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Central Conference of American Rabbis, Yearbook, 1946.



5020—C. C. A. R.—Gal.—1—Gross —

PROCEEDINGS

The fifty-seventh annual convention of the Central Conference of American Rabbis was held in Chicago, Ill., June 25 to June 30, 1946. The headquarters of the convention was at the Sherman Hotel, where most of the sessions were held.

The opening session was called to order at the Covenant Club on Tuesday evening, June 25, at eight o'clock by the President, Rabbi Abba Hillel Silver. The Opening Prayer was delivered by Rabbi Joseph Rauch. Greetings were extended on behalf of the Chicago Rabbinical Association by Rabbi Samuel M. Blumenfield and on behalf of the Chicago Federation of Reform Synagogues by Mr. Samuel Kassel. The response was given by the Vice-President of the Conference, Rabbi Abraham J. Feldman.

The Message of the President was read by Rabbi Abba Hillel Silver and upon motion was referred to the Committee on President's Message. Kaddish in memory of the members who died during the year and the closing prayer were offered by Rabbi Max C. Currick.

The Conference adjourned.

WEDNESDAY MORNING, JUNE 26, 1946

The Conference reassembled at none-thirty A. M., at the Sherman Hotel, with the President in the Chair.

The Opening Prayer was delivered by Rabbi Martin M. Perley.

The following 227 delegates registered present during the Convention:

5020—CCAR 2—LIST —

Appel, Ernst
 Appelbaum, Saul B.
 Applebaum, Morton M.
 Baron, Joseph Louis
 Bergman, Leo A.
 Berkowitz, Henry J.
 Berman, Morton M.
 Bettan, Israel
 Bilgray, Albert T.
 Binstock, Louis
 Blachschleger, Eugene
 Block, Lawrence A.
 Bloom, Herbert I.
 Bloom, Mauriee J.
 Blumenfield, Samuel M.
 Bookstaber, Philip D.
 Braude, William G.
 Braunstein, Baruch
 Brav, Stanley R.
 Brickner, Barnett R.
 Cashdan, Louis J.
 Cedarbaum, David I.
 Cohn, Morton J.
 Cohon, Samuel S.
 Cook, Samuel
 Cronbach, Abraham
 Currick, Max C.
 Davis, Daniel L.
 Diamond, Norman H.
 Doppelt, Frederick A.
 Dreyfus, A. Stanley
 Drooz, Herbert E.
 Egelson, Louis I.
 Eisendrath, Maurice N.
 Essrig, Harry
 Ettelson, Harry W.
 Falk, Gustave F.
 Feinberg, Abraham L.
 Feinberg, Adolph J.
 Feinsilver, Alexander
 Feinstein, Abraham
 Feldman, Abraham J.
 Fierman, Morton C.
 Fine, Alvin I.
 Fineberg, Abba M.
 Folkman, Jerome D.
 Fox, G. George
 Fram, Leon
 Frankel, Philip
 Franzblau, Abraham N.
 Freehof, Solomon B.
 Friedman, Alfred L.
 Friedman, Benjamin
 Friedman, Newton J.
 Frisch, Ephraim
 Gamoran, Emanuel
 Gerstenfeld, Norman
 Gittelsohn, Roland B.
 Glazer, B. Benedict
 Goldburg, Ariel L.
 Goldburg, Norman M.
 Goldman, Albert A.
 Goldstein, Sidney I.
 Goodman, Abram V.
 Gordon, Julius
 Gordon, Samuel H.
 Gorin, Paul
 Granison, Abram M.
 Green, Alan S.
 Gruber, David S.
 Gruen, Iwan J.
 Gumbiner, Joseph H.
 Gup, Samuel M.
 Gutmann, Julius K.
 Halevi, Jacob L.
 Harrison, Bernard
 Hausman, Irving I.
 Heller, James G.
 Herbst, Solomon
 Hertz, Richard C.
 Hirschberg, Abram
 Hirschberg, Harris
 Isserman, Ferdinand M.
 Jacobs, Sidney J.
 Josephson, Louis A.
 Jospe, Alfred
 Kaber, Nathan
 Kaelter, W.
 Kahn, Robert I.
 Kamerling, Aaron M.
 Kaplan, Harry
 Klein, Joseph
 Kleinberg, Maurice S.
 Landau, Moses
 Landman, Solomon
 Latz, Charles B.
 Lefkowitz, David, Sr.
 Lefkowitz, David, Jr.
 Lefkowitz, Sidney M.
 Leibert, Julius A.
 Leipziger, Emil W.
 Lelyveld, Arthur J.
 Lev, Aryeh
 Levenson, Joseph
 Levey, Irving M.
 Levey, Samson
 Levin, Herschel
 Levinson, Burton E.
 Levinson, Joseph
 Levy, Felix A.
 Lewis, Albert M.
 Lichtenberg, Leo
 Lieberman, George B.
 Liebman, Joshua L.
 Lorge, Ernst M.



5020—CCAR 3—LIST —

Lovitt, Meyer
 Luchs, Alvin S.
 Mann, Louis L.
 Marcus, Jacob R.
 Marcuson, Isaac E.
 Mark, Julius
 Marx, Meyer H.
 Melamed, Irving M.
 Mendelsohn, S. Felix
 Miller, Meyer
 Morgenstern, Julian
 Narot, Joseph
 Nodel, Julius J.
 Olan, Levi A.
 Opher, Ahron
 Pastor, Harry B.
 Pearlman, David W.
 Pekarsky, Maurice B.
 Peiser, Walter G.
 Perley, Martin M.
 Philipson, David
 Phillips, Wendell A.
 Pilchik, Ely E.
 Plaut, W. Gunther
 Polish, David
 Pollack, Herman I.
 Raab, David
 Raisin, Max
 Ranson, Marius
 Rauch, Joseph
 Regner, Sidney L.
 Reichert, Victor E.
 Reichler, Max
 Richmond, Harry R.
 Richter, Karl
 Rosen, Jerome
 Rosenbaum, Milton
 Rosenblum, William F.
 Rosenthal, Frank F.
 Rosenthal, Rudolph M.
 Rosenzweig, Efraim M.
 Ross, Theodore S.
 Rothschild, Jacob M.
 Rothstein, Leonard J.
 Rubenstein, Byron T.
 Ruslander, Selwyn D.
 Rypins, Frederick I.
 Sacks, Maxwell L.
 Sajowitz, William
 Sandmel, Samuel
 Satlow, Lewis
 Schaalman, Herman E.
 Schenk, Emanuel
 Schoenberger, Davin
 Schwartz, Samuel
 Schwarz, Jacob D.
 Shankman, Jacob K.
 Shaw, Abraham D.
 Sherman, Stephen
 Shillman, Samuel R.
 Shulman, Albert M.
 Shulman, Charles E.
 Shusterman, Abraham
 Silberman, Lou H.
 Silver, Abba Hillel
 Silver, Samuel M.
 Silverman, William B.
 Simon, Meyer H.
 Singer, Jacob
 Siskin, Edgar E.
 Smoller, Phineas
 Snyder, Herman E.
 Soskin, Samuel D.
 Spicehandler, Ezra
 Starkoff, Bernard
 Starrels, Solomon E.
 Steinbach, Alexander A.
 Stern, Harry J.
 Steuer, Ulrich B.
 Stillpass, Leo J.
 Stone, Earl S.
 Strauss, Joseph M.
 Swarensky, Manfred
 Tavel, Henry
 Taxay, J. Marshall
 Teitelbuam, Samuel M.
 Thurman, Mordecai
 Thurman, Samuel
 Trachtenberg, Joshua
 Turitz, Leo E.
 Unger, Jerome
 Unger, Sidney E.
 Utschen, Joseph
 Vogelstein, Max
 Waller, Herbert S.
 Wax, James A.
 Weinberg, Dudley
 Weiner, Karl
 Weinstein, Jacob J.
 Weitz, Martin M.
 Werner, Eric
 Wice, David H.
 Wiener, Theodore
 Witt, Louis
 Wolf, Alfred
 Wolf, Sidney
 Wolk, Samuel
 Youngerman, Louis M.
 Zeiger, Bernard
 Zeldin, Isaiah
 Zerin, Edward
 Zepin, George
 Zielonka, David L.



Messages of greetings were received from Rabbis Bernard J. Bamberger, Samuel H. Baron, Rudolph I. Coffee, Henry Cohen, Maxwell H. Dubin, Joseph L. Fink, Maurice Goldblatt, Jacob Klein, Max Maccoby, Edgar S. Magnin, Harry J. Margolis, Israel I. Mattuck, and Stephen S. Wise.

A verbal report of the President was presented by Rabbi Abba Hillel Silver.

The report of the Administrative Secretary was read by Rabbi Isaac E. Marcuson.

REPORT OF THE ADMINISTRATIVE SECRETARY

To the Central Conference of American Rabbis,

COLLEAGUES:

Your Administrative Secretary begs leave to submit the following report of the action of the Executive Board on the various matters brought before it and for which it requests your approval:

Meetings. Four meetings have been held since the last Convention: Atlantic City, N. J., June 27, 1945; Cincinnati, Ohio, October 9, 1945; Cincinnati, Ohio, March 5, 1946; Chicago, Ill., June 25, 1946.

Jewish Cultural Work. Rabbi Braude suggested a plan for raising money to carry on cultural work in the name of the Conference. It was moved and adopted that the Program Committee shall consider the advisability of a paper on cultural work which the Conference might undertake in which Rabbi Braude's proposal shall be presented to the members for consideration.

Children's Haggadah: A letter was read from Mrs. Sheldon Blank asking the Conference to publish a children's Haggadah which she had prepared and which had been distributed in mimeographed form. It was moved and adopted that it was the opinion of the Executive Board that the Sedar is a service for adults and children and that the Union Haggadah fills every need for such a service, and there is no place for a child's Haggadah in the ritual. The Secretary was instructed to notify Mrs. Blank that there was no possible objection to the book being published privately as a book for children.

Contemporaneous History. The recommendations contained in the report of the Committee on Contemporaneous History were read and discussed. Recommendation I asked that the Conference petition the USSR to revoke laws forbidding religious instruction. It being the general impression that the laws forbidding religious instruction had already been revoked, it was moved and adopted that action be postponed until the Executive Board should ascertain the facts about the situation. Recommendation II: that the Conference shall send Rabbis to serve in reorganized communities in Europe. It was moved and adopted that Miss Montagu be asked what the World Union is doing to meet this problem so that the Conference can cooperate with the World Union.

Public Affairs. The recommendation of the Committee on Public Affairs that an institute on religion and democracy shall be held at one of the seminaries was considered. It was moved and adopted that the Secretary shall ascertain from the Chairman of the committee how much such an institute would cost, and report back to the Executive Board.

Placement Committee. The motion that the Emergency Placement Committee shall continue to function to fill the need of placing returning chaplains but that the general Placement Committee shall be reorganized or activated, was taken up for consideration. It was moved and adopted that a committee of from five to seven shall be appointed by the President to continue the study of the feasibility of a permanent Placement Committee and report to the next convention.

Emergency Placement Committee. The request of the Emergency Placement Committee for a paid secretary was taken up for consideration. It was moved and adopted that the committee shall ascertain whether one of the retired rabbis could not be interested to undertake this work. Since it was reported that the chaplains would be released gradually, the Emergency Placement Committee was asked to study the needs further and report to the Executive Board.

Church and State. It was moved and adopted that the Committee on Church and State be asked to prepare leaflets or booklets containing information about religious instruction in the public schools for wide distribution, and these leaflets be submitted to the Executive Board for approval before publication.

Committees on Ceremonies, Music, Liturgy. On account of the statement contained in the report of the Committee on Synagog Music that the Committee on Ceremonies had published a Kiddush service without consulting the Committee on Synagog Music, the Executive Board suggested that it probably would be well for the Chairmen of the Committee on Ceremonies, Music and Liturgy to meet once a year and consider any conflicting plans which the Committees have under consideration. The President of the Conference was authorized to appoint one of the three chairmen to call the meeting.

Music for Volume II, Newly Revised. The Committee on Synagog Music was instructed to go ahead and prepare music for the places in Volume II newly revised which are not covered by the music in the Union Hymnal, and when the task is completed, it shall be referred to the Executive Board for publication.

Justice and Peace. The request of the Commission on Justice and Peace for a full time executive secretary was referred to the October meeting of the Executive Board. In the meantime it was suggested that the chairman explore the possibility of the Brotherhood and the Union cooperating in such an enterprise.

Referring to the action of the Conference that a different type of report shall be sent in by the Commission. It was moved and adopted that the Commission shall prepare a full report without recommendations which shall be sent to the members of the Conference one month before the convention. That a short report touching on two or three outstanding events within the province of this Commission together with recommendations shall be prepared to be presented to the Convention for adoption. A copy of this report shall be in the hands of the members of the Executive Board one month before the Convention.

That the statement of the Commission on Race Relations shall be printed in the Yearbook this year but this shall not be interpreted as a standing practise for the future.

Joint Commission on Music. The recommendation of the Committee on Synagog Activities asking for a Joint Commission on Music was discussed. It was moved and adopted that it is the opinion of the Executive Board that there is no need of a Joint Commission on Music; that with the exception of the services for small choirs contained in the Union Hymnal the Conference does not publish music. Further action was postponed until October.

Conscientious Objectors. A letter was read from Rabbi Lelyveld stating that the Society of Friends who had been working with conscientious objectors during the war had incurred an expense amounting to about \$3000.00 in caring for Jewish Conscientious Objectors and asking the Conference for assistance in paying this amount. It was moved and adopted that the secretary shall communicate with Rabbi Currick and ascertain whether it would not be well to consult the JWB and B'nai B'rith and see if they would not be willing to offer some assistance in meeting this obligation.

Committee on Committees. It was moved and adopted that the President shall appoint a Committee on Committees consisting of three members of the Executive Board who shall prepare a list of Standing Committees for the coming year and present these recommendations to the October meeting of the Board. The President shall also name a committee to meet with a committee of the Union to fill Commission vacancies.

Telegram on Palestine. A telegram was read from Dr. Stephen S. Wise, Chairman of the American Zionist Emergency Council, asking that a telegram be sent to the President of the United States urging action in favor of a Jewish commonwealth. It was moved and adopted that the President shall prepare a reply within the limits of the resolution presented by the Committee on Contemporaneous History urging free immigration and the abrogation of the White Paper.

Union-Conference Book Concern. The recommendation of the President that a committee be appointed to explore the possibilities of a Union-Conference Book Concern, was discussed and a committee consisting of Rabbis Freehof, Marcuson and Gup, was appointed to consider the advisability of such an enterprise to report to the October meeting of the Executive Board.

Resolution in Memory of Franklin Delano Roosevelt. The secretary was instructed to have the resolution in memory of Mr. Roosevelt as presented by the Committee on President's Message engrossed and, after it was signed by the President and Past-President, it is to be forwarded to Mrs. Roosevelt. It was suggested that the Union might be able to have the resolution engrossed.

Union-Conference Pension Fund. It was reported that the Union had appropriated the sum of \$2500.00 in addition to its fixed contribution to the Pension Fund. There was a difference of opinion as to whether this \$2500.00 represented a gift to the Pension Fund or was a part of a pledge which had been made by Mr. Adolph Rosenberg that the Union would relieve the Conference of its obligation to pay into the Pension Fund \$5000.00 a year as soon as the Union was financially able to do so. It was moved and adopted that the President of the Conference shall discuss the matter with Mr. Rosenberg and find out from him just what the intent of the Union was.

Budget. Rabbi Regner presented the budget for the coming year. It was moved and adopted that \$2500.00 be allowed for the Union-Conference Pension Fund and that \$2500.00 be placed in the Contingent Fund to cover the possibility of the necessity of paying the full \$5000.00 to the Pension Fund.

Paris Synagog. It was moved and adopted that the sum of \$250.00 be sent to the World Union for the purpose of restoring the Reform Synagog in Paris, and that Miss Montagu be asked to inform the Executive Board how much they are attempting to raise and how much will be needed for the restoration work.

Committee on Time and Place. The President was authorized to appoint a committee of three on Time and Place for the next convention.

Board of Governors, Hebrew Union College. Dr. Morgenstern, the President of the HUC, presented a request of the Board of Governors that the CCAR discontinue naming representatives on the Board of Governors when the terms of the present members expire, and allow the Board of Governors to name its own members up to the limit allowed by law. It was moved and adopted that the Executive Board shall receive the information and transmit it to the Conference with the recommendation that we accede to the request of the Board of Governors and do not appoint representatives when the terms of our present representatives expire.

Program. It was moved and adopted that Rabbi Feldman shall be Chairman of the Program Committee for the next convention and that Rabbis Polish and Braude shall cooperate with him preparing suggested programs for the next convention. The Committee to report to the October meeting of the Executive Board.

Synagogue Council Survey. The President was authorized to appoint a committee to survey the work of the Synagogue Council as recommended in the President's Message.

Kaplan Prayer Book. Rabbi Freehof was instructed to prepare a resolution condemning the action of a group of rabbis of the Agudat Harabbanim who according to the accounts which have appeared in the press ex-communicated Dr. Mordecai Kaplan and burned a copy of his newly issued Prayer Book. After the resolution of Rabbi Freehof is approved by the President it shall be given out to the press.

The following resolution was adopted:

The Central Conference of American Rabbis through its Executive Board expresses its strongest condemnation of the act of a group of rabbis who recently excommunicated Dr. Mordecai M. Kaplan for publishing a modernized prayerbook and who publicly burned the book which they condemned.

This shocking action violates the very spirit of freedom of thought and the tolerance which we cherish in our country. It is an expression of bigotry. Without taking sides in the theologic issues involved, we nevertheless must condemn unreservedly the revival of medieval acts of excommunication and book burning.

When some rabbis, who are out of touch with the modern spirit, indulge themselves in such outgrown practises, they make themselves ridiculous and impair the good name of the entire rabbinate.

Dues of Chaplains. The Treasurer was instructed to begin billing members who had been chaplains and were in consequence exempt from dues, from the time of their return to civilian life, and to include any dues which they owed before entering the chaplaincy.

