue Council's aid in the preparation of a school for Cantors.
It was moved that a Committee be appointed to investigate this matter and bring back a report. APPROVED.

V. From the Commission on European Jewish Cultural Reconstruction inviting the Synagogue Council to join their membership.
The President was authorized to appoint a Synagogue Council representative to this Commission.

VI. From Rabbi Jacob Katz presenting his program of integration of faiths and asking the Synagogue Council to investigate and approve this program. It was moved and approved to refer this matter to the National Conference of Christians and Jews.

VII. From the War Department inviting the Synagogue Council to send a representative to German Jewry to help in their religious reconstruction and to serve as liaison between the army of occupation and the Jewish community.

Rabbi Landman moved that the President be empowered to appoint a representative in accordance with the request of the War Department and that he be of equal calibre with those selected by the other religious faiths and that he be willing to stay in Germany for at least as long as the other representatives remain there. APPROVED.

VIII. From Dr. Pool asking that the 20th of Sivan be established as a fast day for the Jewish victims in the last decade.

It was decided that this request be held in abeyance pending President Truman's designation of Armistice Day.

IX. Rabbi Opher's correspondence with Rabbi Herbert Bloom on the ADL program for the advancement of ethical and moral life among American Jews. (Exhibit A).

REPORTS

I. ADMINISTRATIVE REPORT

Ordered incorporated in the minutes. (Exhibit B)

II. RABBI OPHER tendered his resignation as Assistant to the President (sent under separate cover).

Rabbi Jung moved that a Committee of three be appointed with power to deal with this matter and discuss it with Rabbi Opher with a view to withdrawing the resignation. The motion was seconded by Mr. Koenigsberg and carried. Rabbi Goldstein appointed Rabbis Isaac Landman, Simon Kramer and Joel Geffen.

III. COMMITTEE ON SCOPE

Mr. Charles Kramer, Chairman of this Committee, presented a tentative report on areas of activity and methods of procedure in establishing a functioning Synagogue Council. (Exhibit C).

It was moved that the Committee meet as soon as possible and draft a report to be sent to all the delegates asking for their comments; the committee then revise the statement to include all the suggestions and again circularize it to the delegates and present the final report at a special meeting of the Synagogue Council to be called prior to the regularly scheduled meeting. Rabbi Jung moved that when the Synagogue Council has accepted the report, the constituent bodies be asked to endorse it speedily.

IV. RELIGIOUS REHABILITATION OF EUROPEAN JEWRY

Rabbi Simon Kramer, Chairman, reported on the progress of the Committee. In carrying out the plan of American synagogues adopting parallel synagogues in France we obtained information as to the needs of the various French communities and, with the assistance of Rabbi Simon Langer, the representative of French Jewry in this country, organized the information and sent a letter to the Rabbis advising them of the resolution of the Synagogue Council and urging them to adopt one of the congregations listed. We have to date received about 30 replies and numerous inquiries. We have definite commitments from several congregations.

We have received several communications which should be mentioned: 1) From the European Jewish Cultural Reconstruction Committee in which they present a request from the Jewish community in Venice for aid in their religious reconstruction. 2) From Rabbi David Wice, Chairman of the Central Conference of American Rabbis Committee on World Federation for Progressive Judaism stating that this organization has asked him to undertake a campaign for funds to aid this liberal religious movement, but before proceeding with the campaign he wanted to clear with the Synagogue Council and see whether duplication of effort can be eliminated and coordination be effected. 3) From Rabbi Solomon Goldman of Chicago stating that instead of asking individual American congregations to adopt individual French synagogues, the Synagogue Council should have undertaken an intensive campaign for the religious rehabilitation of European Jewry. 4) Several communications raising the question of the relationship of the adoption plan to the work of the JDC Cultural Committee.

V. TREASURER'S REPORT

Balance on hand February 13th	\$ 5,084.29	
Receipts from February 13 to April 10	<u>1,413.10</u>	\$ 6,497.39
Total disbursements from Feb. 13 to April 10		<u>1,938.01</u>
Balance on April 10th		<u>\$ 4,559.38</u>

VI. RELIGION IN THE PUBLIC SCHOOLS

Rabbi Rosenblum's report ordered incorporated in the minutes (Exhibit D)

VII. RADIO

Rabbi Rosenblum's report for the Radio Committee ordered incorporated in the minutes. (Exhibit E)

VIII. COMMITTEE ON PEACE

Rabbi Rosenblum's report on the meeting of the Committee on Atomic Information ordered incorporated in the minutes. (Exhibit F)

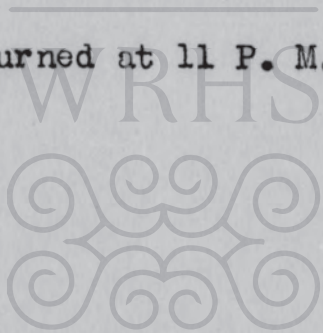
IX. PRAYER BOOK FOR THE SICK

Rabbi Arzt' report ordered incorporated in the minutes (Exhibit G)

X. SCOUT COMMITTEE

Rabbi Berliant's report ordered incorporated in the minutes (Exhibit H)

The meeting was adjourned at 11 P. M.



Respectfully submitted,

Benjamin Koenigsberg, Secretary

EXHIBIT A

Rabbi Opher's letter to Rabbi Herbert Bloom :

"I have your circular letter of February 14th advising me of the program of the Civic Service Committee of the ADL to which you were appointed. First let me say that I am deeply gratified that you were selected for this post because I know of no one in this entire country who could do the work projected by this Committee as adequately and as devotedly as yourself.

"I have, however, a number of very serious misgivings about the whole program and its sponsorship which I would like to share with you before discussing it with Dick Gutstadt, Mr. Henry Monsky or the officers of the Synagogue Council.

"I am among those who have for many years felt the need for a service of the kind contemplated by the Civic Service Committee. I think we Jews have devoted too much time and resources to propagandizing the outside world and too little to strengthening, dignifying, deepening and enriching the lives of our own people morally, culturally and religiously. It is high time that such an endeavor is undertaken.

"As a Ben B'rith of many years standing and past president of one of the oldest lodges, I am proud and gratified that the B'nai B'rith, which has been a pioneer in every Jewish cause, has given thought to this need and has taken the initiative of implementing it. Therefore I am all the more anxious to see that the work is carried on effectively and under the kind of sponsorship that will enhance rather than hinder it.

"On the other hand, you and I know of frequent charges directed against any Jewish defense work by anti-semites of various shades who say that before teaching Gentiles not to hate Jews, we should teach Jews to behave. We know the motive of such charges and, I believe, we share the same reaction to them. Therefore I feel that any endeavor to lift the moral, cultural and religious life of the Jews which would in any way be related to defense work, by sponsorship, program or supervision would play directly into the hands of these enemies of Israel.

"I am certain you share with me the conviction that everything that is good in Jewish life emanates from the religion of Israel. When a project is motivated and activated by the Synagogue it becomes part of the classical tradition of Jewish life and is organic to it. If divorced from the Synagogue and from religious influence the project is bound to deteriorate into shabby apologetics.

"At the Pittsburgh meeting of the Council of Federations I advanced the view that our defense effort would be better and more effectively carried on if it were done under the guidance of the official religious leadership of the Jewish community and our interfaith activities should certainly be conducted under such sponsorship. Mr. Gutstadt, at the time, may not have seen eye to eye with me, but on other occasions when I have reiterated that conviction in his presence, I believe he saw logic in my thinking.

"Some time ago, when the ADL took the advice of a single Rabbi and authorized the filming of a mock desecration of a Synagogue in Washington Heights, which shocked the religious sensitivities of the community and resulted in the famous diatribe of Bishop McIntyre, the Synagogue Council Executive Board pointed out to Mr. Gutstadt that the advice of a single Rabbi was certainly not enough in determining the propriety of a course of action in religious matters. But in all such matters the guidance of the official representative religious body should be sought. At that time Mr. Gutstadt agreed that whenever religious matters will be considered by the ADL, the Synagogue Council of America will be consulted. I must say for Mr. Gutstadt and the ADL that this policy has been pursued faithfully, to the credit of both the ADL and the Synagogue Council.

"In my view, the program of the Civic Service Committee should be under the supervision of the Synagogue Council of America. If the ADL had delegated this work to the Synagogue Council and indicated its readiness to finance it, I have no doubt that the Synagogue Council would not only have seized upon the idea and given it all the sanction and prestige of the three facets of Jewish religious life but would also have endorsed your appointment, in view of your good name and reputation, to direct it. With your permission I will convey this thought to Mr. Monsky and Mr. Gutstadt. The more I contemplate this matter, the more deeply I am convinced that this project must fail under the auspices of the ADL.

