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

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

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Central Conference of American Rabbis, "F", 1946-1947.

TEMPLE BETH ZION
DELAWARE AVENUE
BUFFALO, N.Y.

OFFICE OF THE
RABBI
JOSEPH L. FINK, PH. D.

July 22, 1946

My dear friend:

I was deeply distressed that I was unable to attend the national conference this year. It was due to a summer cold that I contracted just at that time. I appreciated your excellent message, Louis, and eagerly applauded the great leadership you are giving the C.C.A.B. You are fighting a great fight and my heart and hand are with you.

Hope to be present next year with you come cold, heat, fog or gloom of night!

Sincerely,
Joe

Palestine Hebrew Culture Fund, Inc.

קרן התרבות העברית בארץ ישראל

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חיים גרינברג

יקותיאל גינזבורג

שמעון הלקין

צבי שרפשטיין

July 30, 1946

Dr. Abba H. Silver, Pres.
Central Conference of Amer. Rabbis
34 West 6th Street
Cincinnati, Ohio

Dear Dr. Silver:

I am enclosing herewith a copy of the letter sent to you on June 4, 1946, and would like to ask you, once more, to be kind enough and send us your contribution for this year.

Writing to personalities as you are, I do not need to stress the fact that without Hebrew culture, the existence of Jewry would be dreary and barren beyond thoughts or imagination.

Hoping to receive a favorable response,

I remain

Sincerely yours,

Arie Frankel
DR. ARIE FRANKEL

בעזרת: קרן להוצאת ספרים, עזרת סופרים, סיוע ל"ברית עברית עולמית", ועד הלשון ו"בית ביאליק"

Copy

June 4, 1946

Dr. Abba H. Silver, Pres.

Central Conference of Amer. Rabbis
34 West 6th Street
Cincinnati, Ohio

Dear Dr. Silver:

I allow myself to ask you, as the president of the Central Conference of American Rabbis, to send, this year also, a substantial contribution to the cultural institutions in Palestine which we are supporting.

Last year, we received from the Central Conference of American Rabbis, \$150.00. I wish to hope that you will increase your support in accordance with the times and needs of Eretz Yisroel Hayotzeret.

With best wishes for a happy holiday, I am

Sincerely yours,

PALESTINE HEBREW CULTURE FUND,
For the Executive Committee,

AF:mk
Enc.

DR. ZRIE FRANKEL

September 24, 1946

Dr. Harry Friedenwald
1212 Eutaw Place
Baltimore 17, Md.

My dear Friend:

Permit me to thank you for your
thoughtfulness in sending me a copy of your
essay, "Jewish Luminaries in Medical History."
I know that I shall read it with a great deal of
pleasure.

With all good wishes for the coming
year, I remain

Most cordially yours,

AHS:BK

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October 30, 1946

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

My dear Abba:

You asked me to make some suggestions for the conference lecture and the conference sermon. I suggest the following two for your consideration; if you want more please tell me:

For the conference lecture I suggest Levi Olan (HUC) who is one of our best philosophic minds. For the conference sermon I suggest Jacob Rudin (JIR). He was one of the names given me by Wise last year. I have not thought of any other names for the lecture, but with reference to the sermon two other names occur to me, who have never preached at the conference. One is Morris Goldstein (HUC) of San Francisco and the other is Louis I Egelson, who is a graduate neither of HUC nor JIR but is a "convert" from the Jewish Theological Seminary.

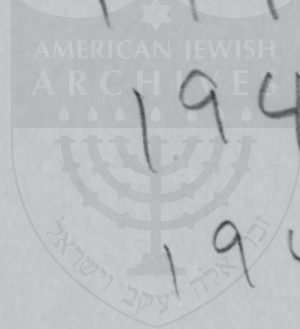
Congratulations upon your victory at the convention and more power to you!

Faithfully yours,

Abbe

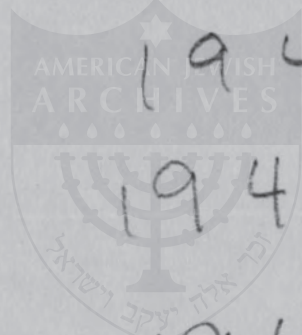
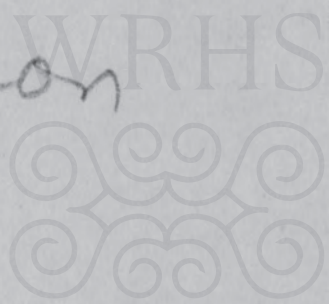
Sermons - Sat. morning

Sidney S. Tedesche	1935
Wm F. Rosenblum	1936
Maurice N. Eisendrath	1937
Joseph L. Fink	1938
Julius Marks	1939
Louis L. Mann	1940
Henry J. Berkowitz	1941
Solomon N. Bazell	1942
Abba Hillel Silver	1943
Louis L. Mann	1944
Jacob J. Weinstein	1945
<u>Ben. Friedman</u>	
<u>Jacob Rudin</u>	



Lecturers - Friday evening

Leo M. Franklin	1935
James G. Heller	1936
Martin Zielonka	1937
Solomon B. Freehof	1938
Wm H. Finshuber	1939
Julius Gordon	1940
Ferdinand M. Isserman	1941
Solomon S. Cohen	1941
Solomon B. Freehof	2-20
Julius Gordon	1942
none	1943
	1944
Benman.	1945



November 5, 1946

Rabbi Abraham J. Feldman
Congregation Beth Israel
701 Farmington Avenue
Hartford, Conn.

My dear Abe:

I think Jacob Rudin would be a good man to invite to deliver the conference sermon. In connection with the conference lecture, I wonder whether it would not be appropriate to invite Morgenstern inasmuch as that will be his last year as President of the HUC. I believe that it would be a fine act of recognition and would be appreciated by Morgie. Let me know what you think of it.

With all good wishes, I remain

As ever yours,

AHS:GR

MEMO FROM
RABBI ABRAHAM J. FELDMAN, D.D.
701 Farmington Avenue
Hartford 7, Connecticut

11/6/46

Looked thru Alumni list
the following suggest
themselves for Vice Presidency
of CCAR:

Harry W. Ettelson	'04
Max Reichler	'06
Julius Mark	'22

Let me have your
Thought on the subject

Abe

copy to Freehof

RABBI SOLOMON B. FREEHOF, D. D.
RODEF SHALOM TEMPLE
FIFTH AND MOREWOOD AVENUES
PITTSBURGH, PA.

November 7, 1946

Dr. Abba Hillel Silver
The Temple
East 105th and Ansel Road
Cleveland 6, Ohio

Dear Abba:

I do not know whether you subscribe to the
Mekitze Nirdomim. In case you have not been
subscribing in recent years, I am sending you some
of the more important books as a present.



As ever,

Sol

SBF/rms

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November 8, 1946

Dr. Abba Hillel Silver
105 Street & Ansel Road
Cleveland - 6, Ohio

My dear Abba:

I think your thought of inviting
Morgenstern to give the conference lecture is
excellent and, I think, would please him greatly.

When you have the acceptances from
Rudin and Morgenstern, will you please let me know
that I may put them on my list as the program
developes.

With every good wish, I remain

As ever yours

Abe

AJF:NW

November 11, 1946

Rabbi Solomon B. Freehof
Congregation Rodef Shalom
4905 Fifth Avenue
Pittsburgh, Pa.

My dear Sol:

Have you given any thought to the man who is to succeed Feldman as President of the CCAR? It is not too early to begin thinking of it.

Feldman sends in the names of Ettelson, Reichler and Julius Mark.

As ever yours,

AHS:GR

RABBI SOLOMON B. FREEHOF, D. D.
RODEF SHALOM TEMPLE
FIFTH AND MOREWOOD AVENUES
PITTSBURGH, PA.

November 12, 1946

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

Dear Abba:

As I think over the names Feldman mentions, my thoughts are as follows: First that men like Reichler and Ettelson (and we might also mention Rauch) are by now too old to carry the burdens of the Central Conference, which has grown much larger than in the days when we did have men of that age.

We ought to have men who are our age or even somewhat younger. Julius Mark is a good possibility; or perhaps before him I should like you to consider Samuel Mayerberg who graduated in 1917. Mark graduated in 1922. Bamberger is a possibility, but he has a good deal of time yet. He was graduated in 1926. Mayerberg seems to me to be of the right age and the right temperament.

With best wishes,

As ever,

Sol

SBF/rms

November 18, 1946

Dr. Abraham J. Feldman
701 Farmington Ave.
Hartford, Conn.

Dear Dr. Feldman:

Dr. Silver requested me to send you the enclosed letters which he received from Dr. Morgenstern and Rabbi Rudin.

With best wishes, I remain

Very sincerely yours,

BJK
Enc. - 2

Secretary to Dr. Silver

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November 22, 1946

Dr. Abba Hillel Silver
E. 105th St. & Ansel Rd.
Cleveland - 6, Ohio

My dear Abba:

Thank you for sending me the two letters of the preachers for the next convention.

Morgie speaks of being invited to give the conference "sermon". I'm writing him today correcting his impression and telling him that it is the conference lecture that he is to give.

As to Rudin, I do not know when you are leaving for Switzerland but should he find that he cannot undertake to preach the sermon on June 28th, shall we wait until you return from Europe or do you want me to make the assignment of another J.I.R. man?

Babe Glazer and Ed Magnin have accepted the invitations to read papers on the theme of "Good Will and Jewish Defense Activity".

Both Slonimsky and Liebman have declined to write papers on the subject of "Prayer". Have you any suggestions of names whom I might now write to to prepare those papers? I shall await your thought on it and direction.

I went up to Montreal and spent the whole day Wednesday there and conferred with hotel people as well as with Harry Stern as to the details of the convention. I have now the complete layout and assignments of the rooms that will be needed for the meetings, the dinners, etc. I shall send that to Marcuson. The Mount Royal Hotel, which is to be the headquarters, will set aside for us one hundred double rooms and twenty-five single rooms. Stern is making arrangements with the Hotel Windsor and the Ritz-Carlton, both of which are within a block of the Mount Royal, for additional rooms to house our men.

Also -- I told Stern to go up to Ottawa and to extend an invitation to Prime Minister McKenzie King to address the opening session of our convention. An effort will also be made to have the City of Montreal give an official tea at the

November 22, 1946

Page Two

Dr. Abba Hillel Silver (Continued)

Chalet on Mount Royal on the Saturday afternoon of the convention with His Worship, the Mayor, extending the official greetings of the city on that occasion. There is a possibility, also, that the congregation will arrange for us to have luncheon at the Chalet after the services on Saturday and we shall thus be able to have our Sabbath afternoon Shiur on Mount Royal in the very pleasant environment which that offers. I shall expect to hear from Stern within a few days as to these matters.

In planning the opening session on Tuesday evening, June 24th, we agreed that that should be held at the Temple. He had there a copy of the program of the convention of 1897 that was held in Montreal and we agreed to try to approximate that opening session. Of the men who ~~are~~^{were} on the program fifty years ago the only two alive today are Leo Franklin and David Philipson. I thought that it would be a good thing to have these two men give the opening and closing prayers respectively. As to the greetings, Harry Stern would say a few words very briefly as the Host Rabbi. Then there would be the official greetings from the Dominion of Canada by the Prime Minister (or an address written by him to be read by one of the Ministers of the Crown in the event that he finds it impossible to come himself). For the Christian Community, the Rev. Dr. T. W. Jones, newly elected Moderator of the United Church of Canada. For the Jewish community of Montreal, Stern suggests Mr. William Gittes, who is a member of the Board of Trustees of his Temple and who he will designate Chairman of the Committee on Arrangements for the convention. I shall then make acknowledgments of the greetings and, after a musical interlude, you will give your message to be followed by the closing prayer and Kaddish for the men who died during the year. If this outline has your approval, please inform me at once so that I can give the go-ahead signal to Stern to extend the invitations.