Publications. The Chairman of the Committee on Publication was authorized to reprint 25,000 copies Union Prayer Book, Vol. II, newly revised; 5000 copies Vol. II, regular; 20,000 copies Union Prayer Book, Vol. I, newly revised. After this printing of Volume II, unrevised, is exhausted, there will be no more printing of this volume.

Rabbi's Manual. The President was authorized to appoint a committee to go over the Rabbi's Manual and see if it should be revised before a new printing is authorized. The Chairman of the former committee which prepared the manual, Rabbi Samuel S. Cohon, was to be a member of the committee.

Year Book. The Executive Board approved the contract of the Jewish Publication Society for printing the 1945 Year Book.

Relief and Subvention. Rabbi Margolis reported for the Committee on Relief and Subvention. He stated that Rabbis Magnes and Glueck protested against the action of the Executive Board in discontinuing the payment of \$70.00 a month for the care of Rabbi Fried in a private sanatorium which payment was to cease at the end of this year. A motion to continue the payments was lost. The committee was urged to speak to Rabbi Glueck and see whether some arrangement cannot be made in Palestine to care for Rabbi Fried.

Pension Board. The secretary presented a resolution prepared by Rabbi Zepin for the appointment of a Conference Committee on Investments to become part of a Joint Committee on Investments with the Union to handle the funds of the Pension Board. The following resolution was adopted:

Resolved:

1. A committee, to be known as the Committee on Investment of the Capital Pension Fund of the Central Conference of American Rabbis, is hereby created. It shall consist of three members, who need not be members of the Conference Executive Board. The members of the Committee shall consist of Rabbis Zepin, Gup and Margolis. They shall hold office during the pleasure of the Executive Board of the Conference. In the event of vacancies at times when the Executive Board is not in session, the President of the Conference is authorized to make interim appointments.
2. Such committee shall associate itself with a corresponding Committee of the Union of American Hebrew Congregations in charge of the Capital Pension Funds of the Union of American Hebrew Congregations. This joint committee on Investment of Pension Funds is authorized to have the charge and custody of all investments and assets in the Funds with full power from time to time to purchase securities for said Funds and to sell same.
3. The Joint Committee may make rules for the performance of its duties, including the delegation to two or more of its members of authority to have access to any safe deposit box in which securities in the Funds may be held. Upon the organization of the Joint Committee on Investment of Pension Funds, the officers of the Central Conference of American Rabbis are authorized to transfer the securities segregated for the Pension Fund to this Joint Committee on Investment of Pension Funds.

Rabbis Zepin, Gup and Margolis were named as the Conference Committee on Investments.

The Pension Board was instructed to ascertain whether it would be better to bond the members who will handle the funds or to engage the services of a bank to act as custodian.

Subvention. The Committee on Subvention, asked that the amount which it would be authorized to spend for Subvention be increased to \$1500. to cover certain applications for subventions which it has received. The treasurer was requested to send to the president and vice-president a statement of receipts and expenditures of the Relief and Subvention Fund and to whom and for what purpose the various allotments were made.

Volume of Essays in Honor of Dr. Baeck. The chairman presented a letter from Dr. Ginsberg asking whether the Conference would join in publication of a volume of essays honoring Dr. Baeck. It was moved and adopted that the chairman be authorized to notify Dr. Ginsberg that the Conference would be pleased to be associated in the publication of such a volume and will assume its proportionate share of the expenses incurred.

Solicitation of Funds. Rabbi Feldman reported that he had received a letter from Rabbi Shusterman, chairman of Committee on Solicitation of Funds for Relief and Subvention calling attention to the trend which had developed in securing these funds from Welfare Funds instead of by direct appeals to congregations. Rabbi Feldman stated that he had studied the reports of the last ten years and finds that there has been a material trend in this direction and that the amounts thus received were continually diminishing. After a long discussion the president suggested that the chairman of the committee be instructed to write to the members of the Conference that it was the opinion of the Executive Board that this trend was unfortunate for the Fund. That the maintenance of the Relief and Subvention Fund was an obligation of the Reform Congregations and the money should not be secured from the general community fund. That even though the other wings of Judaism ask the Jewish Community Welfare Boards to contribute money to their educational institutions, it was felt that this was an obligation which the Reform Congregations should be asked to personally maintain and that contributions should be solicited directly from the congregations.

Pension Board. Rabbi Abraham Feldman was elected for a term of three years on the Pension Board in place of Rabbi Abba Hillel Silver who as President of the Conference becomes an ex-officio member. Rabbi Emil Leipziger was elected for three years to succeed himself.

Paris Synagog. The secretary reported that he had written to Miss Montagu of the World Union informing her that the Conference had contributed tentatively the sum of \$250.00 for the repairs of damage to the Paris Synagog and asking just how much damage had been done and what plans were in progress for the repairs on the Synagog. He stated that Miss Montagu had replied that the plans were rather indefinite and it was moved and adopted that the Conference should do nothing more until we hear definitely from Miss Montagu just what amount the World Union was attempting to raise.

Boy Scouts of America. A letter was received from the Boy Scouts of America calling attention to the fact that Rabbi Schachtel who was one of our representatives on the Board of the Boy Scouts, had moved from New York City, and asking whether we could not name a representative who lived nearer New York. Rabbi Aryeh Lev was appointed to succeed Rabbi Schachtel.

American Friends Service Committee. A letter was read from the American Friends Service Committee, calling attention to the sums of money which they had paid out for the care of Conscientious Objectors among whom were about 30 Jewish men. At the Post-Conference Executive Board meeting it had been suggested that the JWB should be asked to underwrite the expenses of the Jewish men as a legitimate war obligation. Some of our representatives on CANRA reported that the matter had been discussed but no definite conclusion had been reached. It was moved and adopted that our representatives on CANRA should be asked to reopen the question before that body and try to have a resolution passed urging the JWB to pay the expenses of the Jewish Conscientious Objectors who were being cared for by the American Friends Service Committee. It was the opinion of the Executive Board that our representatives should be told that they should vote favorably on such a resolution and should report back to the next Conference.

Aid to Chaplains. The President reported that he and the heads of the other rabbinical bodies had taken up with the JWB the question of aid to Chaplains during the interim between their release from military service and until the time that they could secure a position. He stated that it was made clear that the assistance should be through the rabbinical organizations to whom the JWB should give funds for this purpose.

Necrology. It was moved and adopted that in the future the necrology prepared by the Committee on Contemporaneous History shall be mimeographed and sent out to the members before Yom Kippur.

Time and Place of Next Convention. A committee consisting of Rabbis Wice, Margolis and Feldman, was named to secure a place for the next convention, preferably the seashore and the date June 25, 1946 was tentatively fixed for the beginning of the convention.

Amendment to the Constitution. The amendment to the Constitution which was offered at the last convention was discussed. It was moved and adopted that the Executive Board approves of the addition of two members to the Executive Board, one of whom shall be a past president and the other shall be the immediate past president.

Program. Rabbi Feldman, Chairman of the Committee on Program, reported on suggested programs for the next convention.

Song Book. Rabbi Singer reported on plans for a proposed song book. Dr. Gamoran read an outline of the proposed song book, and a lengthy discussion followed which showed that the committee misunderstood what was wanted and their proposed song book seemingly was in conflict with the Union Hymnal published by the Conference. It was moved and adopted that the Committee on Synagog Music should consider the advisability of revising the Union Hymnal by omitting some of the hymns now contained in it and by adding such other material as the committee might suggest and to report to the next convention.

Pension Fund. Mr. Adolph Rosenberg made a statement in regard to the \$2500.00 given to the Joint Pension Fund of the Conference and Union. He stated that this was an additional contribution on the part of the Union to help build up the Pension Fund, and he thought the Conference should continue to pay the \$5000.00 it had promised so long as it could afford to do so. It was moved and adopted that the Conference shall pay to the Pension Fund \$2500.00 and await developments.

The following resolution was adopted:

Supplementary Agreement, made this 9th day of October, 1945, between the Central Conference of American Rabbis (hereinafter referred to as the "Conference") and the Union of American Hebrew Congregations (hereinafter referred to as the "Union")

Witnesseth:

Whereas, as the parties hereto entered into an agreement, dated as of the twenty-first day of June, 1944, establishing a Pension Plan for Rabbis in which the seventh paragraph of Section 3 of Article III reads as follows:

"as of any subsequent anniversary date of an initial policy, increased retirement pensions may be procured (including life insurance protection, if the participant is insurable), provided the additional guaranteed monthly pension so purchased shall not be less than Ten Dollars (\$10.). The premium cost shall be paid entirely by the participant and his employer in proportions agreed upon them."

and

Whereas, it is now desired that the provision be modified so as to eliminate the restriction that such additional coverage may be procured only as of subsequent anniversary dates of initial policies.

Now, therefore, in consideration of the premises, the parties agree as follows:

1. The said paragraph of the agreement, dated the twenty-first day of June, 1944, is hereby amended by eliminating the words "As of any subsequent anniversary date of an initial policy", and capitalizing the word "increased" so that the said paragraph shall read as follows:

"Increased retirement pensions may be procured (including life insurance protection, if the participant is insurable) provided that additional guaranteed monthly pension so purchased shall not be less than Ten Dollars (\$10). The premium cost shall be paid entirely by the participant and his employer in proportions agreed upon by them."

2. The foregoing amendment shall be deemed to have been effective as of and from said twenty-first day of June, 1944.

3. In all other respects, the said agreement dated as of the twenty-first day of June, 1944, shall continue in full force and effect.

IN WITNESS WHEREOF, the parties have executed this agreement the day and year first above written.

THE CENTRAL CONFERENCE OF AMERICAN RABBIS

(signed) By ABBA HILLEL SILVER
President

Attest:

(signed) ISAAC E. MARCUSON
Secretary

THE UNION OF AMERICAN HEBREW CONGREGATIONS

(signed) By ADOLPH ROSENBERG
President

Attest:

(signed) LOUIS I. EGELSON
Administrative Secretary

Resolution on Conditions in World Jewry. Rabbi Marcus read a resolution on conditions in world Jewry. Rabbi Silver objected to certain phrases in the resolution and it was moved and adopted that Rabbi Silver and Marcus shall meet and agree upon a wording of the resolution satisfactory to both. The resolution praised President Truman's action in requesting the British government to permit one hundred thousand displaced Jews to go to Palestine and called upon Great Britain to abrogate the policy of the White Paper of 1939 and to open the doors of Palestine to displaced Jews.

Committee Appointments. The Committee on Commissions and the Committee on Committees reported lists of Commission and Committee appointments for the year, which were adopted by the Executive Board.

Committees of Conference. It was moved and adopted that the President shall appoint a committee to make a study of all Commissions and Committees of the Conference and their functions and report to the Executive Board.

Joint Commissions on Social Justice. It was moved and adopted that the President shall appoint a committee to meet with a similar committee of the UAHC to study the advisability of a Joint Commission on Social Justice.

Judaism in Russia. It was moved and adopted that the Synagogue Council be asked to appoint a committee to study the situation in regard to the teaching of religion in Russia.

Social Justice Institute. Rabbi Isserman requested a grant of \$500.00 to defray the expense of an Institute on Race Relations to be held in New York City in the next few months. It was moved and adopted that Rabbi Isserman shall be informed that he should take this matter up with the President of the Conference and give to the President details of purpose for which the money is needed and if the President is satisfied with the use to which the money is to be put he is authorized to let the Commission have the money.

Dr. Morgenstern. A message of sympathy was sent to Dr. Morgenstern who was ill, with the sincere hope of the Executive Board for his speedy recovery.

Salo Baron. The Secretary read letters from Dr. Salo Baron and Elliot E. Cohen, editor of the *Commentary*, explaining that the failure to give credit to the CCAR for the paper *Spiritual Reconstruction of the Jews in Europe* in *Commentary*, was due to an error and that the omission was corrected in the second printing.

Save Europe Now. The Secretary presented a letter calling attention to the fact that an organization called "Save Europe Now" was using the name of the CCAR without authority. The Secretary was instructed to notify them to please discontinue using the name of the Conference.

Anti-Semitic Letter. The Secretary presented a letter issued by some anti-semitic organization and signed CCAR. He reported that he had taken the matter up with the postal inspector and the inspectors asked that we try to get hold of an envelope carrying one of these letters through the mail. Members of the Executive Board were urged to be on the lookout and try to secure one of the envelopes.

Federation of American Scientists. Rabbi Folkman presented a resolution asking the cooperation of the Conference on behalf of the Federation of American Scientists in their effort to control the atomic bomb. It was moved and adopted that the matter be referred to a committee of three who were instructed to make a study of the nature and set-up of the organization and to bring in a report at the June meeting of the Executive Board.

Justice and Peace. Rabbi Isserman appeared before the Executive Board in regard to a poll of members which he had taken in regard to Compulsory Military Training in Peace. It was moved and adopted that no committee of the Conference shall take a poll of the members on any subject without first getting the consent of the Executive Board, but that the chairman was authorized to state that no action of the Conference had ever been taken on the subject but that the poll of the members showed certain results.

Chaplaincy Committee. Rabbis Brickner and Egelson were invited to meet with the Executive Board to discuss the future of the Committee on Chaplaincy and the Emergency Placement Committee. It was moved and adopted that the two committees shall be merged and that Rabbi Brickner shall act as chairman of the combined committee. It was moved and adopted that a committee of the combined committee shall study rules for the future guidance of the committee in the placement of returning chaplains. In the filling of vacant pulpits preferential treatment shall be given to chaplains. Rabbi Brickner read a letter from Rabbi Stephen S. Wise referring to the case of Baruch Braunstein. In the letter Dr. Wise stated that the Institute had never accepted the decisions of the Chaplaincy Committee, as binding upon it or its alumni. That is to say it never subscribed to the necessity of securing clearance from it or for its alumni. The new committee was asked to draw up rules for the placing of returned chaplains.

The Chaplaincy Committee asked that time be granted at the next Convention for a Chaplaincy Program.

Temple Secretaries. A request of the National Association of Temple Secretaries for sufficient time to present a matter before the next convention was referred to the Program Committee.

Time and Place of Next Convention. Rabbi Wice reporting for the Committee on Time and Place of next convention stated that Chelsea Hotel, Atlantic City, had changed hands and that it was found to be impossible to carry out the arrangements made with the old management to meet at Atlantic City in June. The committee recommended that the convention be held at the Sherman Hotel, Chicago, June 25-30 and the recommendation was adopted. Rabbi Phineas Smoller was asked to make the local arrangements with the cooperation of the Chicago members.

Pension Board. The Pension Board to whom the Conference voted \$1500.00 to carry on its work, reported that it was short \$504.74 from the previous year. It was moved and adopted that the sum of \$504.74 be placed at its disposal to cover expenses.

It was moved and adopted that the sum of \$300.00 which had been left to the Pension Fund be given to the Capital Fund.

No action was taken on the request of the Pension Committee for the additional \$2500.00—the second half of the \$5000.00 which the Conference had been asked to give each year to the Pension Fund.

Joint Conventions. No action was taken on the request of some of the former chaplains that the Conference hold a Joint Convention with the Conservative Rabbinical Organization.

Mail Votes Approved. The Executive Board approved the following action which had been referred to it by mail vote:

The price of Prayer Books to be increased to \$1.25 per copy and the Hymn Books to \$1.00 per copy.

That the pension of Abraham Freed be continued until the June meeting pending an effort to have him admitted to a sanitarium.

That Louis Binstock be named as acting Treasurer during the illness of Rabbi Margolis.

Rabbi Margolis. The Executive Board recorded its regret at the illness of Rabbi Margolis and the secretary was instructed to write to Rabbi Margolis expressing hope for his speedy and complete recovery.

* **Program for Next Convention.** Rabbi Feldman read an outline of the program for the next convention and it was moved and adopted that Thursday night shall be freed for a meeting of the alumni associations. That Saturday afternoon shall be free and the musical program shall be on Saturday night.

Second Purim. Rabbi Witt presented a request in behalf of the Committee on Ceremonies in regard to the establishment of a Second Purim to mark the defeat of fascism in Europe. It was stated that the first Purim was celebrated because the Jews were saved from destruction while in the last few years millions went to their death so there was no cause for rejoicing. That as far as a victory celebration was concerned there would no doubt be a general armistice of peace day established by the nations of the world when once the peace treaties were drawn up. The matter was referred back to the committee for further consideration.

Norden Music. The secretary presented correspondence in regard to music submitted by Mr. N. Lindsay Norden to the Conference Music Committee and which music had seemingly disappeared, and Mr. Norden claimed had never been returned to him. The secretary was instructed to notify Mr. Norden that Rabbi Heller stated that it was a personal matter between himself and Mr. Norden in which the Conference was in no way concerned.

Conscientious Objectors. A letter was presented from Rabbi Egelson in regard to the JWB taking over the debt of the American Friends Service Committee who had been taking care of Jewish Conscientious Objectors. In the letter it was stated that the JWB was in no position to assume this obligation but that Mr. Frank L. Weil offered to underwrite \$5000.000 and asked that the various civic protective agencies underwrite their share.

Morris Graff. The Secretary reported that Morris Graff had given up his rabbinical connections and was no longer in the active rabbinate. It was moved and adopted that the Secretary shall write to Rabbi Graff and ask him just what he considers his status in the rabbinate.

Committee on Music, Ceremonies and Liturgy. Rabbi Freehof reported on a joint committee meeting of the chairmen of the Committees on Synagog Music, on Ceremonies and on Liturgy; outlining the limits of the work of each committee.

Owing to the fact that certain points in the Agreement respecting the work of the Committee on Ceremonies, adopted jointly by the CCAR and UAHC in 1938, have been called into question, particularly as regards the relationship of the CCAR committees on Liturgy and on Synagog Music to the Committee on Ceremonies, a meeting of the respective Chairmen of these committees, Rabbis Solomon B. Freehof, Jacob Singer, and Louis Witt, was held in Pittsburgh on May 14, 1946, and the following declaration of agreements was drawn up and will be submitted to the proper authorities for ratification.