"With warmest personal greetings and with best wishes, Sincerely yours,"

EXHIBIT B

Administrative Report, April, 1946: "Following is a summary of the activities of the Synagogue Council of America since its last meeting:

I. RELIGIOUS WELFARE: 1) We have carried on negotiations with the N. Y. Federation of Jewish Charities protesting the practice of some of its agencies who make it difficult for their employees to observe the Sabbath and holidays and urging

a change in these practices. We hope that we have made some impression upon these agencies. Similarly, we have written to a number of schools and universities who have been scheduling entrance examinations on the Sabbath urging them to change the examination day for Jewish students. We have been successful in some cases. 2) At the request of the Jewish War Veterans, we considered the matter of the participation of the JWV in a general army parade scheduled for the Sabbath of April 6th. At the meeting of our Executive Committee on March 13th we adopted the following resolution: "The Synagogue Council of America is opposed in principle to official Jewish participation in secular public parades on the Sabbath. Well considered publicity given to such non-participation could have an invaluable effect on Jewish morale and also on Jewish dignity and status in the general community. However, when, in exceptional circumstances, a Jewish group feels that it must be represented in a patriotic parade on the Sabbath for its Jewish self respect, it should march without any weapons or impedimenta and have necessary banners carried by non Jews." We conveyed this resolution to the JWV and released it to the press. We were advised that the Jewish War Veterans will abide by the decisions of the Synagogue Council in all matters pertaining to religious observance. 3) At the request of the Council of Jewish Communities of Bohemia, Moravia and Slovakia, we took notice of the observance of March 13th as the anniversary of the first massacre of close to 4,000 Jewish men, women and children in the concentration camp at Osvecim and called upon the Rabbis to mention these martyrs at kaddish on that day. 4) Since our last meeting, the Jewish religious award for the Boy Scouts, the Ner Tamid award, was adopted and the program of requirements was approved by our Executive Committee. Rabbis Salit, Berliant and Opher were designated by the Jewish Committee on Scouting to head the Ner Tamid committee. 5) The Girl Scouts of America have asked us to prepare a Jewish sabbath service for girl scouts which might be used in all children's camps. The Committee will report on the progress of that work. 6) The prayer book for the sick is now close to completion. The manuscript has been prepared, edited by the committee and is nearly ready for publication by the Behrman Publishing House. Rabbi Arzt will report on the work of that Committee. 7) Requests for the Synagogue attendance leaflet continue to come in. Close to 50,000 have already been distributed. Among the non-synagogue organizations that have distributed it to their membership are the National Council of Jewish Women, the Jewish Welfare Board, B'nai B'rith, the National Association of Jewish Education, American Federation for Polish Jews and a number of other fraternal bodies. We believe that along with the next campaign of the United Church Canvass we can stimulate local communities to make full use of this leaflet in order to encourage synagogue attendance and the observance of the sabbath.

II. INTERFAITH ACTIVITIES: 1) In anticipation of the meeting of the Security Council in New York, Dr. Walter Van Kirk for the Federal Council of Churches and the writer for the Synagogue Council, requested the American delegation to use its influence with the other delegations to open the sessions of the various agencies of the UNO with prayer. That this practice has not been established does not mean that the request has gone unheeded. In any event, the joint appeal of the Protestant and Jewish religious bodies has a salutary effect. 2) As was reported at the last meeting, a joint conference of representatives of the Federal Council of Churches, the National Catholic Welfare Conference and the Synagogue Council of America was held in New York on February 18 and 19 and considered the moral implications of industrial relations. The proceedings are available to anyone who wishes to peruse them. The result of the Conference was the appointment of a Committee of three, consisting of Dr. Cameron Hall of the Federal Council, Father George Higgins of the Catholic Conference and Rabbi Ahron Opher, and entrusted with the task of summarizing the conference in the following 10-point statement: "1. The moral law must govern the economic order; 2. The resources of life given in trust by G-d to man for high purpose; 3. The purpose of economic life is social enhancement of all; 4. The principle of vocation; 5. The profit motive must be disciplined by the moral motive; 6. Ethical values are achieved through social units - the question of organization; 7. Society is indivisible - one economic world; 8. Framework of relationship between these units - collective bargaining, use of power; 9. Fair employment practice; 10. One world - international economic morality." It is hoped that this statement will be ready for publication as a joint statement by May 1st. When this is accomplished, we believe it will carry the same weight as the Pattern for Peace, the joint Catholic, Protestant and Jewish statement on peace issued three years ago. 3) It may be of interest to the delegates that the United Church Canvass, a joint endeavor of the Synagogue Council and the Federal Council of Churches, has made such a deep impression upon the country that on March 30th the Public Relations Association gave us the award for the best performance in public relations in the field of religion.

for the year 1945. Dr. Stuber, Mr. Quimby and Rabbi Opher were in Washington to receive this award which was presented in a beautiful and stimulating public ceremony presided over by the Secretary of Agriculture. 4) This year National Family Week, which is jointly sponsored by the Federal Council of Churches, the National Catholic Welfare Conference and the Synagogue Council of America, will be observed May 5th to 12th. The President of the United States again issued a statement endorsing the observance and a great deal of national publicity was given to the joint sponsorship of this program. The Jewish program for National Family Week this year was prepared by a Committee headed by Rabbi Brav, Chairman of the Committee on Marriage and the Family of the CCAR. Copies of the leaflet on the Jewish program have been sent to all the Rabbis in the country.

III. GENERAL WELFARE: 1) At the invitation of the President of the United States, Rabbi Herbert Goldstein was appointed a member of the Emergency Housing Campaign along with representatives of the Catholic and Protestant faiths. The purpose of this campaign is to appeal to the churches and synagogues to cooperate in a program to share the housing with returning servicemen. 2) Again at the invitation of the President of the United States, Rabbi Herbert Goldstein was appointed a member of the Famine Emergency Council, whose purpose it is to work out a food conservation program in this country in order to spare enough food for shipment to the starving people of the world. The Synagogue Council has asked the Rabbis of the country to cooperate in this campaign and suggested a program of activities for local congregations. 3) At the request of the U. S. Department of Labor, the Synagogue Council has participated in a campaign to afford job opportunities to returning servicemen in cooperation with the U. S. Employment Service. 4) In accordance with the decision of the Council at its last meeting, a Committee of the Council, under the Chairmanship of Dr. Joseph Zeitlin, prepared a statement on peacetime military conscription urging the postponement of congressional action on this measure until the country and the world are prepared to view it dispassionately, and asked for the opportunity to appear before senate committee hearings on the pending bill. 5) The President of the Synagogue Council has been appointed as one of the official observers at meetings of the Security Council. 6) In accordance with the decision of the Council at its last meeting, we communicated with the Federal Council of Churches and the National Catholic Welfare Conference and asked their cooperation in an attempt to modify the immigration law which is going into effect next October in such manner as to protect the citizenship of non-native-born American clergymen serving abroad. Our Legislative Committee has been asked to prepare an amendment to the law and clear it with the Catholic and Protestant faiths who promised their cooperation in appealing for the inclusion of such an amendment in the law before it goes into effect. 7) The Synagogue Council continued its representation and cooperation with the Federation of Atomic Scientists and helped in a movement to moralize the use and control of atomic energy. At the last meeting of the Executive Committee a resolution was adopted urging civilian control of atomic energy. This resolution was wired to the Senate Committee dealing with domestic legislation on the control of atomic energy.

IV. JEWISH WELFARE: 1) The Synagogue Council sent a statement to the Governor and members of the Legislature of the State of New York supporting the Austin-Mahoney Bill designed to extend the functions of the Anti-Discrimination Commission of the state to bar discrimination in institutions of higher learning. 2) A Committee, headed by Rabbi Simon Kramer, charged with the execution of the synagogue adoption program, has made a fine beginning by advising the Rabbis of the country of the program of the religious needs of French Jewry and familiarizing them with the synagogue adoption plan. Rabbi Kramer will report on the progress of this Committee.

V. COOPERATION WITH JEWISH ORGANIZATIONS: 1) In cooperation with the JDC, the Synagogue Council called to the attention of the Rabbis of the country the Supplies for Overseas Survivors campaign and was instrumental in making the SOS campaign successful. 2) We have been in communication with the NCRAC with a view to effectuating the resolution adopted by the Synagogue Council at its last meeting for the establishment of a Joint Consultative Committee on religious instruction in the public schools and for the calling of a joint conference to review this subject. Rabbi William F. Rosenblum, who appeared before the Executive Committee of the NCRAC, will report on the action of that body. Meanwhile we also received a request from the NCRAC to explore the possibility more fully of the Synagogue Council application for membership on that body. As you will recall, the one obstacle to our previous attempt to join the membership of the NCRAC was the UAHC. We hope that the Union may now be prepared to continue its membership in the NCRAC as part of the Synagogue Council delegation. 3) The set of principles which we adopted at our last meeting for the JWB-Synagogue Council Consultative

Committee was discussed by the Executive Board of the JWB and they recommended the following corrections: In the first paragraph the words "the many instances of" should be omitted - the sentence thus reading "The Joint Consultative Committee of the Synagogue Council and the JWB was brought into being because of the feeling that (the many instances of) friction between synagogues and various community centers were symptoms of an underlying misconception of the relationship between these two vital institutions." They also suggest that paragraph 4 be omitted in its entirety. This is the paragraph reading "The Committee could also help to formulate plans, or enrich them, looking toward a better indoctrination of center workers with the aims and content of Judaism and of rabbis with the aims and purposes of Jewish social work." They would like to know our reaction to these suggestions. Since Rabbi Rosenblum has resigned his Chairmanship of this Committee and since the Conservative bodies have a much more direct interest in it than our other constituencies, it is hereby recommended that another Committee be appointed, chaired by a Conservative rabbi in order that the great need for co-operative effort between the center movement and the synagogue not be let go by default.