An interesting sidelight will be that the local congregation will ^{probably} have a photographic reproduction of the program of 1897 for distribution to the men at this convention. It was an interesting program. I saw the copy of it in the minute book of the congregation.

I shall be grateful to you for a detailed reply, and with every good wish,
I am

Sincerely yours

Abe

AJF:NW

November 25, 1946

Rabbi Abraham J. Feldman
Congregation Beth Israel
701 Farmington Avenue
Hartford, Conn.

My dear Rabbi Feldman:

Replying to your letter of November 22; one, if Rudin does not accept, I believe that the matter can wait until I return. Two, I cannot make any suggestions as to the people who are to write papers on the subject of "Prayer". I would suggest that you get in touch with Sol Freehof. Three, the arrangements for our conference in Montreal seem to be excellent.

Please do not crowd the opening evening with too many things. I do not believe that it is necessary to have both the Rabbi of Montreal say a few words and also a speaker for the Jewish community. Mr. Gittes may well bring his greetings the following morning.

I am planning to leave this Friday on the Queen Elizabeth, and hope to return around the first of the year.

With all good wishes, I remain

As ever,

AHS:GR

November 29, 1946

Rabbi Abraham J. Feldman
Congregation Beth Israel
701 Farmington Avenue
Hartford, Conn.

Dear Rabbi Feldman:

Knowing that Dr. Silver was in touch with you regarding the program of the next convention of the CCAR, I am therefore enclosing herewith a copy of a letter which he received from Rabbi Rudin.

With best wishes, I remain

Very sincerely yours,

BJK

Secretary to Dr. Silver

December 6, 1946

Rabbi Abraham J. Feldman
701 Farmington
Hartford, Conn.

Dear Rabbi Feldman:

Dr. Silver received the enclosed letter from Mr. Kenen of the American Jewish Conference. If you think this meeting is of sufficient importance you might perhaps wish to designate representatives to attend it.

With best wishes, I remain

Very sincerely yours,

BJK

Secretary to Dr. Silver

See

Kenen

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*Deceased

December 6, 1946

TO THE ALUMNI:

You are aware of the fact that President Morgenstern has submitted his request to the Board of Governors to be retired from the presidency at the end of the present academic year. The Board of Governors appointed a committee, of which I am a member, to consider his request. This committee met recently and has recommended to the Board of Governors to accede to the President's request.

At the same time, whilst this committee was considering the President's retirement, informal consideration was given to the matter of choosing a successor. Dr. Hiram Weiss, the Chairman of the Board of Governors, informed us that he will soon appoint a committee to consider the matter of succession and also that I would be a member of that committee, plus several other alumni of the College.

At this meeting I expressed what I consider to be the will of the Alumni--to be consulted in the matter of the selection of a new President, and out of that consideration comes this letter.

I am in a position to assure the alumni that the selection of a new President is not "cut and dried." While several names have been suggested, so far as I am able to determine it there is no commitment on the part of the Board of Governors.

I am also authorized to say to the alumni that their opinions and recommendations would be welcome and would be sympathetically received and considered.

Accordingly, the request is herewith made that the alumni send whatever recommendations they may have to make, to me, as President of the Alumni, with the assurance that I will present them to the meeting of the committee which Dr. Weiss will appoint and, if need be, to the Board of Governors which will meet sometime in January.

I solicit your expressions now and I ask that you write to me at 701 Farmington Avenue, Hartford 7, Conn. It will be a privilege to represent and to present your opinions.

Fraternally yours,

ABRAHAM J. FELDMAN
President
Hebrew Union College Alumni Assn.

December 20, 1946

Rabbi A. J. Feldman
701 Farmington
Hartford, Conn.

Dear Rabbi Feldman:

I am enclosing herewith a letter which Rabbi Silver received from the National Jewish Welfare Board. Since Rabbi Silver will not be back until after the first of the year, perhaps you may wish to take care of the appointments. Please advise Rabbi Silver of any changes that have been made.

With best wishes, I remain

Very sincerely yours,

BJK
Enc. - 2

Secretary to Rabbi Silver.

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December 23, 1946

Miss Bessie Kline
Secretary to Dr. Silver
E. 105th St. & Ansel Rd.
Cleveland - 6, Ohio

My dear Miss Kline:

I am forwarding the communication from the J.W.B., which you sent on to me, to Dr. Marcuson so that he might check with the minutes and inform me whether any changes had been made at the last Executive Board meeting. Depending upon his reply, I shall act accordingly and will inform your office.

With every good wish, I am

Sincerely yours

Abraham J. Feldman
Rabbi Abraham J. Feldman, D.D.

AJF:NW

Feldman

December 23, 1946

Dr. Julius Mark
136 7th Avenue. N.
Nashville, Tenn.

My dear Julius:

This is in reply to the copy of the
letter which you addressed to Marcuson under date of
December 18th.

One, I made ^{some} ~~two~~ corrections on the race
relations pronouncements which I thought might strengthen
it and be more in character with our Jewish theology. *(I sent them to you.)*
I think that the statement should be issued. It is
important for public relations if for nothing else.

Two, as to the Institute on Judaism,
Management and Labor, in Chicago, if you can wait until
Silver returns in January, I would, of course, prefer
for him to give you the go-ahead signal. If you must
have the go-ahead signal now, please inform me and I
shall then act accordingly.

Three, the same holds true in the matter of
the appointment of the Rabbinical members of the Joint
Commission with the Union.

Sincerely yours

AJF:NW

cc: Dr. Abba Hillel Silver
Dr. Isaac E. Marcuson

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BERNARD ZEIGER, Roanoke, Va.

TO THE MEMBERS OF THE C. C. A. R.:

The Executive Board of the Conference has voted to devote the Sabbath afternoon of the next convention to a series of ten or twelve minute summaries, to be given by selected members, of some scholarly research and studies in which they are engaged. It was thought that each year on the Sabbath afternoon it would be helpful to all of our colleagues to know of the scholarly work being done by some of us and also to profit from the results of their research. It may be that five or six brief statements may be made by as many men.

In order to arrange this part of the program it would be important for me, as Chairman of the Program Committee, to know what the men are doing in this field. Accordingly, I am communicating with the entire membership and would be deeply appreciative of answers to the following questions:

1. Are you engaged in any special research? If you are, would you indicate the field in which you are working and the subject that you are pursuing.
2. Would you be willing to share with your colleagues a ten or twelve minute summary of your study?

Please send me this information betimes addressing me at
701 Farmington Avenue, Hartford 7, Conn.

Fraternally yours,

Abraham J. Feldman



**CENTRAL CONFERENCE
OF
AMERICAN RABBIS**

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January 2, 1947

Miss Klein
Sec'y. to Dr. Silver
E. 105th St. & Ansel Rd.
Cleveland - 6, Ohio

My dear Miss Klein:

The enclosed copy of a letter written
by Dr. Marcuson to Mr. Louis Kraft gives the answer to
the inquiry you referred to me several weeks ago.

Cordially yours

Abraham J. Feldman

Rabbi Abraham J. Feldman, D.D.

AJF:NW

Enc.

RABBI SOLOMON B. FREEHOF, D. D.
RODEF SHALOM TEMPLE
FIFTH AND MOREWOOD AVENUES
PITTSBURGH, PA.

January 9, 1947

Dr. Abba Hillel Silver
The Temple
East 105th Street and Ansel Road
Cleveland 6, Ohio

Dear Abba:

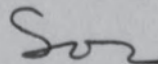
I was happy to see you yesterday. I hope that your cold soon will be entirely better.

With regard to the report which you directed me (and the committee) to make, I decided to work out a fairly complete report. About twenty years ago Kohler worked on an analagous subject for the Conference. It was on the theme of the harmonization of Jewish laws of marriage with civil laws of marriage. That report only touched on inter-marriage and its problems lightly. The Conference did nothing about the report at that time.

This report describes the traditional legal basis of each problem, then our general Reform custom, and finally, whenever possible, a suggested action for the Conference to take. I have not yet sent this to the members of the committee. I should like you to see it first and shall be grateful for your reaction. I am particularly eager for you to note the pages on which I deal with the status of Christian marriage in Jewish law.

With best wishes,

As ever,

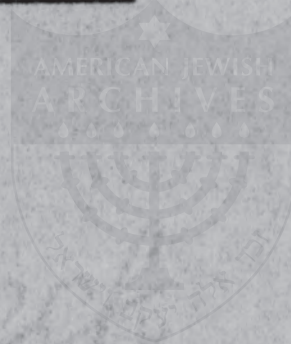


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REPORT FOR THE C.C.A.R.

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on



MIXED MARRIAGE and INTERMARRIAGE

MADE IN U.S.A.

CONTENTS

DEFINITION OF TERMS "MIXED MARRIAGE" AND "INTERMARRIAGE"

STATUS OF MIXED MARRIAGE

INTERMARRIAGE

- a) Conversion for Purpose of Marriage

CIVIL MARRIAGE

- a) Between Jews
- b) Between Jew and non-Jew

COMMON LAW MARRIAGE

- a) Between Jews
- b) Between Jew and non-Jew

CHRISTIAN MARRIAGE

General Status in Jewish Law

- a) A Jewish Couple and Christian Marriage
- b) Mixed Marriage by Christian Ritual

CONVERSION OF CHILDREN

- a) Children of Mixed Marriage
- b) Gentile children

PROCESS OF CONVERSION

MIXED MARRIAGE AND INTERMARRIAGE

The question of Intermarriage has concerned the C. C. A. R. all through its history. There have been numerous discussions at many Conference sessions dealing with this problem, and resolutions have been adopted. Nevertheless there is need for a re-study of the problem, first because there are many important subsidiary questions which were not dealt with at all in past Conference discussions, and secondly to serve as a possible first step in a general classification of the laws of marriage, an enterprise planned a number of years ago by the Conference. Therefore the Executive Board at its meeting in October, 1946, appointed the undersigned Committee to bring in a report based upon a detailed investigation of the subject. The report is as follows:

THE TERMS MIXED MARRIAGE AND INTERMARRIAGE. In general American and English usage no clear distinction is made between the terms "Mixed Marriage" and "Intermarriage." Both terms are used to describe marriages between people of different races, castes or religious affiliations. In our Conference usage we have developed a clear distinction between the two terms. By "Mixed Marriage" we have come to mean a marriage between a Jew and an unconverted Gentile, and by "Intermarriage" we mean a marriage between a Jew and a Gentile who has been converted to Judaism. This distinction will be followed in this committee report.

MIXED MARRIAGE. The prohibition against mixed marriage was originally applied to the seven Canaanitish nations. In Deuteronomy (7:1) the seven nations are enumerated and then follows the command: "Thou shalt not make marriages with them." Ezra and Nehemiah extended this prohibition to include "all the (non-Jewish) people of the land" (Nehemiah 10:30,31; Ezra 9:1,2; 10:10,11). In later Jewish law this was extended

to apply to all non-Jews. See Maimonides, Yad, Issure Biah, XII, 1: "Not only the seven Palestinian nations but all nations are included in this prohibition."

The reason which the Bible gives for the prohibition against mixed marriage is that the Israelite party to such a marriage will be misled into idolatry (Deuteronomy 7:4: "For he, i.e., the Canaanite father-in-law, will turn away thy son from following Me, that they may serve other gods.") Since, however, in Jewish law Christians and Mohammedans are not considered to be idolators, but "Sons of Noah" (i.e. Goyim) (see the references in Lauterbach's paper, "Attitude of Jew to Non-Jew," Notes 20-23, C. C. A. R. Yearbook, Vol. XXXI) the earlier Reformers were rather lenient on the question of mixed marriages between Jews and Christians.

