



## Abba Hillel Silver Collection Digitization Project

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

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

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

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Central Conference of American Rabbis, "C", 1947.



*Carbon of Rabbi Silver, Pres. C.C.A.R.*

2 February 1947

Rabbi Julius Mark, Chairman  
Commission On Justice & Peace  
Nashville Tennessee

Dear Julius :

This morning's "San Francisco Chronicle" features  
two articles on the first page

(1) CATHOLIC STATEMENT - U.S. Hierarchy lists  
50 points of Human Rights.

"The declaration was issued by the National  
Catholic Welfare Conference" and lists the items submitted  
"to the United Nations Committee on Human Rights headed by  
Mrs Eleanor Roosevelt".

(2) CRISIS IN PALESTINE - Underground Says It's  
Ready To Fight Britain.

Not one word by an authorized Jewish group -  
as the Commission on Justice and Peace - explaining the terrorism  
being practiced by Great Britain.

Best regards from

Your most sincerely

(signed) *Rudolph*  
Rudolph I Coffee

*Congratulations on your magnificent address last Sunday night  
in Chicago. More love to you. R.I.C.*



2/7/47

CALL: TO JEWISH CONGREGATIONS AND RABBIS OF THE UNITED STATES

During the war years the synagogues and the rabbinate of America cooperated magnificently in providing 311 Jewish chaplains who served in the armed forces of the United States. With the cessation of hostilities, chaplains like other members of the armed forces were demobilized in accordance with their length of service. They have earned the everlasting gratitude of the Jewish community and of their country.

Today we are faced with a challenging and menacing situation. A total of 57 Jewish chaplains is presently needed to meet the religious needs of the Jewish men now in the Armed Forces. As of June 1947 it is estimated that only 15 Jewish chaplains will remain in the service. Should universal military training become the law of the land, the situation would become even more critical because of the tender age of the men in uniform who would come from all homes in the land. Our responsibility to America, to the parents of the Jewish men and to these men themselves cannot be exaggerated. Should we fail to supply our quota of chaplains, the armed forces will nevertheless see to it that all men who want religious guidance and ministrations will receive it. But if there are insufficient chaplains of a particular faith, then the men of that faith will receive their religious service from chaplains of other faiths, - or not at all.

Facing this new need, representatives of national rabbinical and congregational organizations, as well as of theological institutions have just met to consider the increased need for additional rabbis to serve in the Armed Forces. This conference resolved to issue a call forthwith to congregations in reference to their rabbis, and to seminaries in reference to their graduating classes, to respond to the need of the Armed Forces. Some forty rabbis must be found who are qualified to give this essential Jewish chaplaincy service here and overseas to our uniformed sons away from home. This chaplaincy service may be either for two years, or as a life's career in the regular army or navy. But in any event, our youth cannot be left without Jewish care in the critical period of their military service. The rabbis must be found for this essential American and Jewish work.



The National Jewish Welfare Board and the national rabbinical bodies of the country will act in concert to expedite the necessary arrangements for their applications to be submitted to the War and Navy Departments. All requests for information should be directed to the Committee on Army and Navy Religious Activities of the National Jewish Welfare Board, 145 East 32nd Street, New York 16 N Y.

(To be signed by the presidents of the following organizations)

Hebrew Union College, Cincinnati

United Synagogue of America

Jewish Institute of Religion, New York

Union of Orthodox Jewish Congregations

Jewish Theological Seminary, New York

Central Conference of American Rabbis

Isaac Elchanan Theological Seminary, New York

Rabbinical Assembly

Hebrew Theological College, Chicago

Rabbinical Council

Union of American Hebrew Congregations

National Jewish Welfare Board





DEPARTMENT OF COMMERCE  
BUREAU OF THE CENSUS

WASHINGTON  
25

April 14, 1947

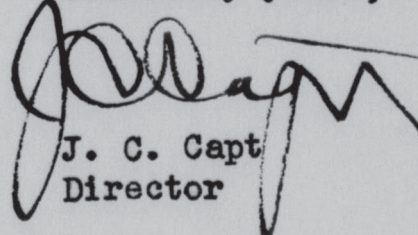
Dear Dr. Silver:

Certain questions have been raised concerning the definition of membership to be used for the Jewish Bodies in connection with our 1946 Census of Religious Bodies. We are anxious to have the fullest possible discussion of certain alternative procedures in order that our plans may be developed so as to produce the kind of statistics that will be most generally useful.