Respectfully submitted,
Rabbi Ahron Opher

EXHIBIT C

Report of the Committee on Scope:

Unfortunately, the Committee which was designated for the purpose found it impossible to meet with the Chairman on the evening scheduled, April 4, 1946. Hence this is not a Committee report but rather a statement of the writer's viewpoint formulated after discussion with single members of the Committee, not, however, representing their viewpoint. It is hoped that after discussion from the floor resolutions may be adopted unanimously which will become the basis for the Synagogue Council program, to be enlarged upon after study by the Committee which should continue in office for that purpose.

It must be agreed that presently whatever resolutions are adopted should be within the scope of the existing constitution as otherwise the constituent parties must be called upon in formal manner to ratify any change in structure so that they may thereafter be deemed to be bound and to act in agreement on such activities which the Synagogue Council will undertake.

There must be agreement on the suggestion that in a country founded on the bed-rock of religion, our Jewish people can best be represented through and by a religious body such as the Synagogue Council of America which has as its constituent membership all lay and rabbinic religious organized bodies in America.

It must also be self-evident that the organized synagogue is and must be the voice of the Jewish people of this country in all matters pertaining to our religion and our people as a whole. In view of the necessity of enlarging and enriching the synagogue and to achieve united action of the Conservative, Orthodox and Reform groups and to make the synagogue truly representative, the Synagogue Council of America as now constituted must be the agency for that purpose and its constituent members should pledge full support for a program which will have for its primary purpose enrichment of Jewish life through its religious institutions.

As the representative voice of all Jewry on matters pertaining to the Jewish people as a religious people in this country, all pronouncements, all public statements, all representations of faith in God and country should emanate from the Synagogue Council and all constituent bodies should therefore agree that whenever the governing body deems it advisable that a public statement be made or is called for, that statement emanate from the Council bearing the imprint and endorsement of all its constituent members.

In all matters pertaining to the religious life generally and particularly of the Jew in America representation should be by and through the Synagogue Council, whether it be in representation before public bodies or before our own people.

In all relationship with similarly organized national religious bodies of other faiths and denominations, representation should be by and through the Synagogue Council through duly designated representatives of the Conservative, Orthodox and Reform groups constituting the Synagogue Council. For this purpose definite agencies should be established in maintaining public relations with our own people, with similarly organized religious groups of other faiths and denominations, and in furtherance of the religious program of all constituent members. Radio and other means of reaching the public should be employed, with the proviso that each group should be represented in such public program but that there be supervision of utterances in public or the public press or by radio, with the advisability of careful selection of such representatives and those designated to present the voice of our Jewish religion, not by way of censorship but to give recognition to the

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Saul T. [unclear]

necessity that such utterances will rather present a united voice than a private opinion or a particular group opinion.

As to such functions which are now carried on by any or all of the constituent bodies excepting as above set forth, any enlargement of such functions should be through such constituent bodies excepting as they will consent in order to obtain more unified and greater activity in carrying out that function, that the Synagogue Council take over such function or activity.

As to any new project or function, unanimity should first be arrived at by inquiry through the governing bodies or governing agents of constituent membership. This can readily be attained if prior to undertaking a new activity or function the matter be submitted to the Executive Committee; that after such preliminary discussion or agreement each group so represented on the Executive Committee transmit to its governing body for approval or rejection such project or activity with the recommendation of the Executive Committee as adopted at a regularly constituted meeting; this to be done sufficiently before a regular meeting of the entire membership of the Council so that each group so represented can have advice and instruction from its governing body, with opportunity for discussion before the meeting of the general body called to consider the matter. In following such a plan controversy will be avoided and unanimity necessarily achieved if the project or activity merits the support of each constituent organization. Avoided, naturally, will be the contention that the project or activity is new, that there had not been opportunity for discussion and that therefore action cannot be taken until a later meeting, following advice and instruction from governing bodies of constituent members.

Filtered through these groups it will become unnecessary to deal with each and every synagogue and each and every rabbi of the congregations represented by the constituent groups. Where each synagogue and each rabbi is called upon to support the project or activity, the governing bodies of the constituent organizations having approved the project or plan, it can then best contact its membership and rabbinical lay leadership to insure the success in carrying out of such project or activity.

There can be no basis for an argument that the Council as such will be hampered through the suggested process, giving consideration first to the fact that there is usually sufficient time for prior discussion, study and agreement with regular meetings of the Council scheduled bi-monthly; secondly, that where public pronouncement is necessary this procedure is not required, only the consent of the executive body being necessary and, where advisable, consent obtained from the governing bodies by telegraphic or telephone communication through the representative on the executive committee of each constituent body.

Concerted action is advisable to prevent lay organizations from acting for and on behalf of our Jewish people in matters pertaining to our people as a whole. An agreement should be arrived at with such lay organizations, that in such matters the Synagogue Council, representing all religious groups, is the most fitting representative and its voice is the most potent in this regard.

This does not mean that lay organizations may not add their voice to that of the Synagogue Council but that in particular matters pertaining to religion and religious life in this country representation should be by and through the Council.

Giving consideration to the times and the necessity for constant vigilance, it is important that the Council be strengthened through fixed financial support by its constituent members and that any deficit in the budget arrived at will be obtained by regular contributions from the communities throughout the United States, not for one year but for each and every year.

There must be an office which operates daily, supplied with competent personnel. There must be a competent director of recognized stature and ability who will have complete support of the constituent groups and who will act as executive officer in addition to assisting the president for the time being and in due course, so that matters coming before the Council could have immediate attention, provision should be made for a secretariat consisting of a competent designee of each of the three religious groups forming part of the Council.

It may be said without contradiction that the present stature of the Council and its recognized place in the community is due in a very large measure to the untiring efforts of the officers and the assistant to the president who has given so generously of his time and ability.

Such discussion which has recently taken place regarding program which has resulted in temporary differences of opinion, should be deemed off the record, and full support and confidence should be voiced in the officers now acting as such, with the sincere suggestion that they serve the remainder of their terms in the same manner and with the same zeal as heretofore.

Respectfully submitted,
Charles P. Kramer

EXHIBIT D

Report of Committee on Religious Instruction in the Public Schools:

Acting as your representative, I presided at the conference held at the Willets Building on January 17th, on the entire question of the newest developments in the teaching of religion in the public schools. A copy of the minutes of this conference is attached to this report.

"The action taken was to request the NCRAC to join with the Synagogue Council in the establishment of a Joint Committee for 1) The purpose of giving information and guidance to communities in which questions of release time, dismissal time, teaching of religion in the school buildings themselves, and all matters affecting this question arise. 2) To convene a plenary session on the subject of religion in the public schools under the auspices of the two organizations, to which would be invited representatives not only of the organizations included in the Synagogue Council and in the NCRAC but also the educational and community organizations interested in the matter.

"On Tuesday afternoon, April 2nd, I attended an Executive Committee meeting of the NCRAC to present to them the recommendations of the January 17th conference. After considerable discussion, and due chiefly to the objections of the representative of the American Jewish Congress who felt that we were not yet ready to give service to communities, it was agreed to set up a joint committee of the two above-mentioned organizations for the purpose of giving information of existing situations and also of exploring the entire question further. The Executive Committee of the NCRAC did not feel that this was the time to join with us in calling a special conference because they were planning to discuss the subject at one of their plenary sessions to which they would want to invite us.

Respectfully submitted,
Rabbi William F. Rosenblum

EXHIBIT E

Report of Radio Committee:

"This is a personal report because it deals with matters which are to be brought before the Radio Committee but which I wish to place on the record at this juncture.

"1. I have made further inquiry as to the response to our radio programs on Mutual and on WOR.

"2. The general opinion of the people in radio is that we have not presented our best preachers and that in many respects those who have appeared have not realized that the Chapel of the Air and the WOR programs are not meant to be biblical exegesis as much as talks on the problems of life from the religious point of view by leaders of the Jewish religion.

"3. The radio people do not feel that we ought to make our assignments on any strict ratio within our ranks but solely on the preaching excellence of the speakers. I agree with this view and whether the best men be orthodox, conservative or reform we ought to settle upon those who can represent Judaism and the Synagogue Council to the best advantage on the radio.

"4. There is to be a conference on religious radio matters at Columbus which it is my hope to attend.

"5. The whole question of Judaism and radio needs to be re-examined and to this end I have already sounded out those who are in charge of such programs now. There is a general disposition, at this time, for each group to hold on to what time it has. This is to be understood but in so far as purely religious programs are concerned it does seem anomalous that when Pesach and Rosh Hashanah, for example, occur that the message of Judaism on the radio should not infrequently be given by laymen or by rabbis under lay auspices when the Synagogue Council is prepared to sponsor them.

"6. Rabbi Opher has the detailed schedule for our appearances on the Mutual and WOR chains thus far.

Respectfully submitted,
Rabbi William F. Rosenblum

EXHIBIT F

Report of Committee on Peace:

"The Chairman of our Committee has asked me to report on my representation of the Council on the National Committee on Atomic Information.

"Last November we decided to be one of the sponsoring organizations and I attended the organizing committee meeting of the Federation of Atomic Scientists in Washington from which the NCAI grew.