Holdheim held that marriages between Jews and such as hold monotheistic beliefs are valid (Philipson, "Reform Movement in Judaism," p. 65). The Rabbinical Conference held in Braunschweig in 1844 adopted a resolution to the same effect but added a proviso as follows: "Inter-marriage of Jews and Christians and in general the intermarriage of Jews with adherents of any other of the monotheistic religions is not prohibited provided that the parents are permitted by the law of the state to bring up the offspring of such a marriage in the Jewish faith" (Philipson, ibid, p. 150). Since no mention is made in the resolution of the necessity of converting to Judaism the Gentile partner of such a marriage, the term "intermarriage" used in the Braunschweig resolution means to permit what we call "mixed marriage" provided the children may be brought up as Jews.

However, the radical point of view of the early Reformers

did not persist in Reform Judaism. A motion made in the Augsburg Synod to endorse the resolution of the Braunschweig Synod was tabled. Even the author of the Braunschweig resolution, Dr. Ludwig Philippson, later changed his mind on the matter and declared: "Religion must pronounce against mixed marriages" (cf. Mielziner, "Jewish Law of Marriage and Divorce," p. 48). So, too, the Central Conference of American Rabbis in 1909 (C.C.A.R. Yearbook, Vol. XIX, p. 170) passed the following resolution: "The C. C. A. R. declares that mixed marriages are contrary to the tradition of the Jewish religion and should therefore be discouraged by the American Rabbinate."

The debate over the resolution in 1909 still concerns us today. The question involved in the debate, then, was to what extent the Conference should attempt to prohibit its members from officiating at a mixed marriage. It was the sense of the Conference then, after a long and heated debate, that the Conference should not attempt to exert any compulsion over its members and that it was sufficient to declare that mixed marriages are contrary to our religious traditions and should therefore be discouraged by the American rabbinate.

It seems to the Committee that we still must maintain the spirit of the resolution of 1909. If we would say, as was proposed in a suggested amendment to that resolution "that no rabbi ought to officiate at such a marriage," it would imply that rabbis actually do officiate at a considerable number of mixed marriages and that we are trying to put an end to an evil situation. But that is not so. It rarely happens that one of our colleagues officiates at such a marriage. When it does happen it is under certain unusual circumstances. What should we do when under unusual circumstances which seem justifiable to him, one of our colleagues does offi-

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ciate at a mixed marriage? Would we expel him from our Conference, or in some other way discipline him? Surely it is sufficient if the Conference declares its unequivocal opposition to mixed marriages and calls upon its members to discourage them. We might well re-affirm the 1909 resolution or just let it stand as the present and continued attitude of the Conference.

INTERMARRIAGE

a) CONVERSION FOR PURPOSE OF MARRIAGE. The traditional law is that anybody of any race or faith if converted to Judaism may be married to a Jew. (Shulchan Aruch, Even Hoezer IV, 8-10.) However the traditional law, strictly construed, is against the practice of converting proselytes whose desire to accept Judaism is based upon the intention of marrying a Jew. The rabbinical court is required to ascertain whether the Gentile is asking for conversion in order to marry a Jew. If that is the motive, he or she may not be accepted. (Shulchan Aruch, Yore Deah 268 #12.)

However, the Tosfos to Yebamos 24b, cites the case of Hillel (in b. Shabbas 31a) who converted a Gentile who asked to be converted in order to become a high priest, and also the case of R. Hiyya who converted a woman who confessed that she wanted to marry a Jew.

On the basis of this uncertainty some Orthodox rabbis refuse to accept proselytes whose intention is to be married to a Jew, while some do accept them.

Joseph Caro (Bays Joseph to Tur Yore Deah 268) cites this Tosfos and especially the statement of the Tosfos that Hillel did not refuse to convert this Gentile even though the Gentile admitted that he was seeking a specific advantage by being proselytized because Hillel was convinced that the Gentile, in spite of seeking a specific benefit, would nevertheless prove to be a sincere proselyte. Joseph Caro then concludes that it

all depends on the judgment of the court. Hakol l'fi r'os bays din.

It is our Reform practice always to accept a proselyte who intends thereby to be eligible to marry a Jew, provided, of course, we are convinced that the candidate is serious and reverend in the intention to convert. We follow the principle, Hakol l'fi r'os bays din, and do not consider the intention to marry an evidence of insincerity on the part of the candidate. Since the traditional law is doubtful as to the acceptance of proselytes whose intention it is to marry a Jew, we suggest that we accept the following statement as a principle:

The C. C. A. R. considers all since^{re} applicants for proselytizing as acceptable whether or not it is the intention of the candidate to marry a Jew.

CIVIL MARRIAGE

What status should we give to civil marriage? The status of civil marriage has been sharply debated in traditional legal literature. The question concerns this report since the civil marriages with which we have to deal are often mixed marriages. Therefore there is a considerable number of special problems which come to us due to civil marriage. If, for example, a Jew and a non-Jew were married by the civil authorities, should we remarry them without requiring conversion of the Gentile party, inasmuch as the couple has already been married? Should we remarry them at all? Traditional law is in great doubt whether such a couple which lives together under a civil bond may ever be married at all under Jewish law.

a) BETWEEN JEWS. Even if mixed marriage were not involved and it is a Jewish couple whose marriage was only by civil law, the status of the marriage is seriously questioned by traditional law. Clearly we must come to a definite understanding as to what status is to be given to civil marriage.

If a Jewish couple is married by civil law, the traditional law has not definitely decided whether they are to be considered actually married or not. This is a practical question. If, for example, the husband desires to marry some one else, does he need to give a Jewish divorce to the first wife to whom he is married only by civil law? Those who believe that the civil marriage is a real marriage say that he must first divorce the first wife before he can marry a second one. Those who argue that civil marriage is no marriage at all, simply say that he can just take another wife and needs no divorce from the first. Furthermore, the first wife is not an Aguna if he leaves her, since the civil marriage is no marriage in the eyes of the Jewish law. (Most of the authorities on either side of this question and their arguments are listed by Abraham Chayim Freimann in his "Seder Kiddushin U-Neshuin," P. 362 ff.)

The Conference has never defined its own attitude toward the status of civil marriage. Passing references in various papers read before the Conference indicate a general acceptance of the validity of civil marriage. But we, too, have a firm objection to them even if we do not raise the question of their validity as does the traditional law. Our attitude towards civil marriage is not at all analagous to our attitude towards civil divorce. We do not consider divorce a religious rite at all. We do not officiate at divorces and we therefore consider civil divorce completely valid. But as to marriage we do consider it essentially a sacred act (Kiddushin) and therefore while we consider civil marriage valid, it is certainly not adequate.

We suggest that the Conference make the following declaration:-

We consider civil marriage to be completely valid but lacking the sanctity which religion can bestow upon it. We recommend that whenever a Civil marriage between Jews has taken place, it be followed as soon as possible by a Jewish religious marriage ceremony.

b) BETWEEN JEW AND NON-JEW. Frequently when Jew and non-Jew are married by civil law, they come to the rabbi to be remarried according to the Jewish faith. Sometimes the Gentile party to the marriage wishes to be converted, or is willing to consent to conversion, and sometimes asks to be married by the rabbi without any conversion at all, arguing that they are married already but that they want a Jewish marriage to satisfy the Jewish parents.

With regard to such a marriage and the request to be remarried after conversion, Jewish traditional law generally takes a negative attitude. First there is an objection to converting the Gentile party since it is obvious that such a conversion is not for the love of Judaism but in order to be married by Jewish law to a Jew. Some recent authorities (for example, Ben Zion Uziel, the Sephardic chief rabbi in Tel Aviv, in his "Mishpete Uziel," Yore Deah #14) are inclined to be lenient in this matter precisely because the Gentile is already married and now if converted will come closer to the Jewish partner's family and the children will now be raised as Jews.

However, even if the Gentile party is converted, traditional law is inclined to forbid the re-marriage on the ground of the Mishna Yebamos II,8, namely, "He who is reported to be living with a Gentile woman, and then the Gentile woman is converted, he may not marry her." However, the more lenient opinions lean on the decision of Maimonides (in Pe'er Hador #132) permitting such re-marriages.

Since it is the point of view of the Conference that all sincere applicants for conversion be accepted whether marriage is involved or not, and since too we recognize the validity of civil marriages but urge that they be sanctified by religious marriage ceremony, we surely would accept such a proselyte and officiate at the religious marriage. However it

should be clear that the fact that the couple is already married by civil law does not obviate the necessity of conversion of the Gentile party before the Jewish marriage services can take place.

COMMON LAW MARRIAGE

If a couple, by "present mutual consent" live together as man and wife and refer to each other, in the presence of others, as man and wife, then although they had never been married by any marriage ceremony, it is a common law marriage, and in most states has the same status as other marriages. Since such common law marriages often involve mixed marriage, a discussion of it is germane to this report.

a) BETWEEN JEWS. Marriages without any civil or religious ceremonies (i.e. what in Anglo-Saxon countries is called Common Law Marriage) became frequent among the Jews of Spain and developed in the other Mediterranean lands. It attained some sort of legal status because it was considered to be equivalent or analagous to the Biblical custom of concubinage (Pilegesh). The earlier legal authorities, such as Nachmanides, Asher ben Jehiel and others, denied that this marriage had any legal status, unless, of course, the man declared in the presence of two witnesses that he is taking the woman as wife.

More recent authorities are inclined to give it enough status to require a divorce, if the man declared the intention of marriage before witnesses and if the couple was presumed to be man and wife in one city for thirty days. (See authorities quoted in Freimann, pp. 355 ff.) In general, common law marriage has acquired a status in traditional law at least equal to that of civil marriage.

The Conference may well take the stand that wherever the state

acknowledges the validity of common law marriage, we likewise consider them to be valid; but that just as in cases of civil marriage, we urge that they be changed to regular marriage by license and religious ceremony.

b) BETWEEN JEW AND NON-JEW. In the case of common law marriages between Jews and non-Jews, we take the same stand as with civil marriage, namely, that if the Gentile partner sincerely desires to be converted, that he or she be accepted for conversion, and that after conversion the couple may be remarried according to the Jewish faith.

CHRISTIAN MARRIAGE

The status of Christian marriage is of considerable moment in any analysis of the problems of mixed marriage and intermarriage. If, for example, a Jewish couple is married by a Christian minister, what to us is the status of their marriage? If a mixed couple were married by a Christian minister and later the Gentile party converts to Judaism, need they be remarried? What is the status of the children born before the conversion? If (as occurs less frequently) a married Christian couple converts, what is the status of their marriage and of their children? Need their children be converted separately?

The attitude of the traditional Jewish law to non-Jewish religious marriage has been subject to grave misunderstanding. When we read that proselytes are considered as new-born children without any previous relatives (b. Yevamos 97b), it would appear that the previous non-Jewish marriage of the proselyte has no standing at all in Jewish law. When we note the law in the Shulchan Aruch (Even Hoezer 44 #8) that he who marries an Akum or a slave has not made any marriage at all, because marriage does not apply to them, "She'ayon b'nai Kedushin," the law seems to say that

marriage has no meaning or standing among non-Jews. Moreover, when we observe that almost all the great Jewish authorities of the Middle Ages declared that when Jews are married by Christian or Mohammedan rites the marriage is null and void and is in fact no marriage at all, it would seem to be a justified conclusion that Christian marriage has no standing whatsoever in Jewish law.

Such a conclusion would not in itself be surprising; it would be precisely parallel to the attitude of Christian canon law towards non-Christian marriage. The Church Canon Law specifically denies that there can be marriage among non-Christians:- "By many authorities the view is held that there is no marriage among infidels. The matrimonial alliance of infidels does not rest on faith.... Thus it is not a marriage."

(Corp. Juris Can. Decretum Gratiani Pars II Causa XXVIII, Q1 - quoted by J. Bloch, "Israel and the Nations," p. 228.)

Yet to draw this conclusion, namely, that Jewish law has the same negative attitude toward non-Jewish marriage as Canon Law has to non-Christian marriage, would be both an error and an injustice. In the first place, Christians and Mohammedans are generally not to be considered idolators (Akum) in Jewish law but "Sojourning Proselytes," (Geray Toshov,) "Sons of Noah." The Sons of Noah are those who observe the laws of morality involved in marriage (Aroyos). Their marriages are valid among themselves. (Cf. Responsa Yad Hil. Melachim IX, 7; Responsa of Isaac bar Shuchas #6.) In other words, Christian marriage is valid for Christians. So Maimonides says specifically (Yad Issure Biah XIV, 19) "Marriage does not exist among slaves, but among Israelites with Israelites and Gentiles with Gentiles."