We are planning to hold a meeting on April 24, 1947 at 3:00 p.m. in Room 1508 at the Department of Commerce Building, 14th and Constitution Avenue N. W., for the purpose of discussing the definition of membership and possibly for the consideration of one or two other matters. The enclosed statement indicates certain possible methods of handling the membership question for the present Census of Religious Bodies and we hope that you may have a chance to consider these in advance of the meeting.

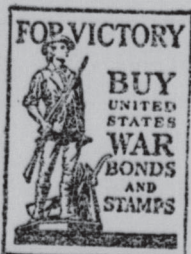
I hope very much that you or some representative from your organization may participate in our meeting. In the event you cannot attend, a written statement of your views regarding the various alternatives would be helpful.

Sincerely yours,

  
J. C. Capt  
Director

Enclosure

Dr. Abba Hillel Silver  
Central Conference of American Rabbis  
E. 105th St. & Ansel Road  
Cleveland, Ohio





DEPARTMENT OF COMMERCE  
BUREAU OF THE CENSUS  
WASHINGTON 25

STATEMENT ON ALTERNATIVE METHODS FOR OBTAINING MEMBERSHIP DATA  
FROM JEWISH ORGANIZATIONS FOR THE CENSUS OF RELIGIOUS BODIES  
(For Discussion Purposes)

Method No. 1. - Ask for enrolled membership, even though the enrolled membership of a Jewish congregation will represent only a small fraction of the entire constituency.

This is the method followed in the Census of 1916. It has the advantage of asking the same set of questions of the Jewish organizations as of the other denominations, though specialized instructions would be required not only for membership but also for some of the other questions on the schedule.

Method No. 2. - Collect from the individual congregations in the larger cities data on those items other than membership, and obtain through the activities of the Jewish Statistical Bureau estimates of the whole number of Jews in the cities concerned. (For small places with only one congregation the membership figures would be obtained on a schedule sent to that congregation rather than through an independent estimate.) This is the method used in the Censuses of 1926 and 1936, the results of which have been vigorously criticised by some users of the statistics because of the method employed in their collection.

Method No. 3. - Ask on a schedule both for the enrolled membership as under Method No. 1 and for the Rabbi's best estimate of the congregation's total constituency, the latter to be defined in the Instructions in such fashion as to make the closest possible parallel with the membership of a Lutheran or Roman Catholic church. The sum total of these constituency figures for all congregations in the city would be accepted as representing the membership for any city, where they were not seriously inconsistent with the independent estimate of the number of Jews in the city. All cases of serious inconsistency would be investigated, and adjustment made in accordance with the findings of the investigation.

Method No. 4. - Exactly like Method No. 3, with the addition of a third set of inquiries on the schedule calling for an estimate of the number of persons attending the last high holiday services. This figure would normally be materially less than the total constituency and would perhaps form a more or less uniform percentage of it. In any case, while it would often have to be estimated it would represent a more specific estimate than the total constituency and would therefore afford material assistance in cases where adjustment of the constituency figure was required.

(April 11, 1947)



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# WESTERN UNION

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A. N. WILLIAMS  
PRESIDENT

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

To ~~XXXXXX~~ MRS. MAX E. CURRICK

5-23-47 19\_\_

Care of or Apt. No. 523 W. 9th Street

Street and No. Erie, Pa.

Place

THE CENTRAL CONFERENCE OF AMERICAN RABBIS RECORDS ITS DEEP SORRO<sup>w</sup> AT THE

PASSING OF YOUR BELOVED HUSBAND, <sup>who was</sup> ~~RABBI MAX E. CURRICK~~ A PAST PRESIDENT OF

THE CONFERENCE AND ONE OF ITS MOST DISTINGUISHED AND VALUABLE MEMBERS.

RABBI CURRICK WAS GREATLY REVERED AND BELOVED BY HIS COLEAGUES THROUGHOUT

THE NATION. HIS MODESTY AND SELFLESSNESS AND HIS QUIET BUT VERY EFFECTIVE

SERVICE TO AMERICAN JU DAISM OVER A LONG PERIOD OF YEARS WILL MAKE HIS NAME

FOREVER CHERISHED BY THE AMERICAN RABBINATE WHOSE STANDARDS HE UPHELD AND TO

WHOSE IDEALS HE REMAINED UNFALTERINGLY FAITHFUL.

Sender's name and address  
(For reference only)

ABBA HILLEL SILVER - President

Sender's telephone  
number