"Since that time the NCAI has developed as an information service on atomic energy, distributing pamphlets and bulletins and helping through the affiliated groups to educate the country on the dangers of military control of atomic energy and the better use to which it can be put.

"I attended a meeting of the NCAI last month, on March 26th. This was held in the Department of Commerce Auditorium with Secretary Wallace as a speaker and sponsor. It was decided to continue the NCAI and to extend its publication, speaker and other services. To this end a budget of at least \$25,000 must be made available soon. The Synagogue Council is one of the 77 organizations sponsoring the Council which has not made any financial contribution. It should.

"While cognizant of the fact that we are not a money-rich institution or generally in position to give subventions I believe that the work of this committee is so vital that we should at least send \$100 as a membership contribution or form of dues.

"Owing to the rather anomalous position I occupied at these conferences, being your representative only on a 'proxy' basis, as the Vice-Chairman of your Committee on Peace acting in place of Dr. Landman, who has been unable often to carry on because of illness (a situation which I am happy to say is now being remedied in our colleague's improvement in health), the Synagogue Council is not represented on the Executive Board of the NCAI. Father Conway informed me, however, that this was to be corrected and our body was to be accorded equal status with other organizations on the Executive Committee.

"The NCAI is an educational group composed of scientists, religious leaders, men's and women's club heads and similar public spirited citizens all representing national bodies such as the General Federation of Women's Clubs, the National Catholic Welfare Council, the Federal Council and the like.

"It is proving more and more effective in the hearings at Washington in work with the press and radio and in many other channels in implementing efforts to keep atomic energy harnessed to peace.

"I recommend that we make our contribution and continue our membership. Our statement on atomic energy was received by the NCAI with approbation and appreciation."

Respectfully submitted
Rabbi William F. Rosenblum

EXHIBIT G

Report of Committee on Prayerbook for the Sick:

The Committee consists of Dr. David de Sola Pool, Rabbi Bernard Banberger and myself. The original manuscript was submitted by Rabbi Roger de Koven but it has been greatly amplified and embellished through the painstaking research of Rabbi Joseph Marcus. It will include Prayers, Meditations and Readings in Hebrew and English from the Bible, Talmud, Mishrach and Medieval Hebrew Literature as well as an ample number of original prayers submitted by colleagues who have had special experience as hospital chaplains. The manuscript is now being read by each member of the committee. It will be put in final form by Rabbi Marchs and will then be submitted to the publisher Behrman's Book Home. Rabbi Emanuel Green of Behrman's has been exceedingly helpful. The book should be off the press early in the fall and we anticipate a large circulation, through congregations, through the rabbis as well as through the personal service departments of Jewish hospitals. It will fill a long felt need and will be a symbol of the higher spiritual solidarity which unites us all under the banner of Judaism.

Respectfully submitted
Rabbi Max Arzov

EXHIBIT H

Report of Scout Committee:

"In accordance with my duties as representative of the Synagogue Council to the Jewish Advisory Committee for Girl Scouts, I have been in regular communication with Miss Bess S. Kranz, Advisor, Community Relations Bureau. She has spoken to me regarding a service for religious girl scouts to be used on Erev Shabbos and possibly on Sunday morning, at the time when the other girls will be at their respective religious worship. This work has now expanded and I believe it merits the attention of our Synagogue Council as to whether we can possibly issue religious service for all camp authorities. Inasmuch as they would like some answer by the 29th, I believe that early action should be taken.

"At the last meeting of the Synagogue Council I was asked to prepare a service for the girl scout camps, together with representatives of conservative and reform branches of our Synagogue Council. I regret to state that obligations already assumed have prevented me from calling this meeting and now with the question of camps to be considered in all its aspects, I frankly believe that I will not be able to carry out this assignment and I have so informed our President, Rabbi Herbert S. Goldstein, and I suggested to him that he appoint someone else in my stead, so that this Committee can begin to function and render its findings to our Council.

"May I add that under the sincere efforts of Miss Kranz, our Jewish Advisory Committee on Scouting is beginning to function more efficiently and meet more regularly, with another meeting scheduled for April 29th.

"In reference to the work of the Boy Scouts, we have worked out, as you know, a written memorandum entitled 'Standards and Procedures for Kosher Dining Halls'. These rules were accepted by the Jewish Advisory Committee and we have the assurance of Mr. Al Nichols of the Ten Mile River Camp that they will be followed. At our meeting of the New York City Jewish Advisory Committee on Scouting, Judge Goldstein announced that financial provisions would be made for the engaging of a Kashrus supervisor for the Ten Mile River Camp. I hope that further difficulties in the kashrus situation will thus be eliminated.

"There is another question which should be discussed within the New York Jewish Advisory Committee, and that relates to the activities at camp on the Sabbath as it affects observant Jewish boys. Due to the wide variety of interpretations given as to what is and is not proper in camp life, I have hesitated to give my own ruling in the matter. I believe it should be discussed with representatives of the conservative and possibly the reform groups as well.

"Regarding the Ner Tamid Award, may I state that the first group of boys were so honored at our New York City meeting on March 27th, when the medals were presented by Judge Jonah Goldstein. Frankly, I believe that they should have been given under the auspices of the National Jewish Advisory Committee, since the Ner Tamid is a project of that body. No other rabbis were present at the ceremonies except myself, and as I was not called upon to speak, there was no voice of our Rabbinic groups heard. I suggest that future presentations be arranged by your committee and representative rabbis be called upon to participate.

Respectfully submitted,
Rabbi Samuel Berliant

Synagogue Council of America

607 W. 161ST STREET, NEW YORK 32, N. Y. WADSWORTH 3-0275

CONSTITUENT ORGANIZATIONS

UNION OF AMERICAN HEBREW CONGREGATIONS
UNION OF ORTHODOX JEWISH CONGREGATIONS
UNITED SYNAGOGUE OF AMERICA

CENTRAL CONFERENCE OF AMERICAN RABBIS
RABBINICAL ASSEMBLY OF AMERICA
RABBINICAL COUNCIL OF AMERICA

HERBERT S. GOLDSTEIN, PRES.
AHRON OPHER, ASST. TO THE PRES.

ISAAC LANDMAN, VICE-PRES.
ROBERT GORDIS, VICE-PRES.

CHARLES P. KRAMER, HON. SEC.
MAX FINK, TREAS.

BENJAMIN KOENIGSBERG
CORR. SEC.

April 30, 1946

Dear Colleague:

President Truman recently appointed a Famine Emergency Council for the purpose of promulgating a program of food conservation to the end that America might make greater shipments of food to Europe that mass starvation might be alleviated.

The President of the Synagogue Council was appointed a member of this Council and asked to solicit the cooperation of the Jewish religious leadership in the food conservation program.

We urge that, in your pulpit and congregational bulletin and particularly through your women's organizations, you present the seriousness of the world food situation and the imperativeness of assuming a large share of the responsibility of providing food to save millions of lives.

We appeal to you to urge the housewives of your community to cooperate by reducing the consumption of wheat products and otherwise by readjusting their diets in order to spare American food for the starving people of the world.

We are enclosing herewith for your information a fact sheet on the famine emergency campaign prepared by the United States Department of Agriculture which is charged with the administration of this campaign. We suggest that you publish this in your congregational bulletin and read it at your women's organizations meetings.

With cordial greetings,

Sincerely yours,

Herbert S. Goldstein

Rabbi Herbert S. Goldstein

Ahron Opher

Rabbi Ahron Opher

U. S. DEPARTMENT OF AGRICULTURE
Office of Information

April 23, 1946 (Rev.)

FAMINE EMERGENCY CAMPAIGN

LEST WE FORGET

"Our own objectives are clear; the objective of smashing the militarism imposed by war lords upon the enslaved peoples -- the objective of liberating the subjugated nations -- the objective of establishing and securing...FREEDOM FROM WANT...everywhere in the world."

----Franklin D. Roosevelt

From the very beginning of World War II we have had as one of our primary objectives the prevention of death by famine. President Truman said on his return from Potsdam in August 1945: "Unless we do what we can to help, we may lose...what we won."

HERE'S WHERE WE STAND:

Because of the effects of war and severe droughts, world food production per capita has been cut 12 percent below prewar. In continental Europe, which normally imports 10 percent of its food, production was 20 percent below prewar levels. Drought in French North Africa cut food output to half of prewar -- turning an export area into a deficit area. Drought sharply reduced crops in South Africa. The wheat crop in Argentina was two-thirds of prewar normal -- second short crop in a row. The Far East has less than one-fourth as much rice for export to deficit areas as before the war. Food output in Japan is three-fourths of prewar. Production was below average in Australia, India, China, Manchuria, Formosa, and many parts of Latin America. Russia has stepped up food production but is still below prewar.

While we in the United States have been consuming food at a daily rate of about 3,400 calories per person, the urban population in half of Europe is existing on less than 2,000 calories and in some areas less than 1,500 calories a day per capita.

Add up all these and other facts and the result is that 500 million people -- one quarter of the world's population -- are hungry today. Millions of these are starving.

Conditions in food-short countries range all the way from those of people who are eating almost as well as ever to those of people who are dying in the streets or by the roadside. City people are generally worse off than farm people, because they cannot grow their own food. The poor, the weak, the sick, and the homeless naturally suffer the most. The situation of children is most tragic, since undernourishment condemns them to permanent deformity, emotional shock, and embittered minds.