What all the traditional restrictions mentioned above signify is

not at all a doubt of the validity of Christian marriage in Christian family life, but the right of a Christian marriage to acquire status in Jewish law. In Jewish law a Jewish marriage involves certain specific legal consequences:- certain property rights, laws of divorce, laws of levirate marriage (Yibbum and Chalitza) and specific extensions of prohibited consanguinities and parallel relationships. Such specific consequences of Jewish marriage cannot be properly applied to non-Jewish marriage. Non-Jewish marriage follows its own laws, not Jewish laws. Hence the correct status of Christian marriage in the eyes of Jewish law is that it is valid for Christians but not for Jews and it cannot have the specific legal consequences of Jewish marriage. This fact leads to certain special situations which concern our problem.

a) A JEWISH COUPLE AND CHRISTIAN MARRIAGE. It occurs, occasionally, that a Jewish couple, generally living in a small town, will be married by a Christian minister. What should be our attitude to such a marriage? This question has received widespread discussion in the halachic literature. It was a frequent occurrence in Spain when the persecutions increased that Jewish Marranos were married in Christian churches with Christian ritual. When such a couple escaped to North Africa, for example, the question came up before Jewish authorities whether such a marriage was deemed a marriage or whether the couple needs to be remarried according to Jewish law, or whether either one of them can be remarried without requiring a Jewish "Get." The question also came up in Germany in the Middle Ages when Jewish converts would marry in a Christian church and then return to Judaism, or if one party of such a marriage would leave the other and return to Judaism; does this person require a "Get"? Inasmuch as a Jewish renegade (Yisroel Mumar) is still considered a Jew as far as the legal requirements of Jewish

marriage are concerned, one would think that the party would need a "Get." But if the Christian marriage is not a marriage, then the repentant party would not need a "Get" since he or she was not married at all. All of the authorities, virtually without exception, declare that the marriage is no marriage and therefore no Jewish divorce is required. The same applies to Jews who are married according to Mohammedan rites. (See the authorities quoted in Freimann, pp. 346, ff.)

This does not mean that Jewish authorities did not grant validity to the Christian or Mohammedan marriage. Such marriage is valid for Christians or Mohammedans but not for Jews.

In the light of this unanimity of traditional opinion, that Christian marriage is not valid for Jews, what should be our attitude to the marriage of two Jews who are united by Christian rites in modern times?

We cannot take quite the same attitude which traditional law has taken inasmuch as marriage, especially in England and the United States, is not only church marriage; it has also, to some extent, the status of civil marriage, at least to the extent that the license to marry was issued by the state. Nevertheless, in this case, the mood of the traditional attitude must determine our point of view. We cannot declare such a marriage invalid but would consider it highly improper and should endeavor, as much as possible, to persuade the couple to be married subsequently by Jewish ceremony. Likewise, on the basis of the unanimous attitude of traditional law, it would be improper for a rabbi to participate with a Christian minister at such a marriage.

b) MIXED MARRIAGE BY CHRISTIAN RITUAL. If the Gentile party to a mixed marriage which has been conducted by a Christian minister, does not desire to convert to Judaism, then we have nothing to do with such a marriage. We would grant it the validity of all marriages entered into according to

the laws of the state, but no more than that. If, however, the Christian member of the couple desires to convert, we should accept him or her, if sincere, as a candidate for proselytizing. In this regard our attitude would be consistent with that which we take in the case of a mixed civil marriage in spite of the fact that under such circumstances traditional law would hesitate to accept the convert. Similarly, after conversion we would insist that the couple shall be remarried by a Jewish ceremony.

This requirement, that the couple be remarried, is not based upon a deprecation of the Christian marriage but in ~~the light of~~ the spirit of the principle in traditional law that a convert is like a new born child with an entirely new set of relations. Even the Talmud was careful not to apply this principle too strictly but permitted the old relationships of the spiritually new born proselyte to persist to a certain degree. Thus, for example, while theoretically a proselyte might marry one who was his close blood relative in his former state, the sages forbid such marriages with near relations lest the proselyte, if he were allowed to contract such a marriage, might believe that he has converted from a higher degree of sanctity to a lower one. (Shulchan Aruch Yore Deah 269 #1)

There is, for us, enough significance in the concept of a proselyte having a new spiritual existence that, without denying the validity of the former marriage, we should insist upon a new and a Jewish marriage. The same would apply in rare circumstances of two Christians married to each other in a Christian church who would both convert to Judaism. In fact, so it did occur frequently in the case of Marranos, many of whom were born Christian. When they came to Amsterdam they would be remarried by Jewish ritual.

CONVERSION OF CHILDREN

The question of converting children to Judaism is dealt with in the Talmud and in the later codes. Thus, the Mishna (m. Kesuvos IV, 3) speaks of a woman who becomes a proselyte and whose daughter is converted with her. And the Talmud (b. Kesuvos 11a) speaks of a male proselyte whose sons and daughters are converted with him. The Talmud also speaks (ibid) of a minor to whom the court gives the ritual bath for the purpose of conversion. In no case is a child considered to become automatically Jewish by the conversion of its parents. A child must be actually converted.

This question of the conversion of children is a practical one. We must determine the status of infants and grown children in mixed marriages and intermarriages and guide ourselves by the principles which we have adopted.

a) CHILDREN OF MIXED MARRIAGES. In mixed marriages (i.e. marriage between a Jew and an unconverted Gentile) the child follows the status of the mother. This principle is based upon the Mishna (Kedusha III, 12) and is accepted as a principle of the law by Maimonides ("Yad", Issure Biah, XV, 3 & 4.). Thus in a mixed marriage, if the wife is a Jewess, the child is Jewish and required no conversion. If the mother is Gentile, the child is non-Jewish and must be converted before it can be married to a Jew by Jewish law. As for the process of the conversion of children, it will be discussed in the next section.

b) GENTILE CHILDREN. Gentile children, that is to say either children of mixed marriages whose mother is Gentile or the children of a convert born prior to conversion, etc., present a difficulty because of our modern process of conversion. In traditional practice, conversion involved ritual, namely: circumcision, ritual bath and in the Temple times the

bringing of a sacrifice. It also involved an examination as to the sincerity of motive and likewise instruction in the principles and practices of Judaism. A young child can hardly be examined as to motives, nor can it be well instructed in the principles of Judaism. This posed no difficulty under the traditional procedure because the child could be circumcised and/or given ritual bath, but with us where not the ritual elements of conversion but only the ethical and intellectual are considered prerequisite, how are we able to convert young children or even infants? The Committee suggests to the Conference the adoption of the following principles in this regard:-

With regard to infants, the declaration of the parents to raise them as Jews shall be deemed as sufficient for conversion. This could apply, for example, to adopted children. This decision is in line with the traditional procedure in which, according to the Talmud, the parents bring young children (the Talmud speaks of children earlier than the age of three) to be converted, and the Talmud comments that although an infant cannot give its consent, it is permissible to benefit somebody without his consent (or presence). On the same page the Talmud also speaks of a father bringing his children for conversion, and says that the children will be satisfied with the action of their father. If the parents therefore will make a declaration to the rabbi that it is their intention to raise the child as a Jew, the child may, for the sake of impressive formality, be recorded in the Cradle-Roll of the religious school and thus be considered converted.

Children of religious school age should likewise not be required to undergo a special ceremony of conversion but should receive instruction as regular students in the school. The ceremony of Confirmation at the end

of the school course shall be considered in lieu of a conversion ceremony.

Children older than confirmation age should not be converted without their own consent. The Talmudic law likewise gives the child who is converted in infancy by the court the right to reject the conversion when it becomes of religious age. Therefore the child above religious school age, if he or she consents sincerely to conversion, should receive regular instruction for that purpose and be converted in the regular conversion ceremony.

A Gentile child in a Jewish Orphan asylum (for example, the child of a mixed marriage whose mother is Gentile) who, therefore, has no parent to bring it to conversion, should be allowed to attend Jewish religious school but before Confirmation should be asked whether it sincerely desires to be formally converted to Judaism. If so, the Confirmation service can, as with regard to other children, serve as the conversion service.

THE PROCESS OF CONVERSION

From the earliest days of our Conference strong objections have been raised to certain elements in the traditional ritual of conversion. The same question was discussed in the rabbinical conferences of the past. At the first convention of our Conference it was decided to make the distinction between the various elements in the traditional process of conversion, rejecting some and accentuating others. The traditional process of conversion, described clearly by Maimonides ("Yad" Issure Biah, chapter XIV) and in the Shulchan Aruch (Yore Deah 268) involves ritual elements: circumcision, the ritual bath (and in Temple times, the bringing of a sacrifice). It also involved ethical elements: the investigation of the sincerity of the proselyte and also instruction; to teach

the proselyte the principles of Judaism and its practice. Reform Judaism has consistently declared that the ritual elements, circumcision and the ritual bath, are no longer prerequisites. In place of them we have developed a ceremony of declaration and prayer as in our Minister's Handbook, p. 30, ff. Preceding this ceremony, there is first an investigation as to the earnestness of the proselyte and then follows a period of instruction in which we emphasize the principles of Judaism in the words of Maimonides: "Modiin oso ikre hadas." This procedure of ethical examination, instruction and religious ceremony is the essential method followed by the Conference in the process of conversion.

Of course, it can not be applied in precisely the same way to all candidates for conversion. Young people would need to be questioned in a series of interviews before the rabbi would be convinced that they have a firm and a reliable desire to enter Judaism. Some people, also, would require much more instruction than others. It is quite understandable that middle-aged people, some of whom may well have been attending Jewish worship for a considerable period of time, may not need as much instruction as others. We follow the principle mentioned above, *hakol l'fi r'os bays din*.

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January 10, 1947

- Dr. Abba Hillel Silver
E. 105th St. and Ansel Road
Cleveland - 6, Ohio

My dear Abba:

Welcome home after what must have been a tremendously wearing and satisfying experience for you, and congratulations upon what has been achieved.

I have tried to hold the fort while you were away. Nothing unusual happened except one item of which I want you to be aware. The Executive Committee of the Board of Trustees of the North Shore congregation in Glencoe, Ill., communicated with Morgenstern, Eisendrath and me, each of us in our official capacity, and asked us to meet with the representatives of the congregation next Tuesday morning in Cincinnati for the purpose of advising with the congregation on the serious difficulties and problems which the congregation has to face vis-a-vis the rabbinate of their congregation. They say that they want to do the right thing but the situation has been getting worse and is reaching a breaking point. Hence they asked each of us of the three groups of the Reform movement to sit down with them and advise them on how to proceed in dealing with the tragic situation.

Morgenstern and Eisendrath, of course, agreed to meet the Committee in Cincinnati and while I shall be in Cincinnati that day (on Alumni business), I took the position that in view of the fact that the President of the congregation is my mechutan it would be wisest for me not to represent the Conference on this occasion. I, therefore, communicated with Leipziger, the Chairman of our Arbitration Committee, explained the situation to him, and he very readily consented to come to Cincinnati to represent the Conference.

I may drop in on the meeting but I shall take no part in it and will let Leipziger handle it as the C.C.A.R. representative. I feel that you ought to know about it because there may likely be further repercussions.

It will interest you to know that the program for the convention is shaping up satisfactorily. For the opening session on June 24th Prime Minister McKenzie King has indicated that while Parliament will be in session at that time it may not be possible for him to come to ~~Quebec~~ ^{Montreal} in which instance there will be a message from him, perhaps given by a Minister of the Crown. We have the acceptance

January 10, 1947

Dr. Abba Hillel Silver - Continued

Page Two

of the Moderator of the United Church of Canada, the ^{Rt.} Rev. Dr. T. W. Jones, who will bring the greetings of the Christian community. [^] Harry Stern will extend greetings for his congregation and Leo Franklin and David Philipson (the only survivors of those who attended the previous Montreal convention fifty years ago) will open and close the meeting with prayer.