Suggested New Agreements

A. The Committee on Ceremonies has the right to experiment with all ceremonies old and new and to publish descriptions of such ceremonies under the following conditions:

1. The Committee on Ceremonies shall not write prayers, except in connection with newly suggested ceremonials. In this task the Committee on Liturgy is available for consultation.
2. No suggested revision of existing CCAR publications may be published by the Committee on Ceremonies. However, the Committee may suggest and publish additions of ceremonial material to the present publications.
3. The format of the published ceremony texts shall not be identical with that of the Union Prayerbook.

The Committee on Ceremonies may publish musical texts for all new ceremonies or rituals. With regard to these new materials, the Conference Committee on Synagog Music is available for consultation. But the Committee on Ceremonies shall not publish music in those fields which belong to the Committee on Synagog Music; namely, music texts for the Prayerbook and hymns for congregational and school singing of the type found in the Hymnal.

(Signed by Solomon B. Freehof, Jacob Singer, and Louis Witt).

Pension Fund. Rabbi Gup reported for the Pension Fund. It was moved and adopted that the Conference shall pay into the Pension Fund \$2500, and \$1500 for administrative expenses. The Treasurer was authorized to turn over immediately to the Pension Fund all money received by the Conference designated for that purpose; it being understood that any money credited to the Pension Fund which normally belonged to the Relief Fund, shall be deducted from the \$2500. voted to the Pension Fund.

Publications Report. Rabbi Marcuson reported for the Publications Committee. Authority was given to print a new edition of Volume II, newly revised, immediately should it prove necessary. The Chairman was also authorized to print a new edition of the Rabbi's Manual, and in the meantime the Executive Board shall raise the question before the Convention as to whether or not the Rabbi's Manual should be turned over to a committee for revision.

Music for the Prayerbook. The Chairman of the Publications Committee reported that the new music for Volume II, Prayerbook, was completed and that Rabbi Singer had promised copies would be ready in the next few weeks.

Paris Synagog. It was moved and adopted that the \$250. voted to help restore the liberal synagog in Paris shall be turned over to Rabbis Wice and Eisendrath, who plan to attend the Conference of the World Union. If the work on restoring the Paris Synagog is proceeding, they are authorized to pay this amount into the fund. If it is not, it is to be returned to the Conference treasury. It was moved and adopted that the Synagogue Council should be asked to approach the Jewish Welfare Board and ask that they contribute money for the reconstruction of destroyed synagogues in Europe.

Subvention. It was moved and adopted that the usual subvention which the Conference has been accustomed to give to the Falashas and Hebrew University, shall be paid to those institutions.

Year Book. It was moved and adopted that Rabbi Isaac E. Marcuson shall serve as Year Book Editor the coming year, at the same compensation, and the contract for printing the Year Book made with the Jewish Publication Society, was confirmed.

Joint Commission on Institutes. It was moved and adopted that the President shall name three representatives of the Conference to serve on the Joint Committee on Institutes; the present appointees to serve for one, two and three years.

Anti-Defamation. Herbert I. Bloom asked for the cooperation of the Conference in the work that he is undertaking for the Anti-Defamation League.

Western Association of Reform Rabbis. The President read a telegram and a letter touching on the newly organized Western Association of Reform Rabbis. It was the feeling of the Executive Board that they shall be notified that the association should limit its activities to regional problems, leaving the national and world problems to the CCAR; to which the members of the western association belong. Rabbi Freehof was asked to write the letter, which the President would sign.

National Federation of Temple Sisterhoods. A letter was read from the National Federation of Temple Sisterhoods, asking the cooperation of the Conference in its proposed campaign for funds to erect a building on the campus of the Hebrew Union College, as a home for the Union and the Sisterhood. It was moved and adopted that the Conference views the action of the Sisterhood sympathetically, but feels that it should be a joint effort of all the organizations working with the Union.

Rabbi Binstock. The thanks of the Executive Board was voted to Rabbi Louis Binstock for taking over the duties of the Treasurer during the illness of Rabbi Margolis.

Members Elected. The following were elected to membership: M. Nathaniel Bension, Sidney H. Brooks, Eli L. Cooper, A. Stanley Dreyfus, Floyd S. Fierman, Julius Funk, Robert E. Goldberg, Joshua O. Haberman, Martin I. Hinchin, Sidney J. Jacobs, Jay H. Kaufman, Max Kaufman, Leon Kronish, Joseph B. Messing, Harry M. Orlinsky, Charles Ozer, David Raab, Karl Rosenthal, William Sajowitz, Morris A. Skop, Ezra Spicehandler, Isaiah Zeldin, Edward Zerin.

Respectfully submitted,

ISAAC E. MARCUSON,
Administrative Secretary

DISCUSSION ON ADMINISTRATIVE SECRETARY'S REPORT

Rabbi Joseph Rauch: I am willing to approve this report, but it seems to me there ought to be a change in the entire procedure. I have tried my best to follow the secretary. He presented a mass of work done, and reported on it very briefly. We are not in a position to pass considered judgment on a great many of these things so hastily. It is all right to pass it this year, but the Conference ought to try to devise some method whereby a report of this nature would be in the hands of the members before it is officially presented so as to give them an opportunity to go over it.

President Silver: You understand, Dr. Rauch, that most of this is routine work and those items which call for action on the part of the convention will be discussed during the Conference.

Rabbi Rauch: What I meant is that if we had this information in advance it might help us in discussing the matter.

President Silver: There is no reason why it cannot be done.

Rabbi Isserman: Would it not be possible for the members of the Conference to receive a copy of the minutes of the Executive Board immediately after the meeting has taken place, and not have to wait until months later.

President Silver: This has never been done, and for a very good reason. Quite a number of things transacted by the Executive Board should remain executive.

Rabbi Jacob R. Marcus: Could not the report of the Secretary be mimeographed and submitted to the members before the meeting?

President Silver: There is no reason why it could not be done unless the Executive Board finds valid reasons why the minutes should not be sent out. I think we can assume that this is a request of the Conference to the Executive Board.

Secretary Marcuson: May I explain to the members that much of the material in this report was the result of the meeting which took place yesterday.

Rabbi Marcus: I know that but could that not be reported the following year?

President Silver: Some way will be found to work out this request of the members.

The report was received with thanks and adopted.

The report of the Financial Secretary was presented by Rabbi Sidney L. Regner.

REPORT OF FINANCIAL SECRETARY

To the Central Conference of American Rabbis,

COLLEAGUES:

Since the Financial Secretary is the disbursing officer of the Conference, this report deals with disbursements made in the fiscal year beginning June 1, 1945 and ending May 31, 1946. In this period 304 vouchers were initiated. A record was kept of all vouchers issued and reports of vouchers issued were made to the Auditor and the Treasurer. Requests for vouchers and receipted bills were filed. All vouchers issued have had proper authorization.

The total disbursements in the past fiscal year amounted to \$65,881.88. Over half of this amount is accounted for by publication costs, our publishing business this year having been unusually large. Included also in disbursements are funds turned over to the Pension Board which the Conference received in the form of gifts and bequests for this purpose as well as interest on Pension Fund investments.

The complete list of disbursements is as follows:

General Fund:

Presidents's Office.....	\$ 655.22
Administrative Secretary's Office.....	614.95
Treasurer's Office.....	355.99
Auditor's Office.....	357.75
Financial Secretary's Office.....	269.75
Yearbook.....	2,353.45
Convention Expense.....	760.76
Fees for Safe-keeping Securities.....	101.28
Executive Board Expense.....	718.51
Traveling Expense Conference Representatives	
H. U. C. Board of Governors.....	65.50
Committees:	
Justice and Peace.....	1,964.85
Marriage, Family and the Home.....	253.54
Chaplaincy.....	473.57
Emergency Placement.....	145.50
Church and State.....	39.75
Other Committees.....	523.54
Dues and Contributions.....	1,500.00
Transportation.....	567.65
Printing.....	40.50
Miscellaneous.....	285.69
Music.....	432.33
Publication Fund.....	36,898.13
Subvention and Relief Fund:	
Relief.....	2,975.00
Subventions.....	1,125.00
Pension Fund.....	2,500.00
Pension Office.....	2,085.70
Solicitations Committee.....	283.37
Relief and Subvention Committee.....	70.54
Pension Committee.....	50.00
Pension Fund — Gifts, bequests and interest-turned over to Rabbinical Pension Board.....	7,414.06
TOTAL.....	65,881.88

To the officers and committee chairmen I express my appreciation for their unfailing cooperation and I also extend my thanks to our Auditor, Mr. H. J. Mayer for his helpfulness in many ways.

Respectfully submitted,

SIDNEY L. REGNER,
Financial Secretary

The report was received with thanks and adopted.

The report of the Treasurer was prepared by Rabbi Harry S. Margolis.

REPORT OF THE TREASURER

To the Central Conference of American Rabbis,

COLLEAGUES:

The total receipts for the year ending May 31, 1946 amounted to \$81,785.66 and the disbursements for the same period totals \$65,881.88. Our cash balance on deposit and in safekeeping at the First National Bank of Chicago as of May 31, 1946 is \$28,430.61. Herewith is the summary of Conference assets, including cash and investments balances:

General Fund.....	65,966.78
Relief and Subvention Fund.....	79,934.57
Horace Wolf Social Justice Fund.....	1,735.00
Union-Conference Pension Fund.....	95.26

Total all Funds.....	147,731.61
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I am profoundly grateful to the Officers of the Conference, to my good friend, Rabbi Louis Binstock, who was acting Treasurer for several months, and to our auditor, Mr. Herbert J. Mayer, for their kindly, patient and invaluable assistance during the months of my prolonged illness. They relieved me greatly of the many anxieties and worries connected with the office and performed their duties promptly and efficiently. For their painstaking help and never-failing cooperation, I am deeply thankful.

Permit me to take this means also to extend my sincere appreciation to the many members of the Conference for their cooperation, confidence and trust. It has always been a privilege to serve the interests of this great organization.

Respectfully submitted,

HARRY J. MARGOLIS,
Treasurer

The report was received with thanks and ordered printed in the Yearbook.

For Report of Auditor, see appendix.

The report of the Committee on Investments was prepared by Rabbi Harry S. Margolis.

REPORT OF CONFERENCE COMMITTEE ON INVESTMENTS

To the Central Conference of American Rabbis,

COLLEAGUES:

Your Committee on Investments made no changes in the Conference portfolio, nor did it make any new purchases throughout the year.

Pursuant to the action of the Executive Board, it transferred \$150,000 in U. S. Treasuries to the newly-created Union-Conference Pension Fund.

Now that a substantial cash balance is available, we recommend that the incoming Committee on Investments purchase a minimum of \$10,000 in U. S. Treasuries and also submit our investments for review by Mr. James Becker of A. G. Becker and Company.

Respectfully submitted,

HARRY S. MARGOLIS, *Chairman*
ALAN GREEN
STANLEY BRAV

The report was received with thanks and ordered printed in the Yearbook.

The report of the Finance Committee was presented by Rabbi Sidney L. Regner.

REPORT OF FINANCE COMMITTEE

To the Central Conference of American Rabbis,

COLLEAGUES:

The Finance Committee reports as follows for the fiscal year June 1, 1945-May 31, 1946:

BALANCE ON DEPOSIT JUNE 1, 1945.....	\$12,526.83
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GENERAL FUND RECEIPTS AND DISBURSEMENTS

Receipts:

Half of dues Collected.....	1,020.00	
Interest on Investments.....	781.75	
Transportation Account.....	284.52	
Miscellaneous Receipts.....	86.62	2,172.89

Publication Fund Profits:

Publ. Fund Receipts.....	60,642.93
Publ. Disbursements.....	36,898.13

Surplus Transferred to General Fund..	23,744.80
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Disbursements.....	12,480.08
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Surplus — General Fund.....	13,437.61
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SUBVENTION AND RELIEF FUND RECEIPTS AND

DISBURSEMENTS

Receipts:

Half of Dues Collected.....	1,020.00	
Solicitations.....	12,643.20	
Interest on Investments.....	2,129.40	

Total Receipts.....	15,792.60
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Disbursements.....	9,089.61
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Surplus — Subvention and Relief Fund.....	6,702.99
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TOTAL CASH ON HAND AND EXCESS RECEIPTS OVER

DISBURSEMENTS.....	32,667.43
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PENSION FUND

Receipts:

Interest on Investments.....	1,967.50	
Donations.....	1,209.74	3,177.24

Disbursements:

Gifts, bequests and interest turned over to Rabbinical Pension Board.....	7,414.06
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Excess Disbursements over Receipts.....	4,236.86
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BALANCE ON HAND, May 31, 1946.....	28,430.61
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In making up the budget for the coming fiscal year, the Committee has taken into consideration estimates submitted by the officers and committee chairmen as to the needs in their respective fields.

The budget proposed for the fiscal year June 1, 1946 to June 1, 1947 is as follows:

I. GENERAL FUND

Anticipated Receipts

One-half of Membership Dues.....	\$ 1,000.00
Interest on Investments.....	750.00
Total Anticipated Receipts.....	1,750.00

Anticipated Disbursements

President's Office.....	750.00
Administrative Secretary's Office.....	650.00
Treasurer's Office.....	450.00
Auditor's Office.....	350.00
Financial Secretary's Office.....	350.00
Yearbook:	
Editor.....	600.00
Printing.....	2,400.00
Misc.....	100.00
	3,100.00
Convention Expense.....	750.00
Convention Publicity.....	500.00
Fees Safe-Keeping Securities.....	125.00
Executive Board Expense.....	800.00
Traveling Expense Conference Representative	
H. U. C. Board of Governors.....	150.00
Committees:	
Liturgy.....	500.00
Justice and Peace.....	1,500.00
Religious Work in Universities.....	150.00
Marriage, Family and the Home.....	300.00
Chaplaincy.....	300.00
Church and State.....	100.00
Other Committees.....	500.00
Dues and Contributions.....	1,400.00
Printing.....	200.00
Miscellaneous.....	375.00
Total Anticipated Disbursements.....	13,300.00
Anticipated Deficit in General Fund.....	11,550.00

II. PUBLICATION FUND

Anticipated Receipts

From Sale of Conference Publications.....	25,000.00
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Anticipated Disbursements

Printing, Binding, etc.....	13,000.00
Secretarial Service.....	450.00
Total Anticipated Disbursements.....	13,450.00
Surplus to be transferred to General Fund.....	11,550.00

III. SUBVENTION AND RELIEF FUND

Anticipated Receipts

One-half of Membership Dues.....	1,000.00
Solicitations.....	10,000.00
Interest on Investments.....	2,000.00
Total Anticipated Receipts.....	\$13,000.00

Anticipated Disbursements

Relief.....	5,750.00
Subventions.....	2,500.00
Solicitations Committee.....	500.00
Relief and Subvention Committee.....	150.00
Pension Fund.....	2,500.00
Pension Office.....	1,500.00
Pension Committee.....	100.00
Total Anticipated Disbursements.....	13,000.00

The Conference ended the year with a substantial surplus due mainly to the unusually large sale of publications and to the large amount collected in solicitations.

In connection with the excess of disbursements over receipts recorded in the Pension Fund item it should be noted that this report reflects only the operations of the fiscal year. Actually all the money turned over to the Pension Board under this item consists of funds in our possession which we were holding for the Pension Board, a large proportion of the disbursements in this item representing money received in former years by the Conference for this purpose and which we turned over during this year.

The Conference is at the present time in a healthy financial state. The continued financial stability of the Conference depends, aside from care in making expenditures, upon our profits from publications and upon solicitation receipts.

Respectfully submitted,
SIDNEY L. REGNER, *Chairman*
ISAAC E. MARCUSON
HARRY S. MARGOLIS

The report was received with thanks and ordered printed in the Yearbook.

The Report of Committee on the Survey of Committees was presented to the Executive Board by Rabbi Abraham J. Feldman.

REPORT OF COMMITTEE ON THE SURVEY
OF COMMITTEES OF THE CONFERENCE

This Committee submitted to every committee chairman a list of the following questions:

1. Your committee has certain specific functions (Quotations from constitution followed). Do you suggest, from your experience, that these functions should be expanded or could be contracted?
2. Do you think your committee could be profitably merged with any other committee?
3. Do you think that your committee could be profitably subdivided into more than one committee?
4. Do the other members of your committee really lend any help to you in achieving the purposes for which your committee exists?
5. Have you any other suggestions to make in regard to your committee?

After voluminous correspondence the chairman colated all the responses made; submitted them to the members of this committee, who met on the afternoon of June 24th, and now begs to submit to the Executive Board their recommendations, as follows:

Committee on Public Affairs

We recommend that this committee that is to be appointed after the Conference, should present a new study of the possibilities and potentialities of this committee, and a complete program of activities in which it might engage.

Action of Executive Board

It was decided to eliminate this committee and to retain only that part which deals with "Cooperation with Palestinian Projects."

Committee on Responsa

Our Committee recommends that the statement in the constitution of the CCAR dealing with the purposes of this committee be re-worded to read as follows:

"The Committee on Responsa answers all ritual questions referred to it, and reports to the Conference those answers to questions which indicate a new approach or a new attitude to a prevailing practise".

We also recommend that the Committee on Responsa be instructed to proceed at once with the compilation of the Conference Responsa; this to be published in a separate booklet or pamphlet, properly classified or indexed.

Action of Executive Board

Recommendation approved.

Committee on Archives

We recommend that the committee make a complete inventory of the material at present found in the archives, and report what we have and what is missing from those archives. We urge also that recommendations be made as to what ought to be filed and kept, such as correspondence, President's files, committee reports, and other manuscripts materials. We recommend also that the Professor of History of Hebrew Union College be made a member of this committee.

Action of Executive Board

Recommendations approved with the following additions:

That the Librarian of Hebrew Union College be asked to serve as Secretary of this committee and that the newly constituted committee make the necessary studies and recommendations to the Executive Board.

Committee on Marriage, Family and the Home

We find that this committee is not a standing committee of the Conference, under the Constitution. Its functions have never been clearly defined. We ask the Executive Board whether this should be continued as a temporary committee or standing committee, and to define its purposes and functions.