During the winter and spring the food situation became steadily worse as the hungry lands lived up the meager remnants of the last harvest, with the next harvest still many weeks away. In many countries reserves are gone. Their only hope lies in what they can import from the few nations that have surpluses.

Meeting the crisis of starvation until new harvests come is the first necessity. Even after that, the world is expected to remain so short of food that emergency programs may be needed to avert a new crisis as stocks dwindle in early 1947.

IN THE DRIVER'S SEAT:

The President's Famine Emergency Committee of 13 members with former President Hoover as honorary chairman and Chester C. Davis as chairman, formulates guiding policies of the program to help feed the starving millions. Upon recommendation of this committee, the President has appointed a National Famine Emergency Council of about 125 members to take the lead in their organizations and areas to explain both the needs and the methods for food conservation. The Council also submits recommendations.

The Department of Agriculture has administrative responsibility for carrying out the program. The Secretary of Agriculture has appointed State Managers (State Directors of the Production and Marketing Administration) and County Managers (County ACP Chairmen) to spearhead the Famine Emergency Campaign throughout the country.

WHAT WE CAN ALL DO:

- 1 - EAT LESS WHEAT PRODUCTS AND FATS such as bread, cereals, macaroni, pies, cookies, cakes, salad dressing, etc.
- 2 - WASTE NOTHING. Dress up leftovers. Buy no more than you can use. Clean your plate. Re-use, then salvage kitchen fats.
- 3 - SERVE MORE PLENTIFUL FOODS such as potatoes, eggs, poultry, fish, fruits and vegetables in season.
- 4 - KEEP UP YOUR VICTORY GARDEN and preserve food at home.

ACTION BY THE GOVERNMENT:

President Truman announced, on February 6, a nine-point program to supplement the record food shipments which have been going into devastated countries. In rapid sequence, the Department of Agriculture issued a series of orders to control and limit the domestic use of wheat and the other grains:

Millers were ordered to extract 80% of the wheat as flour, thus getting about 10% more flour out of a bushel (rates are 85% to 96% in most other countries).

Use of grains by feed mixers was reduced drastically, and use of edible flour in mixed feed prohibited. Commercial users' inventories of flour and wheat were limited.

Use of wheat or wheat products for producing alcoholic beverages was prohibited, use of any grain for this purpose out severely, and use of grain for industrial alcohol prohibited.

Purchase of grains to feed hogs to heavy weights, cattle to highest grades, or poultry beyond certain restrictions was prohibited.

Millers were required to reduce production of flour for domestic consumption to 75% of the quantity distributed in same months of 1945.

Food manufacturers were required to limit use of wheat in manufacture of products for domestic human consumption to 75% of the quantity used in same months of 1945.

OPA and the Department of Agriculture adjusted subsidies and price ceilings on livestock and grains so as to encourage marketing and reduce feeding of grain. This measure was aimed particularly at offsetting recent trends toward feeding to heavier weights. Ceiling prices of grains were increased to the parity levels expected to prevail for the next few months.

The Department of Agriculture announced a "wheat certificate plan" enabling farmers to deliver wheat now, when it is needed most, and to take advantage of any possible increase in wheat prices before April 1, 1947. Payments to certificate-holding producers as of a day in 1947 may be reported for taxes as 1947 income.

A bonus of 30 cents a bushel is offered farmers for wheat delivered under the certificate plan by May 25. The Department of Agriculture will also buy 50 million bushels of corn from producers, for which a 30-cents-a-bushel bonus is also offered. In addition, the Department is offering to buy an unlimited amount of oatmeal and large quantities of whole oats for relief purposes.

The Office of Defense Transportation has given transportation priorities to foods that are to be shipped abroad. Other agencies -- such as the State Department, the Department of Commerce, the War Shipping Administration, the War and Navy Departments -- have likewise taken positive steps to carry out the President's program.

As Secretary of Agriculture Anderson said: "These measures have been taken only out of dire necessity to meet urgent relief needs...We are faced with a situation in which every additional bushel of grain that can be saved in this country will save additional lives abroad...These measures are not a substitute for voluntary conservation efforts. They will help to reach our objectives, but there will be continued need for every bit of saving that can be accomplished by every person in this country, especially savings of cereal grains and grain products."

TO EMPHASIZE: Conserve food, especially bread. Cut waste to the bone! America still throws away the richest garbage in the world. It is estimated that 5 percent or one slice out of every loaf of bread baked every day goes into garbage.

Cut down on the use of wheat products, such as bread, macaroni, spaghetti, breakfast cereals, pies, cookies, cakes.

First of all, buy 40 percent less of these commodities. Then use up all you buy. Bread, for example, can be conserved by keeping it cool and moisture proof. If bread gets hard use it for toast, puddings or crumb delicacies. In place of bread, use potatoes. One small serving of potatoes approximately equals a slice of bread, nutritionally. Instead of cakes, cookies, pies -- use fruits as desserts.

If every American will save two slices of bread a day, that will equal the daily bread rations of 20 million starving people.

Fats and oils are desperately needed! They're needed for food to maintain a minimum level of health -- and they're needed for soap to fight diseases now rampant throughout Europe and Asia. Here's what all of us can do:

Buy less fats and oils. Make use of every possible ounce of "used" fats (extra fat on meat, bacon drippings, etc.) Then, if there is any left which cannot be used in the home, turn it in to your butcher or grocer.

A teaspoon of fat a day saved by every man, woman and school child in the United States will mean a total saving of at least one million pounds of fat a day.

Grow a Garden! Use the succession-planting method. Concentrate on things that will substitute for foods being shipped abroad (peas, beans) and things you can can or dry or store or preserve in some way.

For farmers, the main thing is to conserve grain -- by such measures as marketing cattle and hogs at lighter weights, reducing poultry flocks, and raising fewer chickens and turkeys. Farmers are also urged to market their wheat as rapidly as possible, and to raise more wheat in 1946. The Government has made it easier for them to do these things by such measures as the "wheat certificate plan", with bonus payments for early delivery, the raising of current wheat prices to expected parity levels, the action to make available more feed grains, and the adjustments in the feed-livestock ration. In addition, other actions have been taken, such as the establishment of poultry price supports to protect marketings of culled poultry.

WE CAN STILL EAT WELL:

If American consumers manage their food supply right, they need not suffer nutritionally as a result of the food conservation program. The new "emergency" white bread looks and tastes almost the same as before; it is enriched up to the same standards and is nutritionally as good. To make up for eating less grain products, potatoes can be used more liberally. Poultry and eggs can be used instead of scarce meats. We have been consuming on the average more fats than we need for minimum health standards. Growing, preserving, and eating more fruits and vegetables will improve the average diet.

LET'S MEET AND BEAT OUR GOALS!

The United States of course cannot feed the world. We produce only 10 percent of its food. But with food production more than a third above prewar we are in best position of any country to help make up the deficits in shortage areas.

Wheat is the most vital commodity for shipment to famine countries because it can best be transported and used to feed the most people in the shortest time. The goal for wheat shipments set last fall calls for 6 million tons in the first half of 1946. If we meet this goal, and if other wheat-exporting countries send a like amount, there will still be a shortage of close to 9 million tons of wheat in war-torn lands. Our shipments in February and March ran less than the million-ton-a-month goal, but we still hope to reach the 6 million mark by June 30.

A million tons of wheat means a half year's supply of bread for 20 million people in devastated countries. Every bit of extra wheat and other food we can save and send will definitely keep men, women, and children from starving to death.

AS A CITIZEN:

In addition to following the principles of food conservation as an individual, you can be an active agent in the interests of hungry humanity by informing yourself, your family, and your friends, of how they can help.

Newspapers, radio and magazines are carrying informative articles. In addition, the U. S. Department of Agriculture, Office of Information, Washington 25, D. C., has available upon request for special purposes a number of publications and other materials.

For local sources of information, refer to your County Emergency Food Program manager, who is chairman of the County ACP Committee in your county seat. Your State Emergency Food Program manager is State Director of the Production and Marketing Administration, Department of Agriculture.

Department of Agriculture informational material on the food emergency is listed below:

Garden and Conserve -- A 2-page fact sheet, summary of Victory Garden Program information.

How Homemakers Can Help Save Food to Fight Famine -- a 4-page fact sheet. Specific suggestions on how to conserve food.

Facts about America's 80% Extraction Flour -- Questions and answers about the new flour, and bread made with it.

Freedom and Famine -- 10-minute film, 16 mm, sound, available from State Film Library, or local film distributor.

Suffer Little Children -- 10-minute film, 16 mm., sound, available from State Film Library, or local film distributor.

AND FINALLY:

We've been living -- since Pearl Harbor -- in a period of "campaigns", "drives", "slogans". BUT THIS IS MORE THAN A CAMPAIGN. It is a voluntary program of saving lives. It is truly a righteous approach to the idea of brotherhood among men.

In the words of the President's Famine Emergency Committee: "To avert hunger, we cannot fail to meet this call. If we fail we shall see a world of disorders which will paralyze every effort at recovery and peace. We shall see the death of millions of fellow human beings. Guns speak the first word of victory, but only food can speak the last word."