For Wednesday afternoon, in accordance with the instructions of the last convention and the last Executive Board, I arranged for a roundtable on the Pastoral Ministry. Eugene J. Sack of Brooklyn, N. Y., Samuel S. Mayerberg, of Kansas City, Mo., and Jerome Malino of Danbury, Conn., will lead the discussion.

On Wednesday evening we shall have two papers on "Prayer in our Times". Both Slonimsky and Liebman found it impossible to accept and so I got Louis I. Newman and Abraham Kronbach to read the papers.

On Thursday morning, June 26th, there will be, as a special order of business, the report of the Committee on Intermarriage by Sol Freehof who tells me that he is ready to report and also that he has made a thorough study of the entire field.

On Thursday evening, June 26th, we shall have two papers on the Re-evaluation of the Good Will Movement. The papers will be read by Glazer of Detroit and Magnin of Los Angeles.

On Friday morning, June 27th, there will be the reports of ^{an} ~~Fayer's~~ Committee on Religious Education and the report of the special committee on Adult Education by Joe Barron (as per instruction of the last Executive Board meeting).

The services you are aware of.

Saturday afternoon we shall be the guests of the City of Montreal at a civic reception given by the City at the Chalet on the Mount. His Worship, the Mayor of Montreal, will bring the greetings of the City. During the afternoon at the Chalet we will have the fifteen minute statements by some of our colleagues on special research and studies in which they are engaged. (I have received a number of replies from the men who are working and there has been a wholly favorable reception of this particular project.)

Saturday night is reserved for the meetings of the Alumni Associations.

In setting up the participants in the worship part of the program I have, of course, borne in mind H.U.C. and J.I.R. but have also invited one or two men who are graduates of neither institution. I have not all the acceptances as yet but hope to have this completed by the end of the week.

January 10, 1947

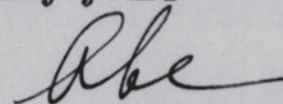
Dr. Abba Hillel Silver - Continued

Page Two

Marcuson is pressing me to give him the details of the program to send out to the men and as soon as I have your reaction to the above and the go-ahead signal, I will send it off to him.

With every good wish from house to house, I am

Faithfully yours



AJF:NW



January 14, 1947

Dr. A. J. Feldman
701 Farmington
Hartford, Conn.

My dear Abe:

I received your letter of January 10, and I am glad to know that the affairs of the Conference are moving along satisfactorily.

The program for our Convention seems to be in excellent shape.

I see no reason why you cannot give the outline of the program to Marcuson to send out to our members.

I wonder how the affair of the North Shore Congregation has turned out?

With all good wishes, I remain

As ever yours,

AHS:BK

RABBI SOLOMON B. FREEHOF, D. D.
RODEF SHALOM TEMPLE
FIFTH AND MOREWOOD AVENUES
PITTSBURGH, PA.

January 15, 1947

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

Dear Abba:

I sent you last week a copy of the report on inter-marriage. I know you are rushed, but if you would be kind enough just to glance over it, I should appreciate it. Before sending it to the committee, I should like to know whether in general it is the sort of report you had in mind.

I am making inquiry about young Conference members in the forties who might be suitable for the responsibility of revising the Union Hymnal. When I find out who they are, I shall tell you their names.

With best wishes,

As ever,

SBF

SBF/rms

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January 22, 1947

Dr. Abba Hillel Silver
E. 105th St. and Ansel Rd.
Cleveland - 6, Ohio

My dear Abba:

Will you be good enough to let me know who will handle the publicity at our next convention so that I might get in touch with him, give him some advance information and prepare other material which he may need?

The affair of the North Shore congregation seems to be heading towards a "Get" by mutual agreement. Both sides are working on timing the announcements so that the Rabbinical side would emerge with all of the dignity which is their due, and both are asking that there be no leak until they make the necessary announcements. It seems that satisfactory financial arrangements are being made.

By any chance will you be in New York next week? I am going to New York for a few days of rest and recreation and Helen will be with me. We will stop at the Roosevelt Hotel and will be there from Saturday evening to Thursday afternoon. If you are in New York at that time, will you call me at the Hotel and maybe we can get together for a little while?

With every good wish from house to house, I am

Faithfully yours

Abbe

AJF:NW

January 23, 1947

Dr. Solomon B. Freehof
4905 Fifth Avenue
Pittsburgh, Pa.

My dear Sol:

Please pardon the delay in answering your letter of January 9. I have been away a good deal.

I have now read your report on "Mixed Marriage and Intermarriage." I find it most excellent, clear and concise. I would suggest that you send it to the members of your committee for their comments.

With all good wishes, I remain

As ever yours,

AHS:BK

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January 23, 1947

Dr. Abba Hillel Silver
E. 105th St. and Ansel Road
Cleveland - 6, Ohio

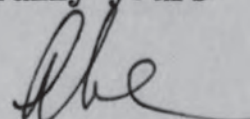
My dear Abba:

When I was in Los Angeles last summer, Max Dubin (Magnin's associate) discussed with me the crying need of having a C.C.A.R. committee that would deal with the problem of Jews and Jewish values in the movie industry. He reminded me that some years ago such a committee was appointed (if I'm not mistaken, Fineshriber was Chairman of it) and then the matter fizzled, and at present we have no representations and contacts except as Dubin and Magnin make some representations. It was Dubin's opinion, when we discussed the matter last September, that representations made to the movie producers would be much stronger and more effective if the Jewish representations were made in the name of the C.C.A.R.

I suggested to him to write me about it so I could present the matter to the Executive Board of the Conference. I had no letter from him and so the other day I happened to recall the conversation and I wrote him a letter asking him what the situation is. A few minutes ago I received a letter from him, copy of which I am enclosing herewith (the Alfred Wolf of whom he speaks is the Regional Rabbi of U.A.H.C. on the Pacific Coast). I am writing him today as per copy of letter which is enclosed.

It seems to me that we ought not to let the matter remain where it is now. Perhaps the matter may need Executive Board action. It may be that you may want to write either to Dubin, to Magnin, or to the Producers' Association office. It may also be that you might want to deal with it in your Presidential message and make it one of your recommendations. At any rate, here it is and I shall be happy to hear from you as to how you would want to dispose of the matter.

Faithfully yours



AJF:NW

Enclosures

C O P Y

*May Dubins letter
(Los Angeles)*

January 21, 1947

Rabbi Abraham J. Feldman
Congregation Beth Israel
701 Farmington Ave.
Hartford, Conn.

Dear Abe:

There must be something in mental telepathy; Alfred Wolf and I were meeting this afternoon to send you a full report on the picture situation - and your letter requesting such a statement arrived while we were schmoosing. This delayed word is not due to any neglect on our part, but rather a desire to thoroughly crystallize our views before putting them on paper.

The motion picture kettle has been seething since you were here in September, and has now reached the point where it is ready to boil over as a result of the controversy precipitated by the ADL opposition to the release of "Abie's Irish Rose." The time is now ripe for action on the part of the Conference since a number of other groups - principally the ADL, the American Jewish Committee and the local Public Relations Committee of the Jewish Community Council, are prepared to enter the lists.

The other night I attended a meeting of the Executive Committee of the local chapter of the American Jewish Committee, when the problem was thoroughly discussed. There is at the moment a representative of the Jewish Community Committee in the Producers' Association office. However, the Committee is not satisfied with the way he has handled pictures of Jewish interest. Leon Lewis (and I need not tell you that this particular item should be kept absolutely confidential), who until recently was the local head of the combined office of the ADL and the Public Relations Committee, has severed his connections officially with the group and is at present in New York trying to sell himself to the American Jewish Committee as the paid Jewish czar and censor to the picture industry. Lewis has an engaging personality and talks in a most convincing manner. He is a careerist and while he would make a satisfactory representative, would nonetheless be primarily concerned in feathering his own nest.

All these groups are ready to jump due to the fact that a whole rash of Jewish films is about to break out on the body of the picture industry. Some of them are full of dynamite. For instance, the King Brothers, (a none-too-kosher outfit) control the rights to "Focus", a story which, if not properly handled, can be extremely unpleasant; 20th Century-Fox is planning to film as a major production under Zanuck's own supervision, "Gentleman's Agreement"; Goldwyn is readying "Earth & High Heaven"; R-K-O has just purchased "Thieves in the Night", which could be extremely dangerous because of a partisan handling in either direction of the terrorist activities in Palestine; Metro has prepared treatments of Sholem Asch's "East River" - and the squabble over "Abie's Irish Rose" threatens to assume major proportions. I indicated at the meeting that the Conference is contemplating the creation of a committee to act as a non-censoring advisory body available at call to all or any of the producers,

without any thought of compensation. In that way, the local committee, aided by any rabbis whom it might see fit to call in for consultation, would not be controlled by any studio paying the bills of a consultant. This suggestion immediately riled the representatives of some of the other agencies, all of whom are contemplating pet candidates for highly paid jobs.

I subsequently discussed the matter with a few producers who feel that the industry itself would welcome our type of representation, and would gladly cooperate with us in an effort to see that the constructive point of view of the contemplated committee be introduced into all studio discussion between the producers and Jewish groups. Of course, the creation of such a committee means an outlay of funds, not for any paid representative or for quarters, since Alfred Wolf, who is at the moment in my office, indicates that he could give desk space to the committee. It would, however, involve the services of a full-time secretary who will have to scan carefully all items appearing in trade papers and carry on the voluminous correspondence which the committee chairman will have to undertake. I feel confident that if formation of the committee is handled carefully and proper presentation is made to both the American Jewish Committee and the ADL, as well as the local Public Relations Committee of the Community Council, that some satisfactory working arrangement involving the cooperation of all bodies could be perfected and that these other groups might even be willing to carry their share of the salary of the secretary.

All of this is simply thinking out loud. Mull it over and let me know how it strikes you. Alfred joins me in sending our greetings.

Sincerely

MAX

P. S. I just read the letter over the telephone to Jack Skirball. He thinks our point of view is extremely sound and is interested in the development of the project.

Feldman's Answer

January 23, 1947

Rabbi Maxwell H. Dubin
636 S. Hobart Blvd.
Los Angeles, Calif.

My dear Max:

Your letter of January 21st reached me a few moments ago, and I am hastening to reply.

I am sending a copy of your letter to Dr. Silver for his thought, his reaction and suggestions. I do not know just how he might want to deal with it. He may wish to wait until the next meeting of the Executive Board of the C.C.A.R. which will not be until June 24th. He may wish to write to you or he may want to deal with it in some other manner. At any rate, I am placing it before him and as soon as I hear from him, I shall be glad to communicate with you if he does not indeed communicate with you direct.

"Hold everything" - and give us a chance to think the matter through and to digest it.

With kindest greetings and every good wish, I am

Faithfully yours

AJF:NW

cc: Dr. Abba Hillel Silver

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January 23, 1947

Dr. Abba Hillel Silver
E. 105th St. and Ansel Road
Cleveland - 6, Ohio

My dear Abba:

For a number of years it has been the practice to have a word either from the President or Director of the Union at the conventions of the C.C.A.R. Personally, I do not think that it is a wise practice to have one of our colleagues have a chazzakah upon an annual address before the C.C.A.R. It is all right to call on him during the sessions sometimes for a word of greeting but I can't see it as a formal address.

However, this year Mr. Jacob Aronson, who is quite an unusual Jewish layman - he is also Vice-President and chief counsel of the New York Central - has been elected Chairman of the Executive Board of the Union, and it occurs to me that it would be a gracious thing to invite him to meet the Rabbis, to be introduced to them, and to say a few words to them. It would be his first appearance officially as the Chairman of the Board. If you approve of the suggestion, perhaps the invitation might come from you to him or, if you wish it, I shall be glad to extend the invitation. I imagine he can be reached through the New York office of the Union, 3 E. 65th Street, New York - 21.