Action of Executive Board

Voted to make this a standing committee and the committee to be appointed after the Conference shall be asked to prepare a clear formulation of its purposes and functions, and submit these to the Executive Board for consideration.

Committee on Religious Education

We recommend that this committee be continued with the additional proviso that the President in appointing the committee appoint also an administrative sub-committee. This sub-committee shall lay plans for studies which are to be presented to the Conference. These studies to be planned several years ahead; subject however to the consent of the Executive Board of the CCAR.

Action of Executive Board

Approved

Committee on Liturgy

This has not been a standing committee of the Conference. We recommend that it shall be made such, and that the incoming committee on Liturgy prepare for purposes of the Constitution a statement of purpose and function of this committee.

Action of Executive Board

Approved

Committee on Relief and Subvention

We recommend that the committee remain as is, as to function and purpose.

Committee on Justice and Peace

We recommend that this committee might concern itself less with a multiplicity of situations, and more with major actions which it might bring to the attention of the Conference.

Action of Executive Board

Inasmuch as a number of recommendations dealing with the functions and mode of operations of this committee are pending, and are to be considered at this Conference, we await those decisions.

Committee on Religious Work in Universities

We recommend that this committee be made a Joint Commission of Union and CCAR for the specific purpose of making known the concepts of Reform Judaism to Jewish students on the campuses of colleges and universities, and that this might be done through booklets, pamphlets, and lecturers.

Action of Executive Board

That the Committee be asked to make a study of what can be done to spread Reform sentiments on the campus, whether by books or pamphlets.

Committee on Arbitration

The functions of this committee to remain as they are with the exception that it be made clear to the members of the committee and members of the Conference that action by this Arbitration Committee may not be initiated, but must come on direct reference to it from the President or the Executive Board.

Committee on Contemporaneous History and Literature

Under the constitution this committee is plainly one for the imparting of information to members of this Conference and to make recommendations for observance of anniversaries of historic events through the programs of the Conference; the reviews of current books of Jewish interest, etc. The submission of resolutions by this committee for action by the Conference is not part of its functions, under the constitution.

Action of Executive Board

Decided that it be deemed proper for this committee to bring in resolutions for the consideration of members of the Conference.

Committee on Publications

We recommend that we ask the present chairman of the committee, who has rendered priceless service to the Conference, that he select and train an understudy to him.

Action of Executive Board

Approved.

Committee on Investments

We have no recommendations.

Committee on Church and State

We have no recommendations as to scope and purpose, but do urge that the reports of the committee might be less voluminous.

Action of Executive Board

Approved.

Committee on Finance

No recommendations.

Committee on Solicitation of Funds

The Chairman of the committee would like to sub-divide into regional sub-chairmen in order to perform the work of this committee more effectively.

We recommend that he be authorized to reorganize his committee in any way in which he may be enabled to do the work of his committee more effectively.

Action of Executive Board

Approved.

Committee on Synagog Music

We urge that the committee consider its functions as defined in the constitution:

"To gather and furnish information relative to music, etc."

In view of the present contingency made by the newly revised prayer book, it will be desirable for this committee to proceed at once to make such music available to the members of the Conference and their congregations.

Action of Executive Board

Approved.

Respectfully submitted,

ABRAHAM J. FELDMAN, *Chairman*

The recommendations of the Executive Board were approved.

The Report of the Committee on Publications was presented by Rabbi Isaac E. Marcuson.

REPORT OF COMMITTEE ON PUBLICATIONS

To the Central Conference of American Rabbis,

COLLEAGUES:

This year has been a difficult one for your Committee on Publications. Publishers have been loath to accept printing orders and when they accepted the orders, they could give no time when the book would be published. We were fortunate in getting new editions of Volumes I and II printed and have sufficient stock on hand to fill all orders for the coming Holy Days.

Volume II

A small edition of old Volume II was printed to satisfy unfilled orders left over from last year. By action of the Executive Board, this book will not be reprinted and congregations that have not adopted the newly revised book will have to secure their books from congregations that have introduced the newly revised book.

Judaism

A few years ago the Manual for Proselytes, JUDAISM, was withdrawn from the market. During the last few years, there has been an increased demand for this book and the Executive Board has ordered a new and revised edition to be printed. The manuscript prepared by a committee under the chairmanship of Rabbi Bernard J. Bamberger is now in the hands of the printer and should be ready for distribution by early fall.

Rabbis' Manual

The supply of Rabbis' Manuals is exhausted and the Executive Board appointed a committee under the chairmanship of Rabbi Solomon B. Freehof to go over the volume and see if it needs any possible revision. This committee has not yet reported.

Adler Music for the Synagog

A new and revised edition of the music prepared by Cantor Hugo Chayim Adler has been published and is ready for distribution.

Union Hymnal

The Committee on Synagog Music is studying the Union Hymnal to ascertain whether the size of the book cannot be reduced by omitting certain Hymns in accordance with its recommendations made to the Conference a couple of years ago. However several years must elapse before this revision is completed. This committee is also having prepared music for Union Prayer Book, Volume II, newly revised which should be ready for distribution during the summer.

Change of Prices

Notice having been received from all publishers that there will be an increase of price during the coming year, your committee recommended and the Executive Board approved the increase of price of Union Prayer Books to \$1.25 a copy and the Union Hymnal \$1.00 a copy. The price of Adler Music for the Synagog has been increased to 90¢ per copy.

Respectfully submitted,

ISAAC E. MARCUSON, *Chairman*

ERNEST APPEL

ARYEH LEV

SIMON COHEN

CLIFTON H. LEVY

SAMUEL COOK

SIDNEY L. REGNER

JEROME FOLKMAN

SAMUEL WOLK

COLMAN A. ZWITMAN

The report was received with thanks and ordered printed in the Yearbook.

BOOKS SOLD JUNE 1, 1945 — JUNE 1, 1946

	Cloth	Leather
Union Prayer book, Newly Revised, Volume I		
Green.....7,004		123
Blue.....6,072	13,076	
Union Prayer Book, Volume II.....	9,702	
Union Prayer Book, Volume II, Newly revised.....	34,132	366
Union Hymnal, Volume I.....	6,974	
Union Hymnal, Volume II.....	607	
Union Hymnal, Part III.....	153	
Haggadah.....	7,335	70
Mourner's Service.....	1,174	
Private Devotion.....	6	
Camp Services.....	1,163	
Blessing and Praise.....	50	
Yearbook.....	17	
Rabbi's Manual.....	159	12
Union Prayer Book, Newly Revised, Volume I, Pulpit Size.....	19	
Union Prayer Book, Newly Revised, Volume II, Pulpit Size.....	66	
Sabbath Morning Service, Part II, Grimm.....	18	
Adler's Music.....	30	

BOOKS ON HAND JUNE 1, 1946

	Cloth	Leather
Union Prayer Book, Newly Revised, Volume I.....	7,936	504
Folded.....	11,500	
Union Prayer Book, Vol. II, Regular.....	7,117	
Union Prayer Book, Vol. II, Newly Revised.....	17,270	270
Union Hymnal, Volume I.....	1,552	
Union Hymnal, Volume II.....	1,666	
Union Hymnal, Vol. III.....	31	
Haggadahs.....	698	149
Camp Service.....	603	
Private Devotion.....	529	
Rabbi's Manual.....	341	202
Mourner's Service.....	2,261	
Union Prayer Book, Newly Revised, Vol. I, Pulpit Size....	80	
Union Prayer Book, Newly Revised, Vol. II, Pulpit Size....	193	
Grimm's Music.....	23	
Adler's Music.....	575	

The report of the Committee on Solicitation of Funds was presented by Rabbi Abraham Shusterman.

I am happy to report that, since September 1, 1945 your committee on Solicitation of Funds has raised \$9,755.43. In 1944 I reported to the executive board at its pre-conference meeting that \$9,500 had been collected and one year ago I wrote you that our committee had raised \$8,500.

On the basis of my experience as chairman of the committee on solicitations I am justified in predicting that, by the time the final report is prepared for the Yearbook, we will have received at least \$12,000.

It is possible that a few checks were sent directly to Rabbi Binstock during the illness of Rabbi Margolis and that Rabbi Binstock did not notify me, as chairman of the committee, that the contributors should be given credit for these contributions. I am now in touch with the Conference auditor, Mr. Herbert J. Mayer of Chicago, and I will continue my correspondence with him until we are able to trace all contributions to our fund, sent directly to Dr. Binstock's office. I shall, as always, prepare a complete and detailed report for publication in the Yearbook.

The report was received with thanks and ordered printed in the Yearbook.

For list of contributors, see Appendix.

The report of the Representatives on the Synagogue Council was prepared by Rabbi William F. Rosenblum.

REPORT OF CHAIRMAN OF CCAR DELEGATION TO THE SYNAGOGUE COUNCIL OF AMERICA

*To the Executive Committee of the
Central Conference of American Rabbis:*

TO THE EXECUTIVE COMMITTEE OF THE
CENTRAL CONFERENCE OF AMERICA RABBIS:

I ask leave to submit this one report as being the record of two Conference Committees whose work has been so intercatinated that it is impracticable to divorce one from the other:

1. Your regular Delegation to the Synagogue Council.
2. Your Special Committee on Survey of the Synagogue Council.

It has been my duty to serve as Chairman of both these committees while other members of the Committee on Survey were all part of our regular delegation to the Council. Moreover, the problems with which we dealt in executive committee and plenary sessions of the Council were so prominently matters affecting its future scope and development that the past year has become significant not so much for what the Council has accomplished in its routine endeavors as for the reformulation of its aims and purposes and its decisions on the shape of things to come.

I myself served also as a member of the Committee on Scope and Plan of the Synagogue Council so that in a veritable sense the CCAR has been well represented at every turn in the discussions and in the action taken regarding the Synagogue Council tomorrow.

It is pertinent to epitomize the events that led to the appointment of your Special Committee "to evaluate the program of the Synagogue Council and to make recommendations regarding the CCAR'S participation and policy in the future." For some time prior to our abbreviated wartime Conference at Atlantic City last year there had been considerable agitation within the Synagogue Council, stemming mainly from certain observations and criticisms of our colleague Maurice Eisendrath that it was overstepping its boundaries and becoming a functioning agency in competition with its own constituent bodies rather than a co-ordinating agency co-operating with them in maintaining a representative body to act in matters of common and accepted Jewish religious interests as well as in the larger national and world-wide matters which touched Jewish life and in which Judaism had a stake or was asked to serve. Added dissatisfaction came from the expansion of the Synagogue Council into an agency with an "Assistant to the President". Our colleague, Ahron Opher, who was first selected for this post by Rabbi Israel Goldstein and who continued to serve under Rabbi Herbert S. Goldstein, wishing to see the Council dynamic and not merely deliberative, used every occasion to have the Synagogue Council "in the picture" and often initiated action without appearing to wait for the views of some of the constituent groups or their delegates. More than once therefore the Council was in the position of making pronouncements on Social Justice, on world peace and the like, (with or without the other major religious bodies), without having taken full cognizance of the existence of Commissions on Social Justice or on Peace within our own Conference or the Rabbinical Assembly. Mailings were sent not only to the rabbis of the country but to the congregations themselves in what seemed to be an unending stream so that the Council assumed to some the semblance of a "Union of Jewish Congregations in America".

Made cognizant of these and other irritations, Rabbi Solomon B. Freehof then President of the CCAR and your Chairman, without any previous consultation, both suggested the hour had come for rethinking the entire scope and plan of the Synagogue Council. The recommendation of the President in his annual Atlantic City message was adopted. Accordingly your Committee on Survey was appointed consisting of the writer as Chairman and other CCAR delegates to the Council as his co-workers. This Committee held only one formal meeting at which it was the unanimous opinion that the Constitution and framework of the Council did not need to be changed in order to permit it to function along more progressive lines. It was also the opinion of all that the criticisms voiced by our colleague Maurice Eisendrath and the reverberant reaction thereto on the part of Ahron Opher, were largely the result of wrong techniques rather than mischievous trends. The failure to use efficient and temperate methods in the conduct of the Council's work and not any deep basic differences as to the aims and purposes of the Council had brought our two colleagues into friendly but fervent dissidence.

The fact that our Conference sub-committee was composed entirely of members of the CCAR Delegation to the Synagogue Council and that most of us were also closely allied with other endeavors within and without the Council itself to bring about a constructive reorganization had much to do with the final adoption by the Synagogue Council on May 16th of the recommendations of its own Committee on Plan and Scope which is included in this report not only for present information but that it may serve as a guide in all future perplexities.

It is vital to Jewish life in America that the Synagogue Council, as at present constituted, and as it has come to have status on the American scene, be preserved. There are areas of program and of ambassadorship which belong peculiarly to the united Jewish religious bodies, lay and rabbinical. They are stressed in the new outline for the operation of the Council. There needs also to be sane realization on the part of the religious leaders that established agencies such as the American Jewish Committee, the American Jewish Congress, the Jewish Welfare Board and the Anti-Defamation League cannot be expected immediately to surrender certain functions nor to adopt certain views because the Synagogue Council may deem it to be either wise or imperative. The beauty of Jewish religious policy is that it has always insisted upon lay participation and not lay obeisance. We can leave it to the sane and sound judgment of our secular and religious leaders, through future conference, to arrange for closer cooperation where desirable and for greater division of effort where advisable.

It is not necessary to detail here the many achievements of the Synagogue Council during the past year. The *American Jewish Year Book* in its forthcoming summary of events will be replete with examples of its constant activity. It is, however, a tribute to the vitality of the Council and an evidence of how needed such a body is, that it functioned purposefully despite the inner fulminations regarding its existence.

The Synagogue Council was one of the three major religious bodies asked to designate a representative to serve as liaison between the religious forces in Germany and the Army of Occupation. The appointment was made. It was asked to appear before the Anglo-American Committee on Palestine at the hearings held in this country but refused to do so on the ground that it considered it "unfortunate that in this tragic hour for the Jewish people, when it must be apparent to all the world that the remnant of European Jewry which has survived the Nazi murder program should be expedited on its way to Palestine, a Committee of Inquiry should have been appointed to ascertain facts which have been published and republished and incorporated in official records of both the governments of Great Britain and the United States".

Realizing, especially in view of the approaching 1950 Census, that the data of Jewish affiliation with the synagog and of attendance at Jewish worship are frequently reported inaccurately, the Synagogue Council called into conference the Jewish Demographic Committee, the American Jewish Committee and the Jewish Statistical Bureau and plans were presented to ascertain the real facts on Jewish religious life in this country. Incidentally, the Council's leaflet on Synagog Attendance on the Sabbath is receiving wide distribution. Though attended by objection on the part of some delegates as to its province in such matter, a Prayer Book for use by Jewish patients in hospitals will be published shortly by the Council.

The Council has continued to be active in interfaith movements and has joined with the national Protestant and Catholic religious organizations in the exploitation of National Family Week, Boy Scout religious services and recognition awards (Ner Tamid for Jewish Boy Scouts), in the National Committee on Atomic Information and in numerous other programs. One of its major participations has been in the United Church Canvas which received a national award for its success in encouraging better attendance at church and synagog services.

Increasingly such organizations as the Jewish War Veterans turn to the Council for guidance in establishing policies which affect Jewish representation in general undertakings. Among other organizations which now work with the Council are the American Jewish Committee, the Anti-Defamation League, the National Community Relations Advisory Council. This shows that basically the laymen will come to the rabbis when there is a serious religious problem to face or solve.

The Synagogue Council received a generously proportionate allotment of time from the Mutual Broadcasting Company on its Chapel of the Air and Faith in Our Times programs but it must be confessed that in the effort to have our preachers include all sections of the Council, we sacrificed real effectiveness to exigency and expediency. What Judaism in this country needs is to have two or three of its most gifted rabbis appear on the air as its spokesmen and if they all happen to be Reform Rabbis that should not be a deterrent but a situation to be acknowledged. Few Americans know to just which sect Fosdick or Sockman belong. They know only that they are magnetic *Christian* preachers. The Council must grow up in the kind of radio speakers it presents to the networks, otherwise it must cease belaboring the broadcasters with the complaint that too often laymen's programs are eagerly accepted though rabbinical applications for time are even more insistent and numerous.

An election of officers for the coming year was held a fortnight ago and our colleague Isaac Landman is now the President of the Council. Though a delegate of the UAHC and not of the CCAR, as a member of our Conference, he can be expected to serve in the spirit of vision and purposefulness which motivated all his predecessors who were our colleagues, from Abram Simon through Edward L. Israel, both of blessed memory. Our colleague Ahron Opher will continue to act as Assistant to the President, thus accentuating the generous and effective contribution the CCAR is making to the cause of a United Israel. Your Chairman has been privileged to act in some of the more vital executive capacities of the Council and other members of your delegation have been among those to give of their thought and time. All in all, the men of the Reform groups in the Council have been its guiding personalities. This is no derogation of the service of the others but a reflection of the devotion of the Reform group and especially the Conference to the child of its own fine sensitiveness to Jewish needs.

The plan and program adopted by the Synagogue Council in May should be endorsed by the Central Conference of American Rabbis and the Union of American Hebrew Congregations. To make for more effective administration, means should be found to engage at least a part-time director who will give his time and talent to the synagog's activities. One of the first to welcome such improvement will be the present Assistant to the President himself who is entering upon a larger ministry in Paterson and whose new congregation will need his heart and mind and soul. A budget of \$25,000 will be neither too extravagant to approve nor too burdensome to obtain. I urge our Conference to help.

It is universally known that our President, Rabbi Silver, has many claims upon his energies. Our whole delegation therefore appreciates all the more the intimate consideration he has given to the questions submitted to him on Synagogue Council affairs. Your chairman also wishes to express his thanks to the members of his delegation, to the members of the Survey Committee, and to Rabbis Opher and Eisendrath for keeping all our deliberations during the past critical year on a plane of objective calmness. In our delegation we have set a pattern for all good people to follow . . . differing violently on some point and then joining in a nice dinner or an occasion of social enjoyment in a spirit of the utmost camaraderie.