[April 3, 1946]

MEMORANDUM

TO: Synagogue Council Committee on Scope: Rabbi David de Sola Pool, Mr. William Weiss, Rabbis Israel Goldstein and Robert Gordis, Mr. Samuel Rothstein, Rabbis William F. Rosenblum and Maurice Eisendrath, Mr. Charles P. Kramer.
Additional Appointees: Rabbis Simon Kramer and Morris Max, Messrs. Benjamin Koenigsberg and Morton Rubenstein, Rabbis Joel Geffen, Abba Abrams, Arthur Neulander, Stanley Rabinowitz, Max Reichler, Judge Meier Steinbrink and Mr. Harry Prince.

FROM: Mr. Charles P. Kramer, Chairman

The meeting of the Committee on Scope of the Synagogue Council of America will take place on Monday evening, May 6th, at 8 P.M. at Rabbi Herbert Goldstein's study, 120 West 76th Street.

We are setting the meeting far enough in advance in order to be sure of a full attendance of the Committee. This committee has been enlarged to include men appointed especially by the heads of our constituencies to make this survey and to render a comprehensive report for a special meeting of the Council that will be called as soon as this Committee has a report.

We are enclosing for your information the memorandum on scope prepared by Rabbi Opher and the one which I presented at the last meeting of the Council. We would appreciate it if you would study these reports and be prepared with suggestions on the following three items:

1. The areas in which the Synagogue Council should function.
2. The manner and procedure in which the Council is to discharge its functions.
3. How the Council can raise the funds necessary for the functions agreed on.

Ref. CC & R. Council
Permanent Secy for Council
Saul Tushnet

MEMORANDUM

TO: Synagogue Council delegates

FROM: Rabbi Herbert S. Goldstein, Pres.

A special meeting of the Synagogue Council will take place on Thursday evening, May 16th at 8:00 P.M. at the Spanish & Portuguese Synagogue, 2 West 70th St., NYC

AGENDA: I. Report of the Committee on Scope.
II. Discussion on Religious Census

In accordance with the decision of the Synagogue Council at its last meeting, we are herewith attaching the report of the Committee on Scope for your consideration in order that you may be better prepared to take appropriate action on it.

REPORT OF THE COMMITTEE ON SCOPE

A meeting of the Committee on Scope was held on Monday evening, May 6th. The following were present: Rabbis Simon Kramer, Stanley Rabinowitz, Ahron Opher, Max Reichler, Maurice Eisendrath and Messrs. William Weiss, Charles Kramer and Harry Prince.

It is the unanimous opinion of the Committee that American Jewry must have an effective united religious spokesmanship in order to give it the dignity and status of a religious community in the eyes of the people and government of the country and in order to overcome the spread of secularism among the masses of our people. It is therefore urged that ways be found not only to maintain the Synagogue Council of America, which is truly representative of the congregational and rabbinic organized bodies in America, but also to enrich its program, strengthen its administration and increase its effectiveness in all areas common to all its constituencies pertaining to our religion and our people as a whole. This program must be so planned as to achieve united action of the Conservative, Orthodox and Reform groups for the primary purpose of enhancing Jewish life through its religious institutions. The program, however, must be so designed and carried out as to aid and benefit the interests and endeavors of the constituent bodies of the Synagogue Council. The following recommendations were therefore agreed upon:

I. REPRESENTATION:

In order that the Jewish religious community be more fully and adequately represented in the Synagogue Council, our congregational constituencies should be encouraged to include in their delegations representatives of their respective women's organizations; all constituencies should be urged to name such delegates as will represent a cross section of the interests and views of their memberships.

II. PROCEDURE

It was felt necessary to set down the following safeguards in order that the Council might help rather than hinder the growth of its own constituencies. Therefore it was recommended that:

- A) The Council's program of activity should engage only in those areas which are of common interest to all our constituencies.
- B) In all releases, communications, statements and other expressions of the Council, clear reference must be made and credit given by name to the constituencies comprising the Council.
- C) Whenever new projects are contemplated, our delegates be apprised of them long enough in advance of the meeting so that they may, if they deem it advisable, consult with their respective administrations as to the action they ought to take.
- D) Whenever the Synagogue Council wishes to apprise the Rabbis or the Congregations of any project agreed upon by the delegates which involves congregational activity, the Council's administration should inquire from our constituencies as to whether the project should be communicated directly by the Council to the Rabbis or routed through the offices of the constituency. Whenever the latter procedure is preferred by a constituency, the Council will channel the communication indicated through the constituency wishing to do so. The others of course will be reached by the Council directly.

III. SCOPE:

With these safeguards assured, the Committee unanimously agreed upon the following as the legitimate areas of interest and activities of the Synagogue Council of America:

- ✓ 1) Stimulation and advancement of religious life in the American Jewish community and assistance to world Jewry in agreed areas. This would include such activities as: a) Plans, programs and functions that would draw our people to the synagogue and religious life. b) Cooperation with organized and unaffiliated sections of the Jewish community to achieve this purpose in their ranks. c) Defending the right of Jews to observe their religion in educational institutions, government agencies and in industry. d) Stimulation of religious education, both for the young and the adults. e) Combatting such malpractices as mushroom synagogues and resort services, freelancing in the rabbinate and undignified advertising and soliciting of religious institutions, etc. f) Support of religious needs and institutions of European communities.
- ✓ 2) Representation of the totality of religious life in American Jewry: a) Before the government. b) Within Jewish secular agencies, philanthropic, educational and defense organizations. c) In cooperation with the Federal Council of Churches and the National Catholic Welfare Conference. d) In such civic endeavors which require religious representation, as the Scout movement, Veterans associations, etc.
- ✓ 3) To speak for the whole of Jewry in religious matters to the community: a) in radio. b) In Holy Day messages and other occasions where the message of Judaism as a whole should be presented to the country. c) In calling upon the community to observe special occasions. d) In contact with similar religious leaderships of European and other Jewish communities in religious matters.
- ✓ 4) Defense: The whole field of the defense of Jewish religious beliefs and practices which would include such areas as text books, stage, screen and radio, literature, pulpit and rostrum and legislation, where Judaism is attacked. This would involve a whole department to work independently but in close cooperation with the secular defense agencies.
- ✓ 5) Interfaith activities - which would involve cooperation with Christians on religious activities such as Bible Week, Family Week, Scout religious emblems, religious pronouncements on social justice and other moral issues facing the country.

Time did not permit the Committee to go into the question of financing the activities of the Council. The delegates are, however, requested to bring in suggestions on this latter subject.

Charles P. Kramer, Chairman
Committee on Scope

Our union has
been alerted.

The neo-barbarism
employs science on
the most modern
techniques.

Control" control
the atom. But
when he has the atom
control of us
the hands / arms
a new ardor
immense importance

1920
1920
2100

18/03
12
1020
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15
12
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13
150

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160

18
5050



THE NEXT MEETING

of the

SYNAGOGUE COUNCIL OF AMERICA

Will be held in September --

Due Notice will be sent

MINUTES OF THE MEETING OF THE SYNAGOGUE COUNCIL OF AMERICA

JUNE 12, 1946

At the Spanish & Portuguese Synagogue, New York City

Present: Rabbinical Council of America: Rabbis Herbert S. Goldstein, David de Sola Pool and Israel Tabak.
Union of Orthodox Jewish Congregations: Messrs. Morris Engelman, Isaac Rosengarten and William Weiss.
United Synagogue of America: Rabbis Benjamin Englander and Jacob Radin and Messrs. Marvin Berger and Samuel Rothstein.
Central Conference of American Rabbis: Rabbis Ahron Opher, Max Reichler, William F. Rosenblum, H. S. Linfield.
Union of American Hebrew Congregations: Rabbi Isaac Landman, Messrs. Arthur Berliss and Charles Kramer.

Excuses and Regrets: RAA: Rabbis Robert Gordis and Harry Halpern.
USA: Mr. Sol Mutterperl

The meeting was called to order at 8:30 P.M.

I. NOMINATING COMMITTEE

Mr. Charles Kramer presented the following slate of officers for the ensuing year:

President:	Rabbi Isaac Landman
1st Vice-Pres.:	Rabbi Robert Gordis
2nd Vice-Pres.:	Rabbi Simon Kramer
Asst. to Pres.:	Rabbi Ahron Opher
Recording Secy.:	Mr. William Weiss
Honorary Secy.:	Mr. Charles P. Kramer
Treasurer:	Mr. Samuel Rothstein

A motion was made and seconded to elect the slate recommended by the Nominating Committee. The motion passed unanimously and the secretary was instructed to cast one ballot for the entire slate. These officers will assume their duties in September. Rabbi Landman then made the following statement:

"The Synagogue Council of America is the symbol of religious unity in American Israel. To be elected president of the Council by the house of delegates, representing the great rabbinical and lay groupings of the Jews of America, I deem the highest honor that can be bestowed upon an American Rabbi. With God's help, my administration will strive to restore to the American religious scene its historic place of primacy and authority in Jewish life. When changing political ideologies shall have run their course, when nationwide economic security will have rendered philanthropic activities as outmoded, the synagogue will still be the central and fundamental institution among Jews everywhere. Therefore, we must strengthen and develop the religious potentialities of the synagogue, its faith and its aspirations, its spiritual influence upon young and old, its message to non-Jews as well as to Jews. I pledge you tonight to dedicate my best efforts, as president of the Synagogue Council of America, to the realization of these traditional objectives."