As I wrote you yesterday, I shall be in New York next week and I shall try to contact Mr. Aronson to talk over matters generally. If there is any message you would want me to convey to him, please wire me c/o The Roosevelt Hotel where I plan to arrive on Saturday night.

With every good wish, I am

Sincerely yours

Abbe

AJF:NW

RABBI SOLOMON B. FREEHOF, D. D.
RODEF SHALOM TEMPLE
FIFTH AND MOREWOOD AVENUES
PITTSBURGH, PA.

January 29, 1947

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

Dear Abba:

Thank you very much for your opinion on the draft of the report on intermarriage. After receiving your letter I sent a copy of the report to each of the members of the committee and I am awaiting their reaction.

I am grateful to you for Agnon's book. I knew of it. It is an original type of anthology and full of material.

Do you recall that you asked me to search around for some younger member of the Conference who might be entrusted with the difficult task of revising the Union Hymnal? My inquiries brought out these two names: first Sidney Wolf. He is about 40 and is described as "... a very serious and earnest person, devoted to Jewish music, ... I believe would work hard." The second person is Rabbi Samuel Sandmel, about 35 years of age "... who is now getting his Ph. D. at Yale, in Hellenistic Judaism....very much interested in music and is a sincere, devoted person, with some editorial experience." I do not know these men except in passing. Naturally, if they visited you, you could form a judgment about them.

With best wishes,

As ever,

Sor

SBF/rms

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January 31, 1947

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Dr. Abba Hillel Silver
 E. 105th St. and Ansel Road
 Cleveland - 6, Ohio

My dear Abba:

As you know, I am a member of the committee of the Board of Governors which is charged with the task of recommending someone for the Presidency of the Hebrew Union College. There are a number of candidates and many recommendations.

There are a great many of us, however, who feel that if you could be at all persuaded to give the H.U.C. your leadership, that we are not interested in any other name.

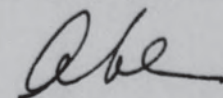
I have spoken with you about it several times and each time you indicated your disinclination.

It would help me very much before sitting at other meetings of the committee if I knew definitely whether there is any chance in persuading you to consider an invitation affirmatively if such an invitation were extended to you.

Won't you let me know at your earliest convenience whether I may press your name with the committee?

With every good wish, I am

Faithfully yours



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 on Board of Governors
 of Hebrew Union College*

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 Hartford, Conn.
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 JULIUS MARK
 Nashville, Tenn.
 JACOB SINGER
 Chicago, Ill.
 PHINEAS SMOLLER
 Chicago, Ill.

*Deceased

AJF:NW

RABBI SOLOMON B. FREEHOF, D. D.
RODEF SHALOM TEMPLE
FIFTH AND MOREWOOD AVENUES
PITTSBURGH, PA.

February 3, 1947

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

Dear Abba:

During your absence in Basle I wrote to Abe Feldman about one of our periodical troubles with the Union of American Hebrew Congregations.

In their usual conscious or unconscious attempts to grab the "Union Prayer Book" they sent out a card which described the achievements of the Union and included among them the "Union Prayer Book." I sent the card to Abe Feldman; he wrote to them; and they apologized.

Now Jake Schwarz has sent out the enclosed pamphlet. You remember we came to an iron-clad decision that none of their experimental material should be published in the format of the "Union Prayer Book," because we did not want people to stick these things in their prayer book and have them look as if they were a revision of the prayer book. We cannot let the prayer book be so informally revised and by them. They agreed completely to this. Now, just this week, they sent out the enclosed. It is exactly the format of the "Union Prayer Book" again.

They are really a great nuisance. It is a pity that we have to keep an eternal vigilance against a sister institution like the Union. I apologize for bothering you on this matter. But there it is.

With best wishes,

As ever,

STL

SBF/rms
Enclosure

Sam's Copy

RITUAL FOR SABBATH SH'KOLIM

To Revive the Traditional Free Will Offering

Our God and Father, we lift up our hearts unto Thee on this Sabbath. We recall the days when the Temple stood in Jerusalem and Thy children came into Thy courts, bringing their offerings as tokens of their gratitude and love. The Temple united them, rich and poor, great and small, the mighty and the humble. At this season they brought a common gift, shared alike, the rich not giving more, the poor not giving less. They gave with joy and gladness to support the daily worship of Thy Name in beauty and in holiness.

Nor did Jews in other lands forget Jerusalem, for they, too, sent their offerings. When the Temple was destroyed and Israel scattered, the Sabbath of the shekel served to perpetuate this link with the Holy Land. Academies of learning rose in place of the ancient Temple, supported by the people of the Book, so that the knowledge of the Law might never depart from their midst.

Keep us faithful to this tradition in our own time. O God. May the shekel still serve as a token of our devotion to the cause of learning, and may that cause

[Experimental Leaflet]

PREPARED BY

Joint Committee on Ceremonies, U.A.H.C. AND C.C.A.R.

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THE CENTRAL CONFERENCE OF AMERICAN RABBIS

continue to receive generous and ready support at our hands. May it be Thy will, O Father, that the prophetic word be fulfilled through us, that Torah shall again go forth out of Zion and Thy word, O Lord, from Jerusalem. AMEN.

RESPONSIVE READING

The more Torah, the more life; the more study, the more wisdom; the more righteousness, the more peace.

Let thy house be a meeting-place for the wise;
sit gladly at their feet, and drink in their words
with eagerness.

He who does not increase his knowledge, decreases it; he who does not seek to acquire wisdom, forfeits his life; and he who makes unworthy use of his learning, is wasting himself.

Say not, When I have leisure I will study; perchance thou wilt never have the leisure.

Whosoever labors in the Torah for its own sake is worthy of many things; moreover, the whole world is indebted to him.

He is called beloved friend, lover of God, lover of mankind;

It clothes him with meekness and reverence. It fits him to become just, pious, upright and faithful.

It keeps him far from sin, and brings him near to virtue.

MINISTER

O Lord our God, we, Thy people, have made our teachers our princes and our men of knowledge our sovereigns. We have given Thy law dominion over our minds. We have established the kingship of Thy word forever in our hearts. Keep us, of this generation, faithful to this ideal as Thy people of the Book, trusting in Thee forever.

CONGREGATION

O Lord, keep us faithful to Thy holy word.

MINISTER

O Lord our God, in a world where men lust after wealth and power, may the heart and mind of Israel, now as always, be directed to the service of Thy great Name. May Thy presence ever dwell in our Houses of Learning to illumine our study with the light and truth of Thy holy word.

CONGREGATION

O Lord, Thy commandment is a lamp and Thy teaching is a light. Keep bright the lamp of Thy learning in our midst.

MINISTER

O Lord our God, of yore we made our Houses of Study even as our homes. In them Israel found the peace of spirit that comes only from Thee; in them we found the blessing of fellowship. From their portals came

generations of the learned, proud of their heritage, yet humble before Thee. May it be Thy will that the knowledge of Thy word shall grow from age to age.

CONGREGATION

O Lord, let Thy House be builded on wisdom.

Offering by Congregation

PRAYER

Our God and God of our fathers, we place before Thine altar our gifts and our offerings on this Sabbath. Receive them as the expression of our gratitude for all Thy blessings unto us. Wherever Jews gather to study Thy word, O God, there let Thy benediction rest. Help us to kindle the lamps of learning everywhere, so that the darkness of ignorance may be flung back and men walk in the clear light of Thy wisdom and Thy love. We thank Thee for Thy great gift of Torah. It has been as an invigorating spring in every desert wherein Israel has wandered. We have taken Thy word to our parched lips and it has never failed to refresh and to strengthen us.

We thank Thee, too, for the school which has ever been our fortress, for the scroll which is still our shield and our defense. May we never forget them nor withhold from them our aid. Bless the givers in these, their gifts, and let Thy Name, O Lord, be magnified in wisdom throughout the world. AMEN.

MEMORANDUM

TO: Rabbis Uri Miller, Israel Goldman and
Abba Hillel Silver

February 10, 1947

FROM: Rabbi Ahron Opher
Synagogue Council of America
91 Ft. Washington Ave., NYC

About two years ago, at the request of the B'nai B'rith, which runs the hospital in Denver, the Synagogue Council of America undertook to prepare a compendium of prayers to be used by and for Jewish patients in hospitals. This action was unanimously approved by the delegates and the material was collected and prepared under the editorship of a Committee appointed by the Synagogue Council and consisting of Rabbi Max Arzt, Chairman and Rabbis David de Sola Pool and Bernard Bamberger.

This book, for which there is an increasing demand, particularly in veterans hospitals, is now ready for publication and the text has been approved by the Synagogue Council.

At the last meeting of the Synagogue Council, the Executive Committee was authorized to proceed with the publication of the book after receiving the approval for publication of the presidents of our rabbinic constituencies.

Unless we hear from you to the contrary by March 1st, we shall assume that you approve this project.

February 12, 1947

Dr. Solomon B. Freehof
4905 Fifth Avenue
Pittsburgh, Pa.

My dear Sol:

The enclosed Memorandum is self-explanatory.
Please let me have your reaction to it.

With all good wishes, I remain

Very cordially yours,

AHS:BK
Enc.

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OF
AMERICAN RABBIS

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BERNARD ZEIGER, Roanoke, Va.

February 13, 1947

Dr. Abba Hillel Silver
East 105th Street and Ansel Road
Cleveland 6, Ohio

My dear Abba:

I have received inquiries from Marcuson on the matter of publicity for the next convention. Since releases ought to be prepared soon, he wants to know whether he should handle it, or Henry Levy (the publicity manager of the ^{HUC} ~~HUC~~, who handled it last year) should handle it, etc.

I refer to my letter to you on January 22, in which I asked you what your pleasure was in the matter of the publicity arrangements.

May I refer you to my letter to you on the date of January 23, in which I called your attention to ~~winning~~ ^{the} established of having a word of greeting from the Union, and the suggestion that Mr. Jacob Aronson might be invited by you to bring a word of greeting to the convention.

I refer, also, to another letter on the date of January 23, in which I brought to your attention, and enclosed a copy of, Max Dubin's letter about the situation in the moving picture industry with reference to Jewish pictures and cooperation from the CCAR.

And then there was the letter which I wrote to you under date of January 31, with reference to the presidency of the HUC.

I have been following the accounts of your travels in recent weeks, and I know how terribly crowded you are. I never cease to marvel at your capacity to do all that you are doing, but the several matters to which I referred in my letters are urgent, and I would be very grateful if you could give me your thought concerning them at your earliest convenience.

With every good wish from house to house, I am,

Sincerely Yours,

Abe

Dr. Abraham J. Feldman

ajf;sh

RABBI SOLOMON B. FREEHOF, D. D.
RODEF SHALOM TEMPLE
FIFTH AND MOREWOOD AVENUES
PITTSBURGH, PA.

February 14, 1947

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

Dear Abba:

I cannot make up my mind about the memorandum which you sent me. On the one hand it is dangerous to have the Synagogue Council, which is still a half-shadow organization, issue liturgies. On the other hand, who else can issue liturgies for such congregations which are neither Reform, Orthodox, or Conservative?

I do not remember ever giving permission to our delegates to approve this, but I suppose it ought to be approved.

Maybe we ought to warn them that it is only for such uses that we approve the writing of liturgies by the Synagogue Council.

With best wishes,

As ever,

SBF

SBF/rms

February 16, 1947

Rabbi Abraham J. Feldman
701 Farmington Avenue
Hartford, Conn.

My dear Abe:

I believe that Henry Levy did a good job for us last year and should be engaged to handle our publicity again this year.

It would be perfectly all right to invite Mr. Aronson to bring a word of Greeting from the Union to the Convention. Please send him an invitation in your and my name.