The Synagogue Council enters upon a new era and it is bound to go from strength to strength.

WILLIAM F. ROSENBLUM, *Chairman*

* The report was received with thanks and ordered printed in the Yearbook.

The report which follows was adopted by the Synagogue Council on May 16th as its statement of future scope and purpose. It was prepared by a committee under the chairmanship of Charles P. Kramer, dean of the delegation of the Union of American Hebrew Congregations. Serving with him were the Chairman of the CCAR delegation and Rabbis Opher and Eisendrath in a "co-opted" capacity. The report follows in all its main outlines the understanding reached by your own Committee on Survey after conferences with Rabbis Eisendrath and Opher and a joint session with the representatives of the UAHC. All this is stressed so that the Conference may realize in what real sense the charting of the Council's future course is the outcome of our own ideas and wishes.

REPORT OF THE COMMITTEE ON SCOPE

(Adopted at the special meeting of the
Synagogue Council on May 16th, 1946)

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

The following recommendations were therefore agreed upon:

I. REPRESENTATION:

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

II. PROCEDURE:

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

- A) The Council's program of activity should engage only in those areas which are of common interest to all our constituencies.
- B) In all releases, communications, statements and other expressions of the Council, clear reference must be made and credit given by name to the constituencies comprising the Council.
- C) In order to afford the delegates an opportunity to consult with their respective administrations prior to the undertaking of new projects, announcements of such projects are to be stated clearly in the agenda, reaching the delegates no later than two weeks prior to each regular meeting. However, urgent matters requiring immediate action by the Synagogue Council may be undertaken upon unanimous approval of the Executive Committee.
- D) Whenever the Synagogue Council wishes to apprise the Rabbis or the Congregations of any project agreed upon by the delegates which involves congregational activity, the Council's administration should inquire from our constituencies as to whether the project should be communicated directly by the Council to the Rabbis or routed through the offices of the constituency. Whenever the latter procedure is preferred by a constituency, the Council will channel the communication indicated through the constituency wishing to do so. The other of course will be reached by the Council directly.

III. SCOPE

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

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

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

CHARLES P. KRAMER, *Chairman,*
Committee on Scope

The report of the Committee on Contemporaneous History was read by Rabbi Jacob R. Marcus.

During the reading of this report, the Vice-President was in the chair.

REPORT OF THE COMMITTEE ON CONTEMPORANEOUS HISTORY

To the Central Conference of American Rabbis,

COLLEAGUES:

I

A generation ago, our history teacher, Gotthard Deutsch, of blessed memory, constantly reiterated, *de minimis curat historicus*. We are conscious today that the United States is still a young country and that American Jewry is just merging historically. Now is the time, therefore, to preserve basic American-Jewish historical materials.

A. Your committee therefore recommends that the members of the Central Conference of American Rabbis be urged to examine and to catalog carefully all congregational records, to preserve them meticulously, to expand these records by incorporating in them all reports of marriage, births, and other important data, and to encourage all congregations to send their earlier records to important libraries of deposit such as the Hebrew Union College Library, the Library of the American Jewish Historical Society, the Jewish Institute of Religion, etc.

B. Your committee further recommends that this request be given wide publicity in the Bulletin of the Secretary of the Conference and in publications of the Union of American Hebrew Congregations.

II

Due to a conjunction of circumstances, produced in large part by the expanding economy of the present day, there has been a considerable expansion of synagogal life in the smaller communities throughout this land. There are at least forty small congregations throughout the country today that have turned to the two liberal seminaries for rabbinical leadership but have not been able to secure the services of graduate rabbis.

Your Committee believes that this is a marvelous opportunity to expand and to strengthen the Reform Movement, and because there is a temporary paucity of rabbinical candidates for these positions, it recommends that the liberal seminaries be requested by this Conference to license upper-classmen, successively, for a period of one year, until placement is provided by returning chaplains, other graduate rabbis, and by new graduates of the theological schools.

III

The emergence of a mere self-conscious Jewish communal life in this land is documented — to quote but one detail — by the Council of Jewish Federations and Welfare Funds which has changed the name of its *Notes and News* to *The Jewish Community*. This is an excellent brief summary of the activities of the current American Jewish community, but your committee notes with regret that any information of a religious nature is rigorously avoided. We cannot conceive that any organ in this country calling itself *The Jewish Community* is worthy of that name if it does not include within its scope the religious life of the American Jew.

We recommend, therefore, that the Secretary of the Conference be asked to communicate with the editors of this magazine and to express the hope that in a magazine that carries the title: *The Jewish Community*, news and developments of a religious nature should not be absent.

IV

In 1944, the Council of Federations and Welfare Funds, voicing the demand of an impatient and indignant American Jewry, brought about the creation of the National Community Relations Advisory Council to coordinate all civic-defense work in the United States. Last year, your committee recommended "that the CCAR write to the four major civic-defense agencies urging them most strongly, for the sake of a strengthened American Jewry, to coordinate their work through the National Community Relations Advisory Council and to submit all details of their civic-defense program for scrutiny by this organization." There is little indication that any progress is being made in this direction; on the other hand, there is evidence that no real effort is being made to provide a unified leadership in civic-defense work.

Your committee is of the opinion that the real organizational basis of American life lies in the local Jewish Community Council and in an eventual National Jewish Community Council which will either supervise and coordinate or ultimately take over all civic defense work. Your committee, therefore, looks with favor on the attempts of some Jewish Community Councils — which have recently met in Cleveland — which are now urging the Council of Federation and Welfare Funds to encourage the formation of new regional organizations based on the Community Council idea, and to establish specialized services in the Council of Federations and Welfare Funds to further the community council idea. We recommend, therefore, that this Conference express its approval of this attempt to further local, regional, and national community council organizations and development, and further that it send copies of this statement of approval to the callers of the Cleveland Conference on Jewish Community Councils and likewise to the leaders of the national organizations now participating in the National Community Relations Advisory Council.

V

Though we are concerned with our own problems here in the United States, we are not unmindful of the plight of our fellow Jews abroad. We therefore recommend that this Conference express its thanks in a letter to President Truman for re-implementing the immigration laws insofar as they concern the restoration of immigration opportunities, and that we respectfully request that the laws be liberalized so that the admission of prospective emigrants be expedited, with a minimum of procedural detail and with a sympathetic recognition of the incredible suffering to which these men and women have been subjected.

VI

Your committee further recommends that the Secretary of the Conference be instructed to write to the Secretaries of War and of State of the United States and to urge, on behalf of the Conference, that suitable living quarters and living conditions be provided for the displaced persons in the American zone, that they be given adequate opportunities for social expression, and that those liaison officers and men who are detailed to provide for them have a thorough and sympathetic appreciation of the problems of the men, women, and children to whom they are assigned.

VII

It is a patent fact that very many of these displaced persons in the camps of Europe look forward to immigration to Palestine. One hundred thousand of these unfortunates can find refuge in the ancient homeland if immigration recommendation number two of the Anglo-American Inquiry Committee is accepted by the British government and implemented.

Your committee therefore recommends that this Conference dispatch a letter to the British Ambassador strongly urging the implementation of Recommendation number two of the joint inquiry committee to the effect "that 100,000 certificates be authorized immediately for the admission into Palestine of Jews who have been the victims of Nazi and Fascist persecution: (B) that these certificates be awarded as far as possible in 1946 and that actual immigration be pushed forward as rapidly as conditions will permit."

Your committee further recommends that a letter be sent to the President of the United States urging him to use his good offices to the effect that the immigration recommendations of the Anglo-American Inquiry Committee be implemented as speedily as possible to the effect that Palestine and all other suitable lands be open for those displaced persons whose ties with their former homes have been irreparably broken.

VIII

As a further result of Nazi and Fascist persecution huge numbers of Jews have been wiped out and great Jewish institutions of learning have been destroyed. The only large Jewish group left in Europe is Russian Jewry, and it is our hope that our relations with this growing body of coreligionists will become closer with the passing of time. In order that Russian Jewry may be able to survive as a Jewish religious group, it is essential that they be given larger opportunity to secure religious instruction and to develop religious institutions. Your committee, therefore, recommends that the Conference respectfully petition the U. S. S. R. — through the Russian Ambassador in Washington — to revoke all laws prohibiting group religious instruction to people under eighteen years of age, and to permit the opening of religious seminaries for the training of rabbis and religious teachers.

Respectfully submitted,

JACOB R. MARCUS, *Chairman*

The report was received and the recommendations were considered *seriatim*.

Recommendations I-III were adopted.

Recommendation IV was referred to the Executive Board.

Recommendations V-VI were adopted.

Recommendation VII was referred to the Committee on President's Message.

Recommendation VIII was amended to read that a delegation be sent to confer with the Soviet Embassy in Washington, and ask that permission be granted for religious instruction of children.

This amendment was adopted by a vote of 50 to 32.

The report was adopted as a whole as amended.

DISCUSSION

Recommendation III

Rabbi Isserman: Would it not be more advisable if the Chairman of this committee would meet with the editor and express the viewpoint of the Conference, rather than do it by correspondence? A letter can be ignored, whereas an interview would be more likely to bring results.

Rabbi Brickner: It seems to me that the publication has changed its name but that the organization has not changed its purpose or its function. Are we proposing that the organization should develop throughout the country Jewish community councils of which the synagogue should be a part? If that is the intention I think we have a very debatable matter before us. Some of us may be interested in projecting in American Jewish life not Jewish community councils, but Jewish councils of synagogues and temples. In other words, to develop Jewish life in the community around the religious aspects rather than the combined secular and religious aspects. What is behind this resolution?

Rabbi Marcus: There is something definite behind what I have in mind. Those of you who have been watching the American scene are conscious of the fact that attempts are being made to create a National Jewish community council, on the basis of the local Jewish community councils. It is quite obvious to most of us that the Council of Jewish Welfare Funds is trying to create a national organization and it is their hope to create a *secular* organization. They have not hesitated, however, by changing the name of the magazine and calling it "The Jewish Community" to entirely ignore the synagogue and the whole religious approach. This is a warning to them that we are opposed to a secular Jewish community.

Rabbi Pilchik: There is a relationship between this proposal by the Chairman of this committee and the suggestion by the President of the Conference that we urge and support the creation of a mechanism which shall represent American Jewry, similar to the American Jewish Conference. I move that this recommendation be referred to the Committee on President's Message.

Rabbi Rauch: We cannot possibly know what will be the result of referring this recommendation to the President's Message Committee, and we certainly have no jurisdiction over the Jewish community publication. We should, therefore, approve the recommendation of the Chairman of the committee for I feel it is essential that we inject the religious point of view that the Chairman has in mind.

Rabbi Stern: Our request that a section on religion be included does not necessarily mean that it will be given a religious presentation. The secular group conducting the bulletin can present religion from a secular viewpoint, which is just the opposite of what we desire. We ought either ask for the right to conduct a section, or at least to have the opportunity of conferring with the editor on the contents of that section.

Rabbi Opher: We ought to approve this recommendation without reference to the suggestion of the President in his message. May I also urge that we refer this matter to the Synagogue Council of America as it involves the whole of American Jewry and not only the members of the Conference and the Union. We as a Conference ought to make our recommendation but as members of the Synagogue Council we ought to request the Council to use its influence to bring about a closer relationship between the communal and religious bodies.

Rabbi Freehof: I do not think it fair to bind the hands of the President's Message Committee with specific instructions on what decisions it should make. If you refer both the President's statement and this resolution to the President's Message Committee, this committee will then bring in a report. When this report is read Rabbi Opher can make his suggestion about referring it to the Synagogue Council, but we should not bind the hands of the committee in advance.

Rabbi James G. Heller: I think there is a tremendous amount of unclear thinking in this discussion. I do not see any relationship between the proposal of Dr. Marcus and that contained in the President's Message. The President treated of the possibility of setting up a permanent American Jewish Conference. Whether there is such a permanent American Jewish Conference or not, community councils will continue in this country. Therefore, I think the motion to refer this to the President's Message Committee is an error. I also think the statement made on the floor that the community councils have no religious affiliations is also an error. Almost all community councils in this country embrace religious organizations in their membership, and afford representation, not only to the synagogues, but to other religious groups. The use of the term "Jewish Community" for this publication without any reference to the religious life of the community, is regrettable and should be corrected. I think it would be corrected if properly brought to the attention of the people who have done it.

Rabbi Perley: I think Rabbi Heller is incorrect. The Jewish community council organizations tend to negate an American Jewish Conference altogether. The whole basis of the Jewish community councils is in a somewhat inchoate state. In some communities the community councils are functioning on a fine plane. In others they are merely a name. I think the relationship of the religious forces as well as the educational forces should assume a larger aspect in such a community program. I think there should be organized within this Conference a special committee to study and propose plans for the position of the religious and educational forces in the community council.

The motion to refer the recommendation to the Committee on President's Message was lost. The original recommendation was adopted.

President Silver in the Chair.

Recommendation IV

Rabbi Isserman: The Chairman assumes that in every community the Community Relations Council are representative of the same elements. In St. Louis the Synagogs and Temples are not represented in the local Community Relations Council. Has the Conference ever gone on record suggesting that Synagogs shall be represented in local councils?

Rabbi Marcus: What I am proposing is that the four major organizations coordinate their work through the National Community Relations Advisory Council. A survey showed that there was a considerable overlapping on the part of these four organizations, and large sums of money were being wasted. What we are trying to do is to urge these organizations, through the power of public opinion, to cooperate, or to at least clear their projects, so that there should be no overlapping.

Rabbi Bookstaber: I do not think we have to worry very much about the publication of the community councils if in each community we would implement the Synagogue Council idea. In my own community which has only four rabbis, the Synagogue Council is thwarted by virtue of the fact that the secular group tries to arrogate unto itself all authority. What we, as a Conference, should attempt to do is to have an effective Synagogue Council to combat the secular influence which is coming into our national life.

Rabbi Samuel S. Cohon: I think this recommendation is definitely part of the same idea presented in the President's Message last night. The President called for the recreation of the Jewish Conference on a national scale to supersede the existing national organizations. This motion calls for something similar. The same is true of the suggestions in regard to the Synagogue Council. All of these are inter-related and should go to the Committee on President's Message. I therefore move you that all these suggestions be referred to the Committee on President's Message.

Recommendation V

Rabbi Frisch: I think we should go further than merely thanking the President. The Federal Churches of Christ, at its recent Conference, recommended to the President that the laws be liberalized to admit more immigrants. Our Conference can and should do no less. There is a movement to restrict immigration still further. We want this country to do its duty towards those who need homes, and I would like to have the committee reword the recommendation to ask for the admission of further immigrants.

Rabbi Marcus: We considered the possibility of asking for a liberalization of the immigration laws. We realize there was not the slightest chance of securing more liberal laws; we thought it the part of wisdom to ask that the laws which are already in existence be carried out in humane fashion.

Recommendation VIII

Rabbi Brickner: Let me ask the Chairman whether it is not true that religious seminaries are permitted? There is a Greek Orthodox seminary wherein even Hebrew is being taught.

President Silver: This recommendation refers to training of children under eighteen, and the opening of religious seminaries for the training of rabbis and religious teachers.

Rabbi Marcus: I made the same recommendation last year and this same objection was raised. I communicated with the USSR Embassy and received a very strange answer, namely, that they had no information to give me on the subject. From the reports of travellers and writers it is evident that a Greek Orthodox seminary is functioning in Russia. Knowing that the Russians do believe in a certain type of parity, I am convinced that if they are stimulated by public opinion, that they will permit the opening of a Jewish seminary, and that ultimately they may permit the opening of religious schools and seminaries for the Jews.

Rabbi Melamed: The resolution seems to me to imply a criticism of Russia and the way they are permitting or not permitting religion to be taught. I wish it could be re-worded so as not to appear to be a criticism but a request for broader religious education.

Rabbi Perlman: There is definitely a changed point of view in Russia regarding religion. It is certainly proper that this Conference take note of this changed attitude and ask that opportunity be given for religious instruction for those under eighteen and to permit the opening of Jewish religious seminaries.

Rabbi Brickner: I agree with the previous speaker that we should ask that the liberal attitude which is showing itself in Russia be extended to the Jews. We should first hail the change of the religious attitude, we should note with gladness the fact that one seminary has been allowed to function and we should express our hope that there will be others, and then we should urge that this new liberal spirit should include permission for religious instruction to children. In this way we avoid the implication of a negative criticism.

Rabbi Raisin: I fully agree with what was said by Rabbi Brickner. But resolutions are received by the Russian Embassy every day. This is such an important matter that I think we ought to send a delegation to present the matter to them in as friendly and in as persuasive a manner as we possibly can.

The amendment that a delegation be sent to call on the Soviet Ambassador was adopted by a vote of 50 to 32.

Rabbi Samuel S. Cohon: News has come to us from Europe of the re-opening of the Rabbinical Seminary in Rome and of the resumption of religious instruction at the seminary in Budapest. I move that we send them a message of greeting and encouragement, and if we can, that we find some way of helping these struggling institutions.

The motion was adopted.

The report of the Joint Commission on Synagog Activities was read by Rabbi Jacob D. Schwarz.

REPORT OF JOINT COMMISSION ON SYNAGOG ACTIVITIES

To the Central Conference of American Rabbis,

COLLEAGUES:

The work of the Commission on Synagog Activities has been growing steadily from very small beginnings made in 1934, until today it has to its credit many old and new projects on which a large number of Union as well as non-Union congregations depend, at least in a measure, for stimulation and assistance in carrying out their own programs. Particularly since the arrival of the new director, Rabbi Maurice N. Eisendrath, the expansion of this department of the Union has proceeded by leaps and bounds. During the past year, we have been engaged in promoting no less than twenty projects, some of lesser and some of greater importance, but all of them conceived and carried out along the lines of our, by this time well-known objective, the improvement of the synagogue, taking our cue from and in cooperation with the rabbis and other congregational leaders.