Rabbi Herbert Goldstein stated that the Synagogue Council of America is the greatest agency for strengthening and rendering positive and united American Judaism. He expressed confidence in the new administration to further advance the prestige and effectiveness of the Synagogue Council of America.

II. COMMITTEE ON SCOPE

Mr. Charles Kramer reported progress and stated that the Committee will meet again with the new administration during the summer and prepare a report for the fall implementing the recommendations accepted at the last meeting, which will include of course recommended ways and means of financing the Synagogue Council.

III. STATISTICAL BUREAU

Rabbi Herbert Goldstein reported that, in accordance with the decision adopted at our last meeting, the Synagogue Council called together representatives of the Jewish Statistical Bureau, the Conference on Jewish Demography, the American Jewish Committee and the Synagogue Council in order to work out methods of cooperation between these interested bodies in the forthcoming religious census of American Jews. After the presentation of an analysis of the work of the Statistical Bureau and recommended improvements, another meeting of these agencies will be held and it is hoped that this vital project will benefit from the guidance of the leading statisticians and communal leaders in the country.

IV. GIRL SCOUTS

Rabbi Berliant's report for the Girl Scout Committee was presented and ordered incorporated in the minutes. (EXHIBIT A)

V. Mr. Rothstein reported that the Commission on European Jewish Cultural Reconstruction invited the Synagogue Council of America to join with it and the Hebrew University of Jerusalem in approaching the State Department to create a Board of Advisers named by these three bodies to assist in all matters relating to the salvaging, safeguarding and disposition of Jewish religious and cultural treasures which are still to be found in Germany and Austria. A memorandum, prepared by the Commission and including these recommendations, was sent to Gen. Hilldring of the State Department.

A motion was made and passed that this project be endorsed by the Synagogue Council and that the Council be prepared to name a representative to the Board of Advisers.

VI. CONFERENCE ON INDUSTRIAL RELATIONS

Rabbi Opher reported that in consequence of the recent tri-faith conference on industrial relations, a sub-committee consisting of Father Goerge Higgins for the National Catholic Welfare Conference, Dr. Cameron Hall for the Federal Council of Churches and Rabbi Opher for the Synagogue Council, was appointed to draft an interfaith statement on economic justice. The Committee has worked out the first draft of the joint statement which is to be released by the three groups as a pattern for industrial peace. (EXHIBIT B).

It was suggested that the statement be sent to the delegates for their comments.

VII. TREASURER'S REPORT

Balance on hand April 10th	\$ 4,559.38	
Receipts from April 10th to June 12th	<u>1,347.75</u>	
		\$ 5,907.13
Total disbursements from April 10th		
to June 12th	<u>1,419.41</u>	
Balance on June 12th		\$ 4,487.72

VIII. At the request of Rabbi Gabriel Davidson, a motion was made to designate a Sabbath as JEWISH AGRICULTURAL SABBATH. This motion was passed and it was suggested that the Sabbath of the Sukkoth festival be designated as such.

IX. A request by the Christian Patriot for an expression of opinion by the Synagogue Council on the CHRISTIAN AMENDMENT MOVEMENT was presented and it was suggested that a Committee be appointed to draft such an opinion.

X. A request by the COMMITTEE ON RELIGION AT WORK IN THE COMMUNITY to send a questionnaire to the Rabbis inquiring of the work done in their synagogues in the field of communal endeavor was approved and it was decided that our constituencies be consulted as to whether they wish the questionnaire channeled through their offices.

XI. A request by the OPA that the Synagogue Council issue a statement endorsing the continuation of price control was tabled at the request of Mr. William Weiss of the Union of Orthodox Jewish Congregations.

XII. MUSHROOM SYNAGOGUES

A motion was made, seconded and carried that a Committee be appointed to take appropriate measures to combat the practice of mushroom synagogues and resort services for the Holy Days.

XIII. COMMITTEE ON CENTER MOVEMENT

Rabbi William F. Rosenblum indicated that he has withdrawn from this Committee and suggested that a new committee be appointed by the incoming administration, which will be prepared to make the work of this committee effective.

EXHIBITS

EXHIBIT A

Report of Girl Scout Committee:

"I have been informed by Mrs. Walter Rothchild, Chairman of the Jewish Advisory Committee to the Girl Scouts, that her group is no longer interested in a religious service for the summer camps this year, but what is known as 'Scout Zone' will be continued on an inspirational but non-denominational basis.

"However, Miss Bess Kranze of the community religious staff called me the other day and said that the leaders do expect to have a religious service for Sunday mornings, and asked that we arrange one for them. I told her that we would accept to have a service on Friday evening as well, in order not to 'substitute' a Sunday morning service for the 'kabbolas Shabbos.'

"In any event, I believe a committee should be appointed to arrange something, after meeting with the Girl Scout advisor. I would be glad to advise on such committee, but as I stated before I cannot undertake the responsibility of being the active chairman or a full member of same.

Respectfully submitted
Rabbi Samuel Berlant"

EXHIBIT B

First draft of interfaith statement on economic justice:

PATTERN FOR ECONOMIC JUSTICE

Issued by the Federal Council of the Churches of Christ in America, the Synagogue Council of America and the National Catholic Welfare Conference.

1) The moral law must govern economic life.

The establishment of a just economic order depends upon the practical and detailed recognition of the fact that every phase of man's economic life is subject to the sovereignty of God and to the moral precepts which have their origin in God. Economic problems are admittedly technical problems, but they are also theological and ethical. Ultimately they depend for their solution upon our concept of the nature of man -- his origin and his destiny, his rights and his duties, his relationship to God and to his fellow-men.

2) The material resources of life are entrusted to man by God for the benefit of all.

God is the proprietor of the universe. Its resources are given in trust to man to be administered, under God, for the temporal welfare of all, and not for the exclusive benefit of the few. It follows, therefore, that the right to private property is limited by moral obligations and is subject to social restrictions for the common good. Certain types of property, because of their importance to the community, ought properly to be under state or other form of public ownership. But in general, the aim of economic life should be the widest possible diffusion of productive and consumptive property among the great masses of the people. The cooperative movement can effectively assist in promoting this end.

3) The moral purpose of economic life is social justice.

God's law demands that each individual use his property, his gifts, and his powers honestly for the welfare of himself and his family and of the community as a whole. The purposes of economic life, therefore, are: a) To develop natural resources and human skills for the benefit of mankind. b) To distribute God's gifts equitably. c) To provide useful employment under decent conditions for everyone according to his abilities and needs. This implies the necessity for a proper balance between profits and wages on the one hand and between incomes and prices on the other, without which stable and full employment cannot be achieved. The common good requires that special efforts be made to raise the earnings of the lower income groups not only in fairness to them but also in the interest of continuous employment.

4) The profit motive must be subordinated to the moral law.

To make the profit motive the guiding principle of economic life is to violate the order which God Himself has established. The profit motive, while legitimate and useful within reasonable limits, must be regulated by the dictates of social justice.

5) The common good necessitates the organization of men into free associations of their own choosing in order to carry out the moral purposes of economic life.

Since man is by nature a social being, he cannot fulfill God's purpose in economic life except by organizing with his fellow-men for the common pursuit of the general welfare. Therefore organization by occupations is both legitimate and necessary because man, acting as an individual, is all but powerless to bring economic life into subjection to God's law. It is therefore the duty of the State and of society to protect and encourage the organization of men according to their function in economic life. It is likewise the duty of these free organizations of workers, farmers, employers and professional people to govern themselves democratically and to assume their full responsibility for the welfare of their own industry or profession and for the welfare of the community as a whole. It is likewise their moral duty to admit to their membership all qualified persons without regard to race, creed, color or national origin. Their function must be extended beyond the elementary limits of collective bargaining for self protection into an organized system of cooperation for the common good.

6) Organized cooperation of the functional economic groups among themselves and with the government must be substituted for competition.

Competition is legitimate and useful within reasonable limits, but it cannot be regarded as the normal guiding principle in economic life. Economic life is meant to be an organized and democratic partnership for the general welfare, rather than a competitive struggle for individual or group advantage. Accordingly, the various functional groups in society must voluntarily enter into an organized system of cooperation among themselves and with the government to establish a rational and moral economic order. The only two alternatives to this are competitive economic individualism or excessive governmental intervention, both of which are unacceptable under the moral law.

- 7) It is the duty of the State to intervene in economic life whenever necessary to protect the rights of individuals and groups and to aid in the advancement of the general economic welfare.

Government, as representative of the whole community, has an obligation to enact legislation and to do whatever else is necessary for the protection of individuals and groups and for the advancement of the general economic welfare. The amount of government action on the federal, state and local level will be determined by the extent to which the common good is not being achieved by the efforts of the functional economic group. As far as possible, however, these groups should be encouraged to participate responsibly in the formulation of governmental programs and in their administration. The ultimate responsibility of the government for economic welfare is to hasten the establishment of a system in which the major social and economic decisions will be carried out by the organized cooperation of functional groups with the assistance and encouragement of the government, but free from its domination.

- 8) International economic life is likewise subject to the moral laws.