I am deeply honored by the fact that so many alumni have written to me about the presidency of the HUC. I know of no greater honor that can come to anyone in our ministry. I believe, however, that the presidency should go to someone who is a less controversial figure than I am. Furthermore, I am so deeply committed to a measure of active responsibility in Zionist leadership at this time that I do not feel free to relieve myself of it until the problem approximates some satisfactory solution. And that, as you know, is something that will not happen in the very near future.

With reference to the moving picture situation which was brought to your attention by Max Dubin - I suggest that the whole matter be discussed at the next meeting of the Executive Board and that Dubin be invited to attend it. The matter is quite complicated, and careful handling of the situation is indicated. There is a question in my mind whether the CCAR, as such, should initiate the matter, or whether the Synagogue Council should initiate it. Dubin should be requested to gather all the information and to make it available to the Executive Committee. Alfred Wolf should also be asked to attend our Executive meeting when this subject is discussed.

With all good wishes, I remain

Very cordially yours,

AHS:BK

Memo from

DR. ABRAHAM J. FELDMAN

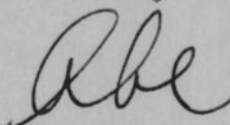
February 28, 1947

Dr. Abba H. Silver
East 105th Street and Ansel Road
Cleveland 6, Ohio

My dear Abba:

Just a line to tell you that Mr. Aronson has accepted our invitation to bring the greetings of the UAHC to the Convention. I have scheduled him for Wednesday evening, June 25th.

Faithfully Yours,



Dr. Abraham J. Feldman

ajf;sh

March 17, 1947

Rabbi Abraham J. Feldman
701 Farmington Ave.
Hartford, Conn.

Dear Rabbi Feldman:

Rabbi Sidney Regner has requested me to send you the CCAR checks for signature during Rabbi Silver's absence. Please send them to Rabbi Smoller after you have signed them.

With best wishes, I remain

Very sincerely yours,

BJK
Enc.

Secretary to Rabbi Silver

Memo from

DR. ABRAHAM J. FELDMAN

April 3, 1947

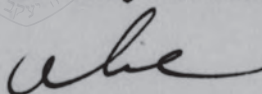
Dr. Abba Hillel Silver:

The enclosed came this morning, and inasmuch as I know you are back in the country, I am sending it to you, first because I think you ought to know about this situation in England, and second because you might wish to assign it for a Responsum.

As you are aware, Freehof has prepared a paper on the subject of "Mixed Marriage" and "Inter-marriage" to be read at the next Convention. He deals with the subject that was raised by Mattuck in his inquiry. It might, therefore, be best to send it to Freehof. However, here it is.

With every good wish for a happy Pesach, I am,

Faithfully Yours,



ajf;sh

~~Dr. Abraham J. Feldman~~

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WESTERN UNION

1207

A. N. WILLIAMS
PRESIDENT

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F	TIME FILED

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

To RABBI A. J. FELDMAN

4-18-47 19

Care of or Apt. No. 701 Farmington

Street and No. Hartford, Conn.

Place

YOU MAY AUTHORIZE MR. LEVY TO PROCEED WITH HIS PUBLICITY PROGRAM. KINDEST

REGARDS.

A H SILVER

Sender's name and address
(For reference only)

Sender's telephone
number

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(15)

JOSEPH L. EGAN
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NA 589 DL PD=WEST HARTFORD CONN 16 1218P

DOCTOR ABBA HILLEL SILVER=

EAST 105 ST ANSEL RD CLEVE=

MAY I HAVE YOUR PERMISSION TO AUTHORIZE HENRY W LEVY
PUBLICITY DIRECTOR TO PROCEED WITH PUBLICITY PROGRAM HE
OUTLINED IN MEMORANDUM COPY OF WHICH WAS SENT TO YOU BY HIM
I APPROVE OF PROGRAM PENDING YOUR SANCTIONING IT REGARDS=
ABRAHAM J FELDMAN.

No	To
By	To Be

(Handwritten: (2), [initials], [initials], [initials], [initials], [initials])

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OF
AMERICAN RABBIS

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OFFICE OF ADMINISTRATIVE SECRETARY

204 BUFORD PLACE

MACON, GA.

April 21, 1947

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BERNARD ZEIGER, Roanoke, Va.

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

Dear Colleague:

I am sending you herewith the form letter from the
Department of State.

I see the letter has your name on it, but the envelope
was addressed to the Central Conference, and that is
how I happened to get it.

I have your letter of April 18th inclosing letter from
Rabbi Malcolm Stern. I shall, of course, put it on the
agenda. But I am wondering whether this is a matter for
the Executive Board or whether it should not be sent to
the Joint Pension Commission. The suggestion in the
letter is that the Pension Commission shall take the
insurance policies and advance money to the family.
If you would refer to the Pension Commission now, the
Commission could act on it and should they refuse the
Executive Board could then consider whether or not it
wishes to vote Dr. Englander an honorarium for the rest
of his life.

Should the letter itself come before the Executive Board
it would have to be referred to the Pension Commission
and would only mean unnecessary delay.

For your information I want to correct a statement in
Stern's letter. He says on page two: "At the time of
Eli Mayer's death, Mrs. Mayer declined a pension, stating
she did not wish to deprive the Conference of funds".
This is not quite correct. The facts are these:



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BERNARD ZEIGER, Roanoke, Va.

Someone reported to me personally that Mrs. Mayer was in need and I took the matter up with Henry Englander, asking if the report was true. I told him that if so I would present it to the Executive Board and I am sure the Conference would be glad to help Mrs. Mayer.

Henry told me that it was not true, that she was living with them and was making enough to support herself comfortably. The matter never was formally presented to the Conference.

Please let me hear from you as to what disposition you want made of the Stern letter.

Cordially yours,

Isaac E. Marcuson
Isaac E. Marcuson
Administrative Secretary

IEM:EM



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April 22, 1947

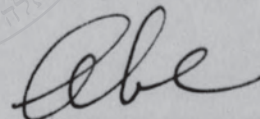
Dr. Abba Hillel Silver
East 105th Street & Ansel Road
Cleveland, Ohio

My dear Abba:

I am enclosing some correspondence which came to me this week, with my replies. I shall be glad to have your reactions and guidance.

With every good wish, I am,

Sincerely Yours,



Dr. Abraham J. Feldman

ajf;sh

*Please return
the enclosed to me*

April 24, 1947

Dr. Abraham J. Feldman
701 Farmington Ave.
Hartford, Conn.

My dear Abe:

Your letters both to Rabbi Grossfield and Rabbi Samuel M. Silver are decidedly the right answers and there is very little to add to them. I would suggest, however, that you bring Rabbi Silver's letter about the Mayor of Montreal to the attention of Rabbi Stern.

I am sending you herewith an invitation which has been sent to the CCAR by the Department of State inviting us to send a representative to attend a meeting of representatives of national organizations for an exchange of views on American Foreign Policy. This meeting is to be held in Washington June 4-6. I think that you ought to attend this meeting. One of the items on the agenda is the U.S. relations with the Near East; also a discussion of the trusteeship problem. If you can go, please fill out the necessary papers I enclosed herewith and send them on to Washington.

With all good wishes, I remain

Very cordially yours,

AHS:BK
Enc.

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Hebrew Union College

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April 30, 1947
(Dict. 4-29)

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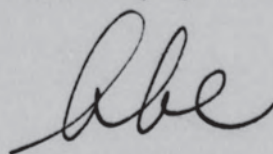
Dr. Abba Hillel Silver
E. 105th St. and Ansel Road
Cleveland 6, Ohio

My dear Abba:

In connection with the Alumni effort to endow a Morgenstern Chair in Bible and the appeal which I sent out to the Alumni asking for contributions, I know that you very generously pledged \$5,000 to the Foundation Fund. Inasmuch as the Chair is part of the Foundation Fund, would you have any objection to having your contribution listed amongst the Alumni gifts and be earmarked for the Morgenstern Chair in Bible?

I was in Cincinnati this weekend and discussed the matter with the authorities. They will be very happy if you would permit us to do so.

Sincerely yours,



Rabbi Abraham J. Feldman, D.D.

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JACOB SINGER
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Chicago, Ill.

AJF:B

*Deceased

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May 2, 1947
(Dict. 5-1)

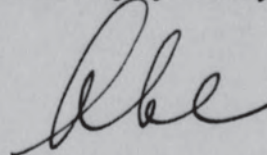
Dr. Abba Hillel Silver
E. 105th St. at Ansel Road
Cleveland 6, Ohio

My dear Abba:

Thanks for your letter of April 24 with reference to the Department of State invitation to attend a session in Washington on June 4-6. I shall register for representation, in the hope that I might be able to attend, which at this moment is not at all certain. However, should I find that I cannot come, I might ask one of our colleagues either in Baltimore or Washington to represent the Conference.

With every good wish, I am,

Sincerely yours,



Dr. Abraham J. Feldman, D.D.

AJF:B

May 12, 1947

Dr. Solomon B. Freehof
4905 Fifth Avenue
Pittsburgh, Pa.

My dear Sol:

I am enclosing herewith three communications which have bearing on a letter received by Eisendrath from Mattuck in London concerning the controversy which has arisen in connection with the application which was made by a group of Liberal Synagogues in England to be registered for the solemnization of marriages. Mattuck would like to have a statement from the Union, etc. I wish you would write an official statement on the subject so that we might get action on it during our meeting in Montreal.

With all good wishes, I remain

As ever yours,

AHS:BK
Enc.

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A. N. WILLIAMS
PRESIDENT

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To CONGREGATION EMANUEL

5-16-47 19

Care of or Apt. No. GRAND RAPIDS MICHIGAN

Street and No. _____

Place _____

PLEASE ACCEPT THE HEARTIEST FELICITATIONS OF THE CCAR ON THE OCCASION OF THE
75TH ANNIVERSARY OF YOUR CONGREGATION AND THE 10TH ANNIVERSARY OF THE MINISTRY
OF RABBI JEROME D. FOLKMAN. I PRAY THAT THE FUTURE YEARS WILL BRING INCREASING
OPPORTUNITIES AND SUCCESS TO YOUR CONGREGATION AND YOUR DISTINGUISHED RABBIN
IN THE FIELD OF SERVICE TO THE CAUSE OF JUDAISM AND AMERICAN ISRAEL

ABBA HILLEL SILVER

Sender's name and address
(For reference only)

Sender's telephone
number

May 16, 1947

Rabbi A. J. Feldman
201 Farmington
Hartford, Conn.

My dear Rabbi Feldman:

Do you think that our program will permit a representative of the NFTS to address our body on the subject of THE HOUSE OF LIVING JUDAISM?

With all good wishes, I remain

Very sincerely yours,

AHS:BK
Enc.

THE OFFICERS AND TRUSTEES
OF
CONGREGATION EMANUEL
Grand Rapids, Michigan

CORDIALLY INVITE YOU TO ATTEND
THE SABBATH SERVICE AT TEMPLE EMANUEL
Friday, May 16 at 8:00 o'clock

AND
THE BANQUET
IN THE LOUIS XV ROOM, ROWE HOTEL
Saturday, May 17, 1947 at 7:00 o'clock

IN CELEBRATION OF ITS
SEVENTY-FIFTH ANNIVERSARY
AND THE TENTH YEAR OF THE SERVICE
OF
RABBI and MRS. JEROME D. FOLKMAN

Banquet and Reception \$5.00

Dress Optional

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BERNARD ZEIGER, Roanoke, Va.

May 19, 1947

Dr. Abba Hillel Silver
East 105th Street & Ansel Road
Cleveland 6, Ohio

My dear Abba:

I think you might suggest to Mrs. Rosett that a spokesman for the NFTS might speak for not over 15 minutes on Thursday evening, June 26th, just before, or after (as you will) the two papers on the Goodwill Movement.