Personnel

For several years past because of war conditions and also because of rapid expansion, the work of the Commission has suffered from lack of adequate personnel. At the last meeting of the Commission held on December 6, 1945, this problem received serious consideration and plans were made for increasing the personnel as soon as budgetary and other conditions permitted. The first addition has just been made by the appointment of Rabbi Joseph H. Freedman, who will devote himself to the work of the Institutes on Judaism and other established projects of the Commission. This will not only make possible an intensification of various projects which have not been developed as fully as desired, but the carrying out of new projects already approved by the Commission and others which have had to be postponed.

Current Projects

Institutes on Judaism. The Commission has put its personnel and facilities at the disposal of the Joint Commission on Institutes on Judaism for the Christian clergy and has done everything in its power to facilitate this work. A separate report of the Commission on Institutes will be presented to the C. C. A. R. at this meeting by the chairman, Rabbi Louis L. Mann. The Director of the Commission on Synagog Activities, Rabbi Jacob D. Schwarz, has been acting as Secretary.

Committee on the Unaffiliated. The Committee to study the problem of the unaffiliated has been engaged in laying the ground work for much needed "missionary" activity in behalf of Reform Judaism in four areas: in the larger metropolitan centers, in the small towns, in the rural areas, and among the Yiddish speaking labor groups. The subcommittee on larger metropolitan centers, of which Mr. Max R. Schroyer of Chicago is chairman, has been making plans for the organization of new Reform congregations in selected localities and with the consent of the established Reform congregations in those localities. Four cities have been selected in which to commence work during the coming year, as the required personnel and available funds permit. For this work, rabbis comprising returning chaplains and others who are able and willing to devote themselves to this task will be engaged. The Director of the Union, Rabbi Maurice N. Eisendrath, is General Chairman and Rabbi Jacob D. Schwarz is Secretary of the General Committee.

Ceremonies. The personnel and facilities of the Commission have been utilized as heretofore to carry out the plans and produce the materials originated by the Joint Committee on Ceremonies. Rabbi Schwarz is the Secretary of the Committee. A separate report of the Committee on Ceremonies will be presented to the C. C. A. R. at this meeting by the Chairman, Rabbi Louis Witt.

Help for Synagog Building. The Commission has inaugurated three new services for congregations which are planning to build new buildings or additions to old buildings, or to remodel. Professor Franz Landsberger, Lecturer in Jewish Art at the Hebrew Union College, serves as Visiting Consultant in synagogue architecture. He visits any congregation desiring his services for consultation with the Building Committee, architect, and other interested persons; the congregation incurs no financial obligation except traveling expenses. Mr. Harry M. Prince, a practicing architect in New York City has volunteered to serve as consultant and technical advisor on plans. Our congregations have been invited to send their plans and specifications to Mr. Prince for analysis as to adequacy, utility, and justifiable costs. Mr. Prince has also undertaken to prepare, as suggestions merely, sketches of front elevation and floor plans for congregations of three different sizes, namely, with a main-auditorium-seating capacity of from 200 to 300, 500, and 1200 or more, respectively. Mr. Prince has been rendering a most important service without compensation and the profound thanks of the Commission are herewith tendered to Mr. Prince for his invaluable and unselfish contribution.

V-E and V-J Days. We assisted our congregations in celebrating V-E and V-J days respectively by furnishing suggestions and materials for the program. Many expressions of appreciation were received.

Israel Sings. Our album of selections from the Birnbaum collection of Jewish liturgical music from the Hebrew Union College Library, *Israel Sings*, has enjoyed a gratifying initial distribution. Over 300 sets have been distributed to our congregations and their auxiliary groups. To date twenty-five Hillel Foundations have purchased the album. We have likewise succeeded in distributing a number of albums to individuals. The success of this venture has already been so marked that the Commission voted unanimously to go into quantity production for wide-spread distribution to lovers of Jewish music, libraries, local units of national organizations, and the like. One thousand additional sets of records have been contracted for, to be disposed of during the coming season.

Radio Transcription Records. Three sets of radio transcription records of Jewish liturgical music have been distributed. Six selections from the Birnbaum music contained in *Israel Sings* were broadcast over Station WLW in Cincinnati in honor of the 70th anniversary of the Hebrew Union College. The records were offered free of charge to any congregation which would guarantee the use of them by the local radio station or stations. Two sets of transcription records of liturgical music recorded by the United Jewish Laymen's Committee of New York City have been similarly distributed, one containing music for Holiday services and the other for Sabbath services. The distribution of all three has been very good. Another set of selections for Friday evening services has recently been prepared by the United Jewish Laymen's Committee for distribution in the same way.

Synagog Section of LIBERAL JUDAISM. The Synagog Section of *Liberal Judaism* as heretofore has continued to publish articles, comments, experimental services and information items as a direct means of assisting and cooperating with rabbis and congregational officers in improving the synagog program and enriching Jewish life. The magazine *Liberal Judaism* itself, which had its beginnings in the Commission's magazine, *The Synagog*, recently expanded its circulation to reach the entire membership of congregations belonging to the U.A.H.C.

Union Membership Certificate. A certificate of membership in the Union of American Hebrew Congregations is being presented to all of its member congregations in connection with some important congregational event. It is attractively designed, printed in appropriate colors and bears at the top the motto *L'cho V'nivo-etso Yachdov*, 'Come Let us Take Council Together', in the body, the date when the congregation joined, and at the bottom the seal of the U. A. H. C., with the respective signatures of the President and the Director. A special ceremony is arranged and wherever possible the certificate is presented by a representative of the U. A. H. C. It has already been presented to twenty-eight congregations.

National Association of Temple Secretaries. The National Association of Temple Secretaries, organized in 1941, which operates as an agency of the Commission on Synagog Activities, has been making splendid progress. A very fine series of meetings were held at the third national convention which took place in Cincinnati March 3 to 6, 1946, concurrently with the XXXIX Council of the U. A. H. C. The program based on the general theme, "The Place of the Secretary in the Temple Structure," took the form of a series of round table discussions led by experts and covering the relationship of the Secretary to the rabbi, to the Board of Trustees, to auxiliary organizations, religious schools, committees, and membership, and to the community at large. A kit has just been issued containing outstanding examples of forms in connection with synagog membership, administration, finances, publicity, cemetery, and other related phases; it will be distributed for the benefit of secretaries of all congregations in the U. A. H. C. During the year the Association assisted five congregations in engaging full-time professional executive secretaries. A number of members of the Association have volunteered to visit congregations on invitation to meet with officers and committees for the purpose of assisting them in solving their administrative and financial problems.

Town Hall Discussions. Our Town Hall Discussions, issued annually, have enjoyed wide distribution and have been utilized in a variety of ways, chiefly in connection with the Friday evening services, and by Sisterhoods, Brotherhoods, Hillel groups, adult study circles, youth groups, religious high schools, and other similar groups. For this year's Discussions a timely topic was selected dealing with the attitude of the Jew in the modern scene and some of the particular problems which face him in the hoped-for new world. The theme was divided into the following eight sub-topics: I. Can a Jew Be an Atheist? — Who is a Jew? II. Should Jews Return to Germany? — Where Should Jews Live? III. Shall Abie Marry His Irish Rose? — Why Not Intermarriage? IV. Should My Boy Become a Farmer or a Mechanic? — What Occupations Should Jews Follow? V. Are Jews Second-Class Citizens? — Can We Legislate Equality for the Jew? VI. Where Can Jews Hide? — Can Jews Escape Their Jewishness? VII. How Many Jews Can Palestine Take In? — Will Palestine Solve the Jewish Problem? VIII. Is the Jewish People Dying Out? — What Will the Jews of Tomorrow Be Like? One hundred and seventy-two congregations received 226 copies of this material for the various purposes mentioned. The topic selected for next season is "The Jew in the Building of a Better America."

Synagog Singing. Our very fine Synagog Singing project has been somewhat neglected after a most encouraging beginning made two years ago. We suggested a new approach which gave promise of overcoming certain hitherto seemingly insurmountable difficulties. Our objective is to accustom the congregations to sing the Hebrew responses and hymns in the synagog service, starting with a few and gradually adding others. As aids in bringing this about we prepared a pamphlet entitled "Hebrew Responses and Hymns in the Prayerbook," indexed according to the pages in the prayerbook, and a folder entitled "Melodies for Synagog Singing — for Use of the Musical Director or Leader, in Instructing the Congregants," containing simple and singable melodies, and with suggestions for utilizing this to the best advantage. Rehearsal or practice singing was suggested to be conducted at Sisterhood, Brotherhood, and youth group meetings or in groups made up of members of any of these bodies and any other volunteers. It was also suggested that the religious school become a nucleus for such practice, the children to be invited to occasional adult evening services because of their previous familiarity with the music. One hundred and ten congregations undertook to try out this plan. Unfortunately, owing to insufficient and inadequate personnel in this department, we were unable to follow up this project during the past season. We hope to pick up the thread again next year with the expectation that synagog singing will be an accomplished fact in a considerable number of our congregations next year.

Isaac M. Wise Memorial Sabbath. For the past six years we have stimulated the observance of Isaac M. Wise Memorial Sabbath in our congregations with increasing success. This year marked the 100th anniversary of Dr. Wise's arrival in America. We suggested advance preparations for the adequate and appropriate observance with announcements from the pulpit and in the congregational bulletin and through the various activity groups. An exchange of pulpits was also suggested. As usual we issued a pamphlet of suggestions and materials for the program.

B'nai B'rith Synagog Night. We cooperated with the Synagog Cooperation Committee of District Grand Lodge No. 2, B'nai B'rith in the holding of the Third Annual B'nai B'rith Synagog Night, originally organized at our suggestion. As heretofore, we supplemented the proclamation of B'nai B'rith, urging our rabbis and congregations to cooperate in this observance. We are informed that more than eighty per cent of the lodges in the District participated this year.

Bookkeeping System. The Chief Accountant of the Union, Mr. Hyman Kanter, prepared a bookkeeping system for the normal requirements of congregational accounting and adapted to the average needs of our congregations. This was based on the model budget which we prepared a number of years ago. The system, copies of which were distributed to congregations belonging to the U. A. H. C. on request, has already been put into operation by a number of congregations in whole or in part.

Synagog Poster Stamps. The Synagog Poster Stamps described in a previous report were extraordinarily successful. To meet the sustained demand, a second edition of the same series was issued this year. The record shows a total of 340,000 Poster Stamps distributed to 199 congregations and sixty-three Sisterhoods. A second series is being planned.

Reconversion. At its last meeting the Commission gave particular consideration to the subject of synagog reconversion. The Director presented a preliminary study entitled, "Synagog Reconversion, or the Synagog and the Returning Veteran," which became the basis of consideration. As the result of the discussion, a number of recommendations were made to our congregations as to ways and means of welcoming the returning service man to the synagog. Chief among these was the recommendation that all congregations offer a free membership to returning veterans for one year. We sent a copy of the Director's study to our rabbinical mailing list as well as another study entitled "The Synagog and the Returning Veteran," by the Director of our New York Federation of Reform Synagoges, Rabbi Gustave F. Falk.

The response to our suggestion for free membership indicates that fifty congregations offered free membership to veterans for one year; one congregation granted free membership without time limit for the present; another granted free membership for two years and still another, free membership from January 1, 1946 to September 1, 1946; in one case the free membership was offered for six months, in a second case for three months, and in a third case for sixty days; eleven congregations did not favor the plan and in most cases took the position that the majority of the veterans, at least in families belonging to the congregation, were able and preferred to pay, and that therefore the privilege of free membership should not be extended to them. Some congregations did not adopt a definite rule but undertook to handle each case as it came up.

We cooperated with the post chaplains at the Separation Centers in the distribution of the names of the returned Jewish service men. We communicated with them offering to act as their distributing agent and received many cordial and cooperative replies. In many cases the distribution had been arranged through other Jewish agencies and in some cases the names of those formerly affiliated were sent directly to their own congregation. In three cases, namely, Camp Grant, Illinois, Camp McCoy, Wisconsin, and Fort Sam Houston, Texas, we acted as the distributing agent. The names that we distributed were sent, in the case of those formerly affiliated, to the congregations, and in the case of the unaffiliated, to all of our congregations in the city concerned; in New York and Chicago the distribution was made through the Federation of Reform Synagoges, agency of the U. A. H. C. We distributed hundreds of names through these various channels.

Musical Services for Solo Voice. We have been enjoying a continuous sale of our volume of musical services for solo voice. Synagoges evidently favor this arrangement either when the congregation is small or for secondary services with a limited attendance. To date, 206 congregations have purchased 222 copies.

Director's Visits. The Director visited Albany, New York, on invitation from the officers of Temple Beth Emeth to make a survey of the administrative and financial set-up of the congregation. He met with the Board of Trustees, the officers of the congregation and its auxiliaries, the finance committee, and other committee chairmen, and the auditor and made a number of suggestions based on modern trends and the experiences of other congregations. These were well received and steps are being taken to carry them out.

Information Service. Our information service to congregations is by no means our most important project. However, it is an important by-product and all things considered, constitutes our best contacts with the congregation. Hundreds of inquiries on all phases of synagog building and facilities, administration, financing, and activity programs are answered every year.

New Projects

At the last meeting of the Commission two new projects were adopted. The first was annual prizes for the best Jewish drama, poem, and novel. Necessary funds will be contributed by individuals who will accept the responsibility of financing it. The second project was a lecture bureau for large and small congregations, sisterhoods, brotherhoods, and other congregational units. As planned, this would be not a mere listing of available speakers and subjects, but would be implemented by an adequate staff to plan and provide outstanding available speakers for all types of congregational programs.

Looking Forward

The rapid expansion of the work of this Commission gives some indication of its possibilities of usefulness to the congregations that it serves. Its further growth is limited only by the limitations in the growth and improvement of the synagogue itself. It is a vast and fertile field, to be intensively and zealously cultivated for the rehabilitation and enrichment of Jewish life.

Respectfully submitted,

CONFERENCE REPRESENTATIVES ON
COMMISSION ON SYNAGOG ACTIVITIES

The report was received and ordered printed in the Year-book.

The report of the Committee on Synagog Music was read by Rabbi Jacob Singer.

REPORT OF COMMITTEE ON SYNAGOG MUSIC

To the Central Conference of American Rabbis,

COLLEAGUES:

The task of providing adequate music for the Synagog calls for the cooperation of musicians who are familiar with our tradition. To determine what is genuine and spurious requires the investigations of the musicologist whose specialty is supported by a knowledge of the Jewish liturgy. We note with satisfaction that an Institute on Jewish Liturgical Music was held December 24-27, 1945 at the Hebrew Union College in Cincinnati, Ohio. A number of rabbis, musicians and musicologists were present. The papers read at that meeting should be published, or at least distributed for the benefit of our organists, choir directors and others interested in this subject.

Out of this meeting which was sponsored by Dr. Eric Werner, a group of men and women gathered on March 11th in New York. Under the leadership of Dr. Bernard Carp of the Jewish Welfare Board, a Society for the Advancement of Jewish Liturgical Music was organized. The representatives of our Committee were Dr. Eric Werner of the Hebrew Union College, Dr. James G. Heller of the Union of American Hebrew Congregations and Dr. Jacob Singer of the Central Conference of American Rabbis. The aim of this Society is to provide standards for Jewish Liturgical Music, to fix methods for writing authentic Jewish melodies, to publish lists of available music and to encourage the composition and performance of such music by holding contests, the making of recordings and by other means to further the knowledge and appreciation of Jewish music. It was proposed that a short-term course in the summer be provided. While the technical problems belong to the specialists, our deep interest as rabbis cannot be omitted. Surely the character and excellence of our liturgical music is close to our hearts. We should give this Society of Jewish Liturgical Music our encouragement. Our committee plans to apprise our members of the progress made by this body.

We note with satisfaction that the program committee of our Conference has adopted our suggestion by giving more attention to music during the sessions of our annual meetings. We are eager to enlarge and improve the musical part of the Sabbath Eve and Sabbath morning services, during which we have sought to introduce the works of contemporaneous composers. To avoid borrowing from non-Jewish and often from operatic and other non-liturgical sources, we have suggested selections that were rooted in Jewish melodic tradition, but these are to be utilized by composers who know how to avoid the obsolete by recasting the eternal strains and thereby making them timeless in our heritage. We acknowledge our indebtedness to Mr. Max Sinzheimer, the Director of Temple Sholom choir, and Mr. Ralph Gerber, the director of Temple Isaiah-Israel choir, both of Chicago, for their fine cooperation.

At the request of the Executive Board of the C.C.A.R., a program was arranged for an *Oneg Shabbat* in which Synagog Music of contemporaneous composers might be presented. With the change of meeting place from Atlantic City to Chicago the plan called for revision. Instead of the Sabbath Afternoon, we chose the evening for a *Melave Malko* to be held at the College of Jewish Studies where a display of Jewish paintings could provide a fuller artistic evening. Since the Sabbath Eve and Sabbath Morning services at Temples Sholom and Isaiah-Israel already afforded the opportunity to hear modern Jewish music, our *Melave Malko* consists of a wider range than the purely liturgical. Judaism has never contented itself to remain within the four walls of the house of worship. The home has found its part in Jewish ritual and some ceremonies like the *Kiddush* and the *Havdolo* were chanted in both home and synagogue. Other ceremonies and songs are confined to the home, like the *Seder* and the *Zemiros*. In our *Melave Malko* program, we utilized several settings from the *Yomim Noraim* to which were added the *Havdolo* and several folk songs, Palestinian and art songs.

A more important task was given to the Committee on Synagog Music by the officers of the C.C.A.R., viz., to provide musical settings for the newly revised Union Prayer Book, Vol. II. These musical settings and responses belong to the Union Hymnal, Vol. II (for choirs). In line with precedents, a sub-committee was appointed, consisting of Drs. Eric Werner, James G. Heller and Jacob Singer, with Dr. Werner as editor. We utilized music found in the standard works and added original compositions only in cases where no well known material was available. Among the composers who aided us in this task are Abraham W. Binder, Heinrich Schalit, James G. Heller, Jacob Weinberg, Eric Werner and Jacob Singer. From the older masters we took traditional melodies from the works of Sulzer, Lewandowski and Baruch Schorr.