Organized international economic collaboration of groups and national governments to assist all states to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and states.

CONCLUSIONS AND APPLICATIONS

The moral principles outlined above call for immediate application to current problems. The following specific recommendations are suggested in the light of the moral law:

- a) To eliminate discrimination in employment opportunities on grounds of race, creed, color or national origin.
- b) To extend the coverage and the benefits of social security legislation.
- c) To extend the coverage and the benefits of minimum wage legislation on the federal and state levels.
- d) To maintain effective price control measures as long as the danger of inflation continues.
- e) To provide adequate housing through the cooperation of government and private agencies.

The following statement of condemnation of Mr. Bevin was adopted and made public in the course of the meeting:

The Synagogue Council of America in a plenary session at the Spanish and Portuguese Synagogue on June 12th read with consternation the report of Foreign Secretary Ernest Bevin's address before the convention of the Labor Party regarding the recommendations of the Anglo-American Commission on Palestine. Mr. Bevin is reported as having once more struck an intemperate note with sinister implications that are calculated to sow seeds of divisiveness between the British and American peoples. This is one of the techniques of political strategy which the allies fought so bitterly and at such great cost to eliminate from the world.

Mr. Bevin's assertion that the reason for Mr. Truman's demand that 100,000 displaced Jews be admitted to the Holy Land is an American desire to see them in Palestine rather than in New York, is either a perverse slander on the American character or an attempt on the part of a British statesman to minimize the American repute for humanitarianism and decency.

Mr. Bevin's repeated rejection of the unanimous report of the Anglo-American Commission and his insistence upon immigration conditions that he must know cannot possibly be fulfilled reveal an insincerity that has from the very inception vitiated the purpose for which the Anglo-American Commission was created. His attitude cannot be reconciled with the previous stand of his own party on Palestine and the repeated promises of his government to implement the Jewish hope for rescue of their pitiful displaced brethren.

The American people, with their sense of fair play and integrity in international affairs, will find it difficult to countenance continued alliance with a British leadership which seems in this regard to be morally bankrupt and so unwilling to relieve the distress of those who were the first victims and the outstanding targets of Nazism and who fought by the tens of thousands in many British armies to defeat the common enemy and to win an allied victory.

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...ens.
General Collins also stated that the occupation army in Europe is composed almost entirely of men who have not seen combat, with the exception of men who may have voluntarily re-enlisted. The Pacific theatre also will be combed of combat veterans as rapidly as possible, he said.

Since shipping no longer will be a critical factor in demobilization, the War Department will begin this month to use shipping space by bringing war brides and other dependents of American soldiers to this country.

60,000 Dependents Wait Boats

Some 50,000 of these are waiting in the United Kingdom and 10,000 on the European continent alone. About 600 will be returned this month. General Collins explained that "shipment of these dependents will not be permitted to delay any soldier who would otherwise be ready for return."

General Collins said that all overseas commanders had been ordered to "reduce their requirements to the bone," which enabled 28,000 men to be dropped from the requirements for Europe, including Italy, 25,000 from Pacific requirements and 14,000 from other overseas areas. The proposed distribution for next July 1 is as follows:

Overseas: Europe (including Italy), 335,000; Pacific, 375,000; other areas, 87,000; Filipinos undergoing training, who will be available to replace a like number of American soldiers in the Philippines in late 1946, 50,000.

Continental United States: Supply, hospital and other operating personnel, 360,000 personnel undergoing training and in transit to theatres, and a small strategic reserve, 343,000.

Nearly 5,000,000 Are Released

Release of nearly 5,000,000 men and women has reduced Army strength to about 4,200,000, and about 2,700,000 are to be released by next July 1.

In December, about 860,000 troops were returned from overseas, and more than 1,000,000 in all discharged. Henceforth, return of troops from overseas will be at the

men overseas who will become eligible for return could be brought back in three months. But such a program would cripple the Army in carrying out its occupational duties and those incident to closing out various supply and other installations overseas.

"Every effort has been made by the War Department to obtain sufficient replacements, but they have not been obtained fast enough to permit immediate return of every man who becomes eligible for discharge without endangering the country's occupation role."

The voluntary enlistment campaign has had good results—about 400,000 to date—but the Army cannot make any estimates as to how long this will continue, General Collins said.

Selective Service has been fallingshort about 12,000 to 15,000 men a month in meeting the Army's monthly call of 50,000.

The Army spokesman conceded that the entire problem may become even more acute if Congress does not renew the Selective Service law which expires on May 16.

PALESTINE INQUIRY SCORED

Synagogue Council Declines to Testify Before Committee

The Synagogue Council of America, representing Orthodox, Conservative and Reform Judaism in the United States, issued a statement yesterday deploring the investigation of the Palestine problem by the Anglo-American committee. The Council's statement was in reply to an invitation to testify before the committee.

The Council declared that "there is nothing to be added to what is already known and self-evident." The institution of this committee, the council maintained, "will only result in further delay in the work of rescue and rehabilitation and consequently add to the casualty list of more than 6,000,000 which the Jewish people has suffered in the struggle for freedom."

Gasoline's Aid to Victory

It would have taken 70,000 men operating 30,000 two-and-a-half-ton cargo trucks to haul the gasoline pumped by pipeline to Allied troops from D-Day to VE-Day.

The woman who

- She did not wish to ask for the peace.

But a woman, with her face, murmuring, "Please backward along the sidewalk not step forward, was obvious

When people began to say it was only a matter of time came along and took her then to the hospital and an Brackett, whose job it was to

Just for YOU!



Pl
will make

PROPOSED DRAFT OF STATEMENT ON CHRISTMAS OBSERVANCE IN THE PUBLIC SCHOOLS

The Synagogue Council of America is in receipt of numerous requests from many parts of the country for a general statement in reference to the observance of Christmas in the public schools. In response to these requests the following statement is issued for the guidance of Rabbis and community leaders who may be faced with the problem.

The Synagogue Council of America recognizes the division of church and state as a basic principle of the American way of life. While responsible in a measure for the development of moral and ethical qualities in their pupils, public schools should never participate in sectarian teaching. Schools are obligated not to teach or inculcate any doctrines which would interfere with the right of parents to bring up their children in their own faith.

In many instances it is not difficult to draw the line between what may rightfully be taught or properly observed in and what should be barred from the public schools. The difficulty in the case of Christmas observance arises from the fact that Christmas in the United States is in effect considered as a national holiday, as well as a religious holiday. The Christmas vacation is in itself a recognition of this fact.

We cannot ask the public school authorities to exclude from the schools all reference to the good will spirit which permeates the atmosphere of America at the Christmas season. Hence those symbols, songs and playlets which illustrate charity, good will and kindred universal ethical sentiments should not be objected to if they are separated from sectarian indoctrinations or suggestions. To offset the sectarian influence of the environment, it is clearly the obligation of Jewish parents and Jewish religious and educational institutions to explain to Jewish children that most of their neighbors accept certain theological concepts which Jews do not share and to observe the celebration of Chanukah at home, in Synagogue and Religious School. It is also suggested that the Springfield Plan of Chanukah Observance be introduced in schools attended by a number of Jewish children and where Christmas is observed.

The questions that are involved in Christmas observance require so much knowledge of theology and of religious custom that sometimes it is not easy even for Rabbis to arrive at sound conclusions in all instances. Certainly

laymen should not depend upon their own judgments in dealing with such problems. Rabbis should accept the obligation to determine whether Christmas observances in schools attended by children of their congregation infringe upon the principle of separation of church and state, and must take tactful but definite steps, as far as possible in advance of Christmas, to prevent any violation of this principle. This is a duty they owe to America as well as to its Jewish community.

Any complaints received by the Rabbis should be thoroughly investigated and authenticated evidence prepared in cooperation with the local Jewish civic protective agencies, where such exist under the aegis of the community. The procedure should be as follows: 1. Information should be carefully investigated and verified. (Reports from children and their mothers should be checked up and confirmed.) 2. Private and unpublicized inquiries should be made of the principal of the school involved. 3. The local Jewish civic protective agencies should be contacted and consulted. When the information has been verified, it shall be the prerogative of the Rabbis and religious leaders to decide whether the situation warrants an attempt to rectify it. The Rabbis however, should take action only with the cooperation of the lay leaders of the community. If the local religious leaders in a community are unable to agree on the action to be taken, the matter should be referred to the Committee on Religious Instruction and the Public Schools of the Synagogue Council of America.

Wherever it is found advisable to protest on account of religious observance practiced in the public schools, publicity and public controversy should be avoided, if possible. Notoriety given to such matters evokes wide-spread misconceptions and misunderstandings. If the elimination of objectionable material and practice cannot be achieved without public exposure, documented evidence should be prepared in advance. If there is to be any publicity, it must be planned and purposeful. It should be a measure of last resort to be used only after other corrective efforts have failed.

NOTE: THE ABOVE STATEMENT CONTAINS ALL THE SUGGESTIONS SENT TO US BY THE DELEGATES. IF YOU HAVE NOT YET SENT US YOUR SUGGESTIONS, I WOULD APPRECIATE HEARING FROM YOU. IF YOU APPROVE OF THE STATEMENT AS IT IS WOULD YOU BE GOOD ENOUGH TO INDICATE THAT.
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