With every good wish, I am,

Sincerely Yours,

Abbe
Dr. Abraham J. Feldman

afj;sh

RABBI SOLOMON B. FREEHOF, D.D.
RODEF SHALOM TEMPLE
FIFTH AND MOREWOOD AVENUES
PITTSBURGH 13, PENNSYLVANIA

May 21, 1947

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

Dear Abba:

I am sending you a present, a book called דב. יצחק גרין. This is a remarkable work by an Orthodox rabbi (a Hungarian) of Columbus, Ohio, Jekuthiel Greenwald. This book is a complete compendium including the latest responsa of the entire Orthodox law on the subject of death, burial, mourning, etc.

I have been helping Rabbi Greenwald with some money from our Philanthropic Fund and in return he sent me a number of copies of the book which just appeared.

What I tried to do in "Reform Jewish Practice" on the general field of Jewish law he does on this specific subject, but much more completely than I needed to do or than I could have done. It is really a remarkable book. I have tried to persuade him to do the same thing for marriage laws, but he shies away from the task. I don't blame him.

Lillian joins me in best wishes to Virginia and yourself.

As ever,

SBC.

SBF/rms

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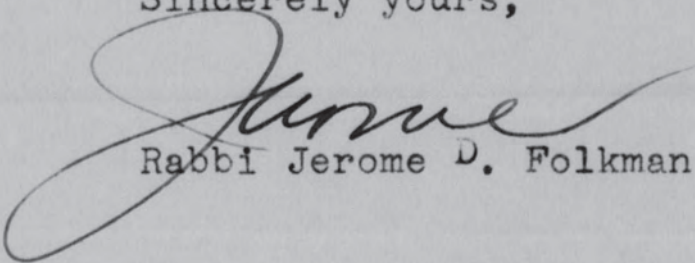
May 23, 1947

Dr. Abba Hillel Silver, President
Central Conference of American Rabbis
The Temple
Ansel Road at East 105th Street
Cleveland, Ohio

Dear Dr. Silver:

On behalf of Congregation Emanuel, as well as myself, I want to thank you for your felicitations to us on the occasion of the double celebration of our seventy-fifth anniversary and the tenth year of my ministry. The joy of the occasion was enhanced by the knowledge that we had your good wishes.

Sincerely yours,



Rabbi Jerome D. Folkman

JDF:LJM

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June 10, 1947

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

Dear Abba:

I went down last week to Washington to attend the meeting on Foreign Policy called by the Department of State, which you asked me to attend on behalf of the CCAR. I was able to stay there but one day, but that was the crucial day. The sessions began by an address by Secretary Marshall, in which he committed himself to nothing beyond conveying a measure of his charm and his shrewdness.

He was followed by a more formal address by Dean Acheson who dealt largely with the difficulties put in the way of establishing the peace. The difficulties he stressed come largely from Russia, through its policy of delay. He pointed out that "the main trend of American Foreign Policy" was, whilst keeping the door open for Russian cooperation, to stop waiting on Russia and go on without Russia. Since Russia refuses to cooperate, we will go on our own without closing the door, and hoping that ultimately Russia will join. The Truman Doctrine does not ^{represent} ~~report~~ an ideological dislike of Russia, but rather the basic recognition that there is no cooperation with Russia possible at the moment because Russia refuses to cooperate.

Ambassador Austin dealt at great length on the approach toward the U.N., and answered many questions put from the floor.

In the afternoon there were a series of formal statements made by heads of various departments on the policy of the Department of State in various areas of the world. Amongst these Loy Henderson, speaking as the head of the Near East and African division, spoke. I tried to follow his argument closely and so far as I am able to reproduce it, here it is. He pointed out that there are a number of factors which are causing a great unrest in the Near East and Africa. These factors are:

1. The weakening of the influence of Great Britain and France in that area.
2. The growing strength of Soviet Russia.
3. The growing demands of the peoples in those territories.
4. The rapid rise of Nationalism.

He pointed out that we must win their friendship by helping them now. He then made the point that the "basic objective" is to avoid making the Near East and Africa a battle ground. This, he said, can be done by:

1. Lending support to the peoples of the Near East and Africa in their effort to maintain political independence and territorial integrity.
2. By helping them culturally and also aiding in their reconstruction.
3. By strengthening economic relationships between them and us.

As to Palestine (and this was his concluding statement), the United States will remain neutral for the present.

After these addresses there were a series of round tables, one of them on the Near East and Africa, presided over by Henderson. I attended that round table. The procedure was one of asking questions of him and the three members of his staff who were with him. Of course, many of the questions related to ~~many other~~ areas other than Palestine. The following were the german statements he made as to Palestine. These came in response to direct questions.

1. He denied that oil is a factor in the Near East situation.

2. About the confidential documents concerning which Crum wrote, he denied that any statements were given to the Arabs and others without the knowledge of the White House. He was very greatly chagrined over the fact that Crum, who was given the file, was so ungentlemanly and unsportsmanlike^{as} to make it known. He insisted that there was nothing in those confidential communications which need cause any American to hang his head in shame. They were simply assurances that there had been no change in policy so far as the United States was concerned. He thought that those documents will be published some day, although he did not say when.

3. I asked him about the quotations which Crum put in his mouth when he briefed Crum prior to the latter's leaving^{with} the Anglo American Committee. You remember that Crum quotes him directly to the effect that Crum was to bear in mind the relationship with Russia ere a report favorable to the Jewish cause could be thought of. Henderson vehemently denied ever having talked to Crum on this matter. The only conversation, he said, he had with Crum was about such details as transportation, etc. When I asked him how it could happen that, as responsible a lawyer as Mr. Crum, would quote Mr. Henderson directly when he never used those words, Henderson answered that Crum probably misunderstood him. Later he told me (when the meeting was over) that he believes that Crum wrote a good book, and also that he, Henderson, had seen Bealey in New York a few days before and discussed Crum's book with him. Bealey admitted that the words which Crum quoted as to Bealey were correct. Bealey had actually said that which Crum reports him to have said. I pressed Henderson again as to the quotations attributed to him, and again he denied having said that. I asked him then why he did not disavow the statement. His answer was that he did not want to go into a polemic with Crum. He insisted that he owed it to himself and to us to make that statement, and he said he did not want to help promote the sale of the book or Crum's lecture engagements. When I took that up he evaded and insisted that Crum only misunderstood him.

4. I then challenged him in open meeting on the possibility of the United States following in opposite ~~game~~^{policy} from that of Russia, with special reference to Gromyko's speech before the U.N. Assembly. He resented that and said that it would be silly for the United States to play a contrary game. I agreed with him that it was silly, but I asked for his assurances as to an affirmative policy. He then reiterated that the United States will determine its policy only after the U.N. Palestine Committee reports.

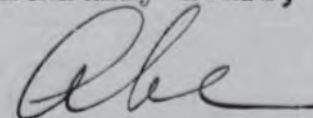
5. Someone else (not a Jew) then asked him as to the new Palestine Committee, whether he really believed that they could find new facts which previous committees had not revealed. His answer was there is no hope that they will unearth new facts, but the committee can be useful as a means of mobilizing public opinion. He did not specify in which direction.

It was stressed from ~~the~~ beginning to end that ~~all~~ these discussions and statements were off the record, that none of it was to be made public. The press was not present, and admission to every session was by card which had to be shown. One man was not permitted to bring his wife in because she was not an accredited delegate.

I hope that the above may be of some interest to you, and, of course, I will be happy to have your reaction and interpretation of it.

With warmest greetings and every good wish, I am,

Faithfully Yours,



Dr. Abraham J. Feldman

ajf;sh

June 11, 1947

Dr. Solomon B. Freehof
4905 Fifth Avenue
Pittsburgh, Pa.

My dear Sol:

There is no one in Currick's class to write a memorial for the Yearbook of the CCAR. You knew him well and I wonder whether you would undertake the assignment.

Because I have been pressed for time I did not acknowledge your lovely gift, the book on mourning by Rabbi Greenwald. I had a chance to look through it hastily and it is certainly a very worthwhile and scholarly compendium.

I am looking forward eagerly to seeing you in Montreal. With all good wishes to you and Lillian, I remain

As ever yours,

AHS:BK

June 12, 1947

Rabbi Abraham J. Feldman
701 Farmington
Hartford, Conn.

My dear Abe:

Thank you for your letter of June 10 giving me a helpful account of the meetings which took place in Washington under the auspices of the State Department. The attitude of Austin and Henderson tally closely with similar expressions from them which we have received from other sources.

By the way, have you given further thought to your successor in the presidency of the CCAR? We ought to have some idea before the Conference, and so should he.

With all good wishes, I remain

As ever yours,

AHS:BK

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June 12, 1947

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

My dear Abba:

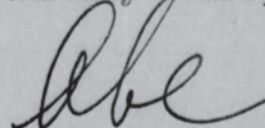
The enclosed two letters speak for themselves.

This also may interest you. At a recent meeting of the Administrative Committee of the Executive Board of the UAHC there was an inspired criticism and a formal resolution of criticism passed because the CCAR, in the course of a 5 day session, could find only 15 minutes to give to the spokesman for the Union. They would have wanted more time to discuss Union Campaign and Union program at this Conference and at every Conference.

I did not see the resolution. Perhaps it was sent to you. But I had the reports from two men who are members of the Administrative Committee.

Looking forward to seeing you next week, and with every good wish,
I am,

Faithfully Yours,



Dr. Abraham J. Feldman

ajf;sh
Enc.-2

SOLOMON B. FREEHOF, D. D.
RABBI

FLOYD S. FIERMAN
ASSISTANT RABBI

CHESTER G. BANDMAN
EXECUTIVE SECRETARY

—
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TREASURER

June 12, 1947

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

Dear Dr. Silver:

During Dr. Freehof's absence from the city
I am authorized to open his mail.

Your letter of June 11 came this afternoon
and I am forwarding it to Dr. Freehof. No
doubt he will write you with regard to the
memorial for Rabbi Currick within a short
time.

Respectfully yours,

Reuben M. Schuchman
Secretary to Dr. Freehof

S

Feldman

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6/14/47

Dear Abba —

In re Vice Presidency —

I've thought considerably about it, and in my mind the matter narrows down to Bernie Bamberger.

Several men want it — Mann, Brickner, Fox, Isserman. Sol Freehof mentioned also Mayenberg. Mayenberg has seldom appeared at Conferences. The first mentioned four are not acceptable to me largely because I doubt their capacity to be loyal to a President. There are, of course, other objections.

Bamberger, on the other hand, is a good Conference man, has worked and attended conventions, and has capacity. I think, moreover, that he would be reliable as to loyalty. And he is mature. He has had now 21 years in the ministry (a classmate of Eisendrath's and Rosenblum's).

I've never mentioned him or any one else in connection with the Vice Presidency to any one. This is the first mention I make of it, and I've not even hinted it to Bernie.

What do you think? If you approve I would

contact Sol and then Bernie. In view of time
element would you wire or phone me?

Incidentally — when you start making up
convention committees I would like to suggest
2 names for the Nominating Com. —

Elkan Voorsanger (perhaps as Chairman)
Aryeh Lev

In the Alumni Assn I named Stroller as Chairman
of the Nominating Com. Perhaps he ought to be
also on the CCAK Com. as a liaison.

My best to you and yours

Abe

WRHS



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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 DR. A. J. FELDMAN, Vice-President

6-23-47

19

Care of or Apt. No. Central Conference of American Rabbis

Street and No. Mt. Royal Hotel, Montreal, Quebec

Place

MY TRAIN WILL ARRIVE LATE TUESDAY MORNING. PLEASE CONDUCT MEETING OF

EXECUTIVE UNTIL I ARRIVE. KINDEST REGARDS

SILVER

Sender's name and address
(For reference only)

Sender's telephone
number

June 30, 1947

Dr. A. J. Feldman
701 Farmington
Hartford, Conn.

Dear Dr. Feldman:

Dr. Silver requested me to send you
the enclosed telegram.

With all good wishes, I remain
Very sincerely yours,

BJK

Secretary to Dr. Silver