Rabbi Isaac E. Marcuson informed us that the publication of this additional music in time for the High Holidays would be impossible, so we adopted a temporary expedient by using a process of blue printing which is inexpensive and at the same time would make this material available when it is urgently needed. The more permanent incorporation of these additions, as part of the Union Hymnal, Vol. II can be done later with possible revisions based upon the criticism of those who use it.

We are mindful of our recommendations which appeared in C.C.A.R. Year Book, Vol. LX (1945). Some of these await the work of musicians who are preparing material and formulating plans for making Jewish Music a more stirring vehicle for our religious life. These efforts are cumulative and we must content ourselves with progress even if its pace seems slow.

We are glad to report that the Chairmen of the Committee on Ceremonies (Rabbi Louis Witt), the Committee on Liturgy (Solomon B. Freehof) and the Committee on Synagog Music (Jacob Singer) met in Pittsburgh on May 14, 1946. An agreement was duly signed in which each committee is unhampered in its work and a plan for consultation and cooperation was formulated. This plan will remove duplication and misunderstandings in the future.

Recommendations

1. We recommend that the Committee on Synagog Music establish a Bureau of Music both at the Hebrew Union College and the Jewish Institute of Religion where liturgical music should be properly cataloged and listed. We request that the Librarians of these and other Jewish theological institutions be invited to collaborate with the Institute of Jewish Liturgical Music.
2. We recommend that the institutes of Jewish Liturgical Music be held at several centers to which organists, cantors and choir leaders be invited to attend.
3. A Jewish Music Week in conjunction with the Jewish Welfare Board should be encouraged.
4. Information should be secured to guide the musicians who desire to devote their studies totally or in part to Jewish Music. Summer courses offered by seminaries or colleges should be tabulated so that the student might select the institution accessible to him.
5. Congregational singing is a problem we have failed to solve. We should arrange a round table to which successful leaders of group singing would be invited. Just how the school and the choir might aid in this project will become clear if we devote one session of the Conference to this subject. If we want our congregations to participate in public worship, no better medium can be devised than congregational song.
6. The Hymnal calls for revision, but the proper utilization of the available material is more urgent. Unfortunately too little use is made of our hymns and the fault is less with the material than with apathy and incompetence.
7. Children's songs are a desideratum. Our hymnal contains too few and additions to our liturgy as well as seasonal songs properly graded might well become the major project for our committee.

Respectfully submitted,

JACOB SINGER, *Chairman*
 HARRY H. MAYER
 KURT L. METZGER
 BERNARD J. BAMBERGER

ERIC WERNER
 SIDNEY WOLF
 JAMES G. HELLER
 JACOB D. SCHWARZ

The report was received and ordered printed in the Yearbook.

DISCUSSION

Rabbi Isserman: I wonder if the Chairman gave thought to the calling of a Convention of Temple Organists under the auspices of this Conference, so that the Chairman of this committee could bring his recommendations to the organists in person.

Rabbi Singer: That is why we made the suggestion to hold institutes on Synagog Music in various parts of the country to contact the organists and directors of our choirs and to present before them model services and to enlist their aid in solving our musical problems in the light of our traditions.

Rabbi Isserman: What I had in mind was a national conference to which choir leaders and organists would be invited to study the entire program. I should like to make a motion to that effect.

Upon being put to vote, the motion was lost.

Rabbi Unger: Would it not be possible to get up a list of the various Sabbath and Holy Day services so that the rabbi could make suitable recommendation when the choir does not know what music to use?

Rabbi Singer: I recommend that all musical material be properly cataloged and that the same be made available when required.

Rabbi Heller: A few years ago Dr. Grimm prepared such a list. The Conference published it and it is still available. All that would be needed would be for someone like Dr. Grimm to bring it up to date so that we could re-issue it for the use of congregations.

It was moved and adopted that the list previously issued by the Conference be revised and brought up to date and be published for the use of congregations.

Rabbi Fram: The report stated that in addition to the Hymnal, the committee was considering a special Song Book of festival and other melodies for various grades of the school. I think the committee should go ahead with this special Song Book right away.

President Silver: The question of a Song Book has come up time and time again and the Executive Board has tied that subject up with the revision of the Hymnal. There is no need of special action, for the committee is working on a revision of the Union Hymnal and it will include songs for children.

Rabbi Heller: I think the members of the Conference ought to congratulate the committee on their part in the organization of a National Council of Jewish Liturgical Music. I am delighted that the Executive Board of the Conference and the Administrative Committee of the Union decided to affiliate with such a national council, which can become an exceedingly valuable enterprise. It has succeeded already in enlisting the active support of the Conservative and Orthodox elements. A great many tasks which we have carried on more or less by ourselves ought from now on be carried on in conjunction with the other Jewish religious forces in the country. I would like to urge that the committee be instructed to re-study the Hymnal and to lay the ground work for its revision. The publication of a new Hymnal at the present time is, I am afraid, impractical. The Hymnal was published only fourteen years ago and it cost the Conference a great deal of money. That has to be taken into consideration. But as one of the members of the committee I would be the first to admit that the task of revision was not completely successful and that it does need re-study and revision. A study that was made at the instance of the committee demonstrates that a rather distressing proportion of the hymns in the present book are not used and that we are incurring a considerable expenditure in continuing to republish them in the Hymnal year after year. Secondly, we ought to create new material in other directions. But one of the problems that was mentioned by Dr. Singer requires more material for consideration. We need material for the use of children for different grades. Some such material has been created. How good it is is a matter of opinion. We need to create such material, but this committee in conjunction with the Committee on Religious Education ought to consider the extent to which such material ought to be incorporated in the Hymnal. I am afraid it would make the Hymnal too voluminous. It would also mean putting into the Hymnal material intended for children in certain grades and in certain situations. I would like to suggest that the committee consider the revision of the Hymnal and the inclusion in it primarily of music sung by the congregation as a whole and the school as a whole, and then perhaps the creation of a school songster for the use of schools. This is a practice which already exists among other denominational groups and is the only practical solution.



President Silver: I should like to refresh your minds on some of the history in connection with these proposals. Action has been taken, looking towards a revision of the Hymnal and the committee has been instructed to proceed with the work. The question of a Song Book was discussed. It was felt we would be in a better position to determine the nature of such a Song Book and what should be included in it after we had made a thorough study of the Hymnal and decided what should be included in it. If, after such a study, the committee will find that a Song Book for use in our religious schools is needed as a supplement to the Hymnal, the committee will be free, according to the action of the Executive Board, to bring in such a recommendation. But priority was to be given to the study of the revision of the Hymnal and authority has been given to proceed with this work.

Rabbi Frisch: The Moses Sabbath School Hymnal carried out this idea by means of a supplement so that the congregation might learn to sing through songs learned in the school.

Rabbi Fram: I would like to move that the revision of the Union Hymnal and the publication of the special children's Song Book should be considered at once and the same time, that the Song Book shall not be left waiting until after the revision of the Hymnal.

I would further suggest that provision should be made for those congregations who employ a cantor only or a solo voice for Friday night or other services. More of the temple service music which we publish should be provided specifically for such solo renditions.

The motion that the revision of the Hymnal and the preparation of a children's song book be considered at the same time, was adopted.

A Religious Service was conducted by Rabbi William B. Schwartz.

The Conference adjourned.

JOB 5:20. — 9 ON 10. — GAL 22. — — — Fran

WEDNESDAY AFTERNOON

The Conference re-assembled at two forty-five P.M., with the President in the Chair.

The report of the Commission on Justice and Peace was presented by Rabbi Ferdinand M. Isserman.

REPORT OF COMMISSION ON JUSTICE AND PEACE

To the Central Conference of American Rabbis,

COLLEAGUES:

Appended to this report are the reports of the following sub-committees of the Justice and Peace Commission: International Affairs, Race Relations, Industrial Relations, Consumer Protection, Veterans, and a summary of some of the activities of the Commission. The chairmen of these sub-committees and many of their members have worked hard on their statements and I trust that their reports will find their way into congregational bulletins so that they will not be merely recorded in our year book but that they will also receive a large reading public. In this statement that I am about to read I have excerpted those recommendations of these sub-committees which require action by the members of the Conference. I had hoped to make these recommendations few. We are, however, living in times when so many new challenges appear continually in the field of justice and peace on which the commission is asked to express itself. This is can only do if it has the expressed approval of the Conference. Most of these issues will not require debate.

Moral regression has followed the end of the war in Europe and has reflected itself in the realms of justice and peace. Great strains have been placed upon the United Nations as old-fashioned power politics in new garb has emerged in its deliberations. Nations are dividing and lining up as if in anticipation of World War III. The high-mindedness, generosity, and sacrificial spirit aroused by the demands of war seem to have disappeared. Greed and selfishness curbed temporarily by the challenge of a life-and-death struggle have reasserted themselves internationally and domestically. We who are champions of justice and peace for all people shall not be dismayed by these untoward setbacks. To us, these call for greater dedication in the application of the divinely revealed teachings of the prophets to life. The forces of reaction well-publicized, well-financed, well-organized are working zealously to sabotage political, economic, and industrial reforms and to nullify the social gains of the past years. They are putting special pressure upon churchmen through influential laymen with whom they voiced their complaints against a social-minded ministry. May I quote from one pamphlet issued by the Southern States Industrial Council: "People look to the church to give them peace of mind, soul and spirit — the peace that can be obtained from no other source." Instead, "We hear discussions on business, on labor, on politics, on government, on international affairs, on social activities. We hear everything except the preaching of the gospel — the one thing for which the church exists and the one thing which men need." "The function of the church is to preach the gospel and nothing more, and its ultimate goal is the saving of man's soul." Laymen are urged to bring pressure on their prophetic clergy. Such pamphlets have been sent to Jewish laymen, their contents aired at congregational board meetings and pressure put upon rabbis. Candidates for pulpits receive social justice examination from pulpit committees. We agree with the writer of this pamphlet that the chief task of religion is to teach the will of God, but we disagree in his contention that the will of God has no bearing on international affairs, on labor, on industry, or on politics. We believe that the souls of men must be saved and know that in accordance with Jewish tradition, the building of the kingdom of justice and righteousness here is one of the most important media of saving the souls of men. We, of this Commission, are confident that the members of this Conference will stand by their posts as they have so gloriously in the past and with courage, intelligence, high-mindedness, and unwavering faith, demand in the name of God the correction of existing social evils.

Nowhere is the lowered moral tone more in evidence than in the slothful manner with which the great democratic powers of the world have face the problem of the displaced Jews of Europe and their almost unanimous demand for settlement in Palestine. There is concern among many good people for justice to these victims of Hitler tyranny but the great powers delay, delay, and delay so that another year of torture has passed for these unhappy people and no assurance of speedy solution of their pitiful plight is discernable. To excuse these unconscionable delays recently, the British foreign minister and previously, a British general serving as an UNRRA official added insult to Jewish woes. The displaced Jew is the barometer of civilization. The moral tragedy is that the guilt for the delay rests chiefly upon a labor government whose principles are closer to prophetic teachings than its predecessor governments. A world that can be apathetic in the face of such suffering reveals moral taints and spiritual sickness. No wonder then, that little sacrifices were made for famine stricken peoples. No wonder, then that the forces of greed attacked the dikes which walled out the tides of inflation and undermined the gains made by the poor and underprivileged in the past decade.

We ask the Conference to take action on these specific and concrete issues:

1. This Conference goes on record in opposition to compulsory military training in times of peace.
2. This Conference urges the President of the United States to free all conscientious objectors still confined in federal prisons and to restore full civil rights to them and to the objectors who have already completed their sentences.
3. The Conference urges the members of Jewish congregations to help defray the deficit incurred by church commissions in providing for the living needs of Jewish conscientious objectors.
4. This Conference urges that atomic energy be outlawed as an instrument of international warfare, that the development of atomic energy to enrich life be entrusted to no private enterprises but remain forever under government ownership and civilian control and that the secrets of the release of atomic energy be shared with the world when proper controls have been set up by the United Nations.
5. This Conference urges that the British and American governments arrange for the immediate transfer of one hundred thousand displaced Jews to Palestine in accordance with the Anglo-American report and urges further that Jewish immigration be continued as a measure of social and historic justice.
6. This Conference urges that the armed forces of our country be democratized, that social distinction between officers and enlisted personnel be abolished, that equal facilities be made available to all in uniform irrespective of their rank and that the whole system of military justice be reviewed and revolutionized in order that it might become more expressive of the philosophy and the faith of a democratic nation and less conducive to harsh and unjust sentences.
7. This Conference reaffirms its faith in collective bargaining and acknowledges the great gains made for the common man through organized labor. For public utilities on whose functioning rests the life of a community or nation, we favor government operations to avert strikes and as a last resort, compulsory arbitration in which the umpire would be selected by a rabbi, minister, and priest named by the President of the United States from the community in which or near which the conflict is centered.
8. We again urge full support for UNRRA and other agencies, public and private, which seek to feed, clothe, and shelter the hungry, naked, and homeless peoples of the world.
9. We favor all methods facilitating the building of modest priced housing for veterans and members of the civilian population.
10. We urge that this Conference and other Jewish religious organizations, lay and rabbinical, recognize as a patriotic and moral duty, the placing of former chaplains in civilian pulpits or other suitable occupations.
11. We deplore the seeming division of the United Nations into blocs of nations moved by power politics. We urge our government to refrain from identifying itself with any such bloc but to maintain an objective position and guide the United Nations to reach decisions not on the basis of national self-interest or imperialism but solely to achieve international security, justice, and peace.
12. We reaffirm the duty of rabbis teaching and preaching Judaism, to speak out on all the challenges of contemporary life in which moral principles are involved. We reassert that the principles of our religion offer guidance for the conduct of industry, commerce, politics, government, and international, interracial, and inter-faith relations.
13. The principle of the freedom of the pulpit should be basic in the relationship between congregation and rabbi. At the same time, freedom of the pulpit should heighten the rabbi's sense of responsibility for his very utterance and impose upon him the restraint of fact and wisdom.
14. We urge that this Conference appoint a committee to study the problem of the security for the rabbinate aimed to induce congregations to adopt some system of tenure for rabbis. Teachers, professors, civil service employees, and the clergy of many denominations enjoy the security such tenure brings. A joint committee of all the rabbinical and lay religious bodies are now studying this question and it is hoped that this committee will work out a satisfactory solution.
15. We recommend that the Conference authorize a study on the attitude of Jewish tradition toward euthanasia in order that in the future the Conference may take a stand on this subject.
16. We recommend the publication in the forthcoming yearbook of the statement on JUDAISM AND RACE RELATIONS.
17. We urge that the Conference join with the Union of American Hebrew Congregations in engaging a permanent executive secretary for a Social Actions Commission of the Union and Conference on terms to be approved by the Executive Board with the understanding that the Conference assume some financial responsibility for this office and that the conference commission continue to function.
18. We commend President Truman for vetoing the Case Bill and trust that the tensions of the moment will not lead to the passage of unjust labor legislation.

The report was received and the recommendations considered *seriatim*.

- Recommendations I and II were adopted.
- Recommendation III was referred to the Executive Board.
- Recommendation IV was adopted as amended.
- Recommendation V was referred to the Committee on President's Message.
- Recommendation VI was adopted.
- Recommendation VII was tabled.
- Recommendations VIII and IX were adopted.
- Recommendation X was referred to the Committee on Chaplains.
- Recommendation XI was recommitted to the Commission for re-writing.
- Recommendation XII was adopted.
- Recommendation XIII was referred to the Executive Board by a vote of 45 to 34 for such action as may seem fit.
- A motion instructing the Executive Board to issue a statement for the Holy Days was lost.
- Recommendation XIV was adopted.
- Recommendation XV was referred to the Committee on Responsa.
- Recommendation XVI was referred to the Executive Board.
- Recommendation XVII was referred to the Committee on President's Message.
- Recommendation XVIII was adopted.
- A motion to omit the last part of the recommendation was lost.
- The report was adopted as a whole as amended.

ADDENDA

I. THE COMMISSION'S WORK FOR THE YEAR

In accordance with instructions of the last conference, the chairman of this Commission drew up a statement giving the Conference's endorsement to the United Nations Organization. This statement was read last July at a Senate hearing by Rabbi James Wax, a member of the Commission. It was also published in the year book. The singular achievement of the Justice and Peace Commission this year was the holding of an Institute on Judaism and Race Relations in New York City at the Jewish Institute of Religion. The statement produced there has been received by our members. We recommend that this statement on Judaism and Race Relations be published in the next year book of the Conference, that it may become part of our permanent records. Invited to participate in this Institute were rabbis and laymen of all shades of opinion, among them, all the members of the Conference and of the Rabbinical Assembly of America. One hundred men and women participated in the Institute. One third of the participants were members of the Conference. This Institute enlisted more lay participation than did the one on Justice and Peace held at the Hebrew Union College. The statement has been well received. The ten thousand copies of the first edition were quickly exhausted and five thousand more copies have been printed. Among the organizations distributing large quantities were: St. Paul Council on Human Relations, Minnesota Jewish Council, Federal Council of Churches, Brooklyn Jewish Community Council, Miami Anti-Defamation League, Jewish Community Relations Council of St. Louis, Joint Public Relations Committee of Toronto, the Canadian Jewish Congress, the American Jewish Committee, and our own congregations. Through the courtesy of Senator Briggs of Missouri, it was inserted in the Congressional Record. Its sentiments received high praise in an editorial in the CHRISTIAN CENTURY.

Messages to the Institute were received from President Harry Truman, Governor Thomas E. Dewey, Secretary of Commerce Henry Wallace and from Bishop Bromley Oxnam, president of the Federal Council of Churches of Christ of America. Rabbi Joseph Zeitlin, chairman of the Social Justice Commission of the Rabbinical Assembly of America brought greetings in person. At the Institute dinner, Mr. Paul Robeson delivered a stirring address and Mr. Walter J. White, executive secretary of the National Association for the Advancement of Colored People, was a leading speaker. We are grateful to the Jewish Institute of Religion for having placed its facilities and its staff at our disposal. We express the thanks of the Conference to Dr. Gene Weltfish and Dr. Bernard J. Stern of Columbia University; Dr. Abraham Lefkowitz, Principal, Samuel J. Tilden High School, Brooklyn, N. Y.; Bruno Lasker, Institute of Pacific Relations; Will Maslow, Director, Commission on Law and Legislation, American Jewish Congress; A. J. Isserman, Counsel, National Federation for Constitutional Liberties, New York; Edward L. Bernays, Public Relations Council, New York — Jewish laymen who prepared preliminary studies or led in the round table discussions. We are also grateful to the following members of the Conference who made significant contributions to the Institute, either through making arrangements or through participation as leaders in the round tables: Abram V. Goodman, Henry Kagan, Herman Pollack, Lee J. Levinger, A. J. Feldman, Stephen S. Wise, Henry Slonimsky, Charles Mantinband, Gus Falk, Arthur Lelyveld, Edward J. Klein, and Sidney E. Goldstein. We thank the Institute of Religion for the use of its facilities and the office of the Union in New York for its fine cooperation. As a result of the experience with this Institute, this Commission suggests that in the future, more institutes be held on themes like JUDAISM AND LABOR, JUDAISM AND INDUSTRY, JUDAISM AND AGRICULTURE so that these statements can serve as guides for congregations, laymen, and rabbis. The Institute ran into some unexpected expenses which exhausted the funds of the Commission.

The Commission on Justice and Peace was officially represented in the conference called by the Religion and Labor Foundation in Detroit by Rabbi Leon Fram. It was officially represented by Rabbi James Wax at the Fair Employment Conference on January 23, 1946 in Washington. The Commission was asked to define its attitude on Euthanasia by a representative of a national committee which is backing a law in the state of New York. The committee contains the names of some of the best known religious leaders in America.

The Commission extends its appreciation to former governor Herbert J. Lehman who resigned as director of UNRRA in the face of great difficulties and lack of cooperation after having labored with courage and vision in the greatest of all human enterprises helping civilian victims of war in Europe and in Asia. If the United Nations had heeded his warnings and carried out his suggestion of continuing war time rationing after the peace, famine in Asia and Europe would have been averted. We extend our best wishes to Mayor Fiorello LaGuardia as he undertakes the task of feeding hungry peoples and trust that our country will make every sacrifice to aid him.

Compulsory Military Training in Time of Peace

Although a poll taken by the Commission last year of the membership of the Conference on the matter of compulsory training in peace indicated that the Conference was overwhelmingly against it, in view of the fact that the end of the war had intervened since the poll was taken, the Chairman did not feel that he had the right to commit the Conference as being opposed to compulsory military training in times of peace. Another mail poll indicated that the members of the Conference were still opposed to compulsory military training, the vote on this issue being 151 opposed, 71 in favor, and 11 non-committal. In view of this sentiment twice expressed by members of our Conference, this Commission recommends that the Central Conference of American Rabbis go on record as being opposed to compulsory military training in time of peace.

Joint Commission

This Commission recommends that the Conference cooperate with the Union in establishing a joint commission on Social Action. The joint commission, however, is not to supplant the Justice and Peace Commission of the Conference.

Permanent Secretary

It is impossible for busy rabbis to carry on the work of the Justice and Peace Commission on a part time basis. Other denominations have large staffs who do work which we endeavor to do in spare moments. This is both unjust to Judaism whose spokesmen we are, to the great causes which we should champion and uphold, and to this historic Conference. The Commission therefore recommends that the Executive Board in consultation with the Justice and Peace Commission be instructed to cooperate with the Union in engaging a permanent Justice and Peace secretary.

II. INTERNATIONAL AFFAIRS

LEON FRAM, *Chairman*

(A) *On the United Nations Organization*

The United Nations constitutes the closest approximation we have been able to achieve toward world government. In view of the perils involved in the discovery of atomic energy, there is already good reason for questioning the adequacy of the United Nations as a form for international order. It is therefore our solemn responsibility to foster at least this degree of unity upon which the nations have already covenanted. We regret, therefore, to see the United Nations Organization sharply divided into anti-Soviet and pro-Soviet blocs. We believe that the continuing and growing division of the UN into two such conflicting groups must lead eventually to war. We believe that our government can take the initiative in preventing the deterioration of the United Nations Organization into such a scene of conflict. If our government will take the initiative in seeking to realize through the United Nations Organization the aims of the Atlantic Charter, many of the suspicions which now beset the great powers would be allayed and eliminated. The Atlantic Charter asked for equal access on the part of all nations to the raw materials of industry. We believe that when all nations are assured of the operation of this principle most of the explosive issues, which have transformed United Nations sessions into the preliminary skirmishes of the third world war, would be eliminated. We especially urge upon our government an independent role in the United Nations.

We must refrain from committing ourselves to the traditional policies of the British Empire which include the determination to shut Russia off from access to the seas. British policies relating to a balance of power in Europe and preventing competition with her sea power have no relevancy to the peace of the world. The same wealth and power which make it possible for us to be independent and objective in dealing with international problems also impose upon us the responsibility for helping and serving our fellow-men.

We must confess our sin in not giving enough to satisfy the hunger which prevails in the rest of the world and to prevent the famine which threatens the rest of the world. We must confess our shame at the precipitate hurry with which we gave up our rationing of food and resumed our habits of wasting bread while others died of hunger. Not a single American ever went hungry or suffered any impairment of health because of war rationing. Had we retained our food control, we would now have plenty to offer to the hungry of the world. We urge our country to take every possible measure to prevent the wastage of food and to render the maximum amounts of food available to the rest of the world. We urge prompt as well as generous support to the UNRRA and to all other international instrumentalities of rescue and relief. Thus our government shall possess the moral as well as the material power which shall enable us to lead the United Nations in the direction of objectivity, of meeting and deciding real instead of false issues, and therefore in the direction of unity and cooperation.

(B) *On Atomic Energy*

We, of this generation, must accept the epical discovery of atomic energy as a solemn responsibility entrusted to us by God. It is our responsibility that this discovery shall become a source of wealth and happiness rather than a source of sorrow for future generations. We must solemnly resolve that it shall not again be used for the purposes of war. Scientific knowledge of the methods of release and application of atomic energy must be made available to all mankind. To render impossible its use for military purposes, a thorough system of inspection and control of fissionable materials by international authority should be established. In this need for international control of the use of atomic energy, we see a great opportunity. The very peril involved in the abuse of this new source of power will make it absolutely necessary to establish an international authority so complete, so universally thorough-going that it will lead to a world government. A potential destroyer of mankind will thus be transformed into a unifier of mankind.

Atomic energy should not only be made the common possession of all governments, but of all peoples. We must not make the same mistake with this new source of power which we have previously made with the other power resources of nature. We must not give it away to private interests for exploitation. Atomic energy must forever remain the possession of all peoples. The successful experiments in atomic fission were carried out by the people's money. The people whose property it now is must not give, sell or barter this precious possession to private enterprises. Atomic energy shall always be under civilian and not under military control. Its original use for purposes of war must be outlawed, and we pray that mankind, forced to choose between the alternative of life or death, shall choose life, and insist on making atomic energy not a weapon of destruction and conquest but a source of productivity, prosperity, and peace.

III. RACE RELATIONS

JULIUS MARK, *Chairman*

War's aftermath brings to the forefront problems which in many ways are more difficult of solution than the waging of the war itself. It is evident that even the victorious conclusion of a war does not in itself solve the economic, social and political problems with which men are confronted. Mankind is merely given another chance to wrestle with them.

Thus, the racial tensions of our post-war world did not appear unexpectedly. If anything, we should be grateful that thus far, at least, they have not been more serious. "Last to be hired and first to be fired" is no new experience among our Negro fellow-citizens. Unemployment, with its attendant evils, remains the chief obstacle to the development of a healthy, peaceful and just society.

It is because of our conviction, based on the principle of simple justice, that no man should be denied opportunities for employment because his race or faith is different from that of the majority, that the Commission was so wholehearted in its support of a federal Fair Employment Practices Commission act. We deplore not only its failure of passage by the Senate, but the unfair and undemocratic manner in which the very possibility of its presentation to the Senate for a vote was prevented. We declare our abhorrence of the unjust tactics which were resorted to to defeat the will of the vast majority of the people. We re-affirm our support of the FEPC act, not because we believe that its passage will immediately usher in an era of economic well-being, but because it points the way to the creation of just relations between man and man. It will also relieve many veterans from unjust employment handicaps.

While the dire prophecies of lynchings and race riots that were to follow the end of hostilities have not, thank God, been realized, several disturbing instances of "man's inhumanity to man" did occur. The race riots in Columbia, Tenn., which involved not only the wanton destruction of Negro-owned property but the killing of two Negroes and the wounding of many Negroes and whites, proved to be a disheartening evidence of the dark racial hatreds that consume the souls of men. Negroes have long felt that they cannot expect justice at the hands of local authorities. Only when the federal government, through the Department of Justice, intervenes can there be some measure of hope for fair-dealing. We call upon our Federal government to institute an investigation of the Columbia riots and mete out just punishment to all guilty parties.

In recognizing that there is a dark side to the ledger of race relations, we must not fail to note that there is a bright side as well. We applaud the election of Booker T. Washington to New York University's Hall of Fame, the admission of the first Negro freshman to Princeton University, the election of the first Negro in the history of the State as municipal judge in Cleveland, Ohio, the naming of a Negro to the School Board of Kentucky, the signing of the first Negro to play in big-league baseball, the lowering of the race ban by the Chicago Bar Association, the dedication in Chicago of Roosevelt College, which is to operate without distinction as to race or creed.

The Navy abolished its official segregation at the Great Lakes Naval Training station. Equalization of teachers' salaries was ordered in South Carolina while the State of Texas, still refusing to permit Negroes into its University, changed the name of Prairie View College (for Negroes) to Prairie View University. It announced that courses would be offered at the University of Texas without, however, appropriating any additional funds. Negroes in Athens, Ga. voted in the Democratic primary for the first time in forty years. The ruling of the Supreme Court has recently abolished Jim Crow laws in inter-state transportation.

On the West Coast, the San Francisco Council for Civic Unity has rendered yeoman service in its battle for justice and fair-play for the Japanese-Americans returning to their homes. A member of this commission is the rabbinical representative on this Council.

The attention of the members of the CCAR is directed to the magnificent work that is being accomplished by the Southern Conference for Human Welfare. Denounced as "radical" and "Communist" by the reactionary forces in the South, it has courageously carried on its fight for the abolition of the poll tax, for economic justice for all oppressed groups including tenant farmers and sharecroppers, for fair dealing toward the Negro. Its most recent publication deals with the Columbia race riots.

The Social Science Department of Fisk University publishes a very valuable monthly survey called, "Events and Trends in Race Relations". Public Affairs Pamphlets, published by the American Council on Race Relations, offers No. 107 on "Race Riots Aren't Necessary" by Alfred M. Lee and No. 110, "Will Negroes Get Jobs Now?" by Herbert R. Northrup.

IV. CONSUMER PROTECTION

LEO J. LEVINGER, *Chairman*

The people of the United States require special protection at this time as consumers of the products of industry and agriculture. While they are largely producers as well, they are all consumers, including those too young to take a place in production. It is to the interests of the entire nation that the standard of living of the masses of our people be maintained or improved. Today we are witnessing a steady inflation, which might well threaten that living standard which Americans have slowly built up over generations. The dangers of extreme inflation are only an exaggeration of the constant pressure toward rising prices and a lowered living standard.

In this emergency, we support the efforts of the Office of Price Administration to protect the American people from the dangers of inflation. We recommend congressional action to strengthen the O. P. A. during the difficult years ahead. We recommend legislation to provide adequate housing, not only for veterans but for all Americans.

As this report goes to press, it seems as if Congress may abolish or seriously cripple the Office of Price Administration. We trust that this ill-considered step will not be carried out. It would lead to run-away inflation and associated evils. It would nullify wage increases and cause more industrial strife. We believe that the O. P. A. should be continued until the scarcities of the war period are ended.

V. INDUSTRIAL RELATIONS

LEON FEUER, *Chairman*

The past year was marked by the most serious and widespread industrial strife in the history of our country. Virtually all the basic and many smaller industries were affected — among them steel, coal, automobiles, transportation and communication. At one time or another, the transportation systems of several large cities were at a standstill and the railroad strike threatened to paralyze the whole country. The national telephone and telegraph systems were threatened with stoppages. The process of reconversion from a wartime to a peacetime economy was seriously delayed. The loss in production and wages is said to have run into billions of dollars.

The causes are easy to understand. The loss of overtime rates and wartime production bonuses faced industrial workers with the prospect of drastic cuts in takehome pay. The switchover from war to peace production meant temporary periods of layoff for thousands of employees. At the same time, shortages of many commodities produced a rise in the cost of living. Pressures were increasing from special interest groups representing manufacturing, business and agriculture for removing the price ceilings, perhaps even completely to liquidate the O. P. A. In this connection, Mr. Chester Bowles is to be warmly commended for his courageous insistence in holding the price line, but he seems to have received only half-hearted backing from the Administration which has been steadily retreating in the face of the twin pressure for increased wages and prices.

This dilemma with which workers were faced was the refusal of industry to consider the demand for wage increases without governmental assurance of corresponding price hikes. It was a dilemma because it meant that workers might lose more than they would gain. It faced the whole consuming public with the frightening danger of runaway inflation. The problem was highlighted by the General Motors strike and the position taken at the beginning of that dispute by the then Vice-President of the United Auto Workers, Mr. Walter Reuther, since elevated to the Presidency of that Union. Mr. Reuther insisted that the questions of wages, prices and corporate profits are closely related and must be considered together; that wages ought to be raised as high as possible without increasing prices. Mr. Reuther did not carry this point, mainly because he did not have the backing of his fellow union leaders, although he did succeed in getting the Presidential Fact Finding Board which was appointed to go into these questions. He is nevertheless to be commended for his forward looking attempt to blaze a trail. In a modern industrial society, wages, profits and prices are integrally related and are definitely matters of public interest. If we are to achieve a just and stable economy within the framework of democracy, workers must receive as widespread a distribution of the benefits of production as possible.

JOB 5020.—9 ON 10.—GAL.35.—Frank

Free, voluntary collective bargaining has become a well established and legally supported principle in American industrial relations. If honestly and sincerely utilized by Management and Labor, it still offers the best and most democratic approach to the problems of industrial peace. Legislative efforts to hamper or restrict the right of bargaining, like the Case Bill, do not make for industrial justice. We commend President Truman for having vetoed it. Yet we cannot evade the fact that large scale, protracted industrial disputes between giant corporations and unions do adversely affect the public interest. Thousands of persons in related industries are thrown out of work and suffer loss of pay which they can ill afford. The public is deprived of much needed goods. Sometimes services which are vital to the health and safety of communities are crippled. Perhaps the time has come to establish some kind of Federal machinery to speed up the process of bargaining and as far as possible to prevent differences from reaching the strike stage — as well as to represent the interests of the public at large. President Truman's proposal for the setting up of fact finding boards seem to be constructive and fruitful. It is a proposal worth serious consideration. Without the power of compulsory arbitration, such boards could effectively serve to hear and gather the facts from all angles, make suggestions and recommendations to facilitate settlements and provide unbiased information on the basis of which a fair and informed public viewpoint could be formulated. While both branches of organized labor and a large section of industry opposed the suggestion, there did not seem to be too much logic or cogency in their opposition. If we are to avoid the cost and chaos of huge strikes or waves of strikes, and obtain that stable relationship between wages, prices and profits which has become absolutely essential to preserve both order and democracy in our national life as well as a high level of employment, some systematic machinery such as the above will soon have to be devised and put into operation.

In the meanwhile, Management and Labor ought both to make every honest effort to settle their disputes peaceably and in the interest of the nation as a whole, to make full use of such facilities for mediation as are now available both on local and Federal levels and if a strike is unavoidable to eschew the use of any and all unethical, violent and illegal tactics. It is the use of such tactics, of which both sides have occasionally been guilty, which has evoked the demand for and may ultimately produce a type of legislation, which no one except bitter-end reactionaries really want, to limit the rights of free negotiation and bargaining.

VI. THE AMERICAN VETERAN

ALBERT GOLDSTEIN, *Chairman*

Our committee feels that the American veterans of World War II should be regarded as citizens first, and only thereafter as veterans. It views with alarm all attempts to divide the nation into veterans and non-veterans camps. It is convinced that the interest and welfare of the veterans coincide with the interest and welfare of the country as a whole. Any effort, therefore expended on transforming veterans into special political parties or economic pressure groups is injurious to the peace and concord of America and contrary to its spirit. Veterans and veterans groups should not be animated by greed or selfishness or seek special post bellum privileges or power.

The evils of inflation, discrimination in employment, and housing press heavily on the entire population but especially on the veteran who because of his absence from home may have no suitable living quarters and who if a member of a minority racial or religious group, may find himself limited in job opportunities. We are delighted with the Federal government for having begun a Veteran's Emergency Housing program and trust that it will be vigorously carried out.

Respectfully submitted:

FERDINAND M. ISSERMAN, *Chairman*
JULIUS MARK, *Vice-Chairman*
LEON I. FEUER, *Vice-Chairman*
ABRAM V. GOODMAN, *Vice-Chairman*

Administrative Committee

MAURICE EISENDRATH
LEON FRAM
JOSHUA LIEBMAN
SAMUEL TEITELBAUM

General Commission

ABRAHAM CRONBACH	AARON H. LEFKOWITZ
JULIAN FEIBLEMAN	ARTHUR LELYVELD
G. GEORGE FOX	JACOB K. SHANKMAN
ALBERT S. GOLDSTEIN	WM. B. SILVERMAN
MORRIS GOLDSTEIN	JACOB WEINSTEIN
NORMAN DIAMOND	JAMES WAX

DISCUSSION

Recommendation III

President Silver: This matter has twice been presented to the Executive Board of the Conference, and you have heard from the report of the Secretary that the Executive Board felt that this was a legitimate charge on the Jewish Welfare Board which has raised money in this country for war purposes. The matter was taken up with the Jewish Welfare Board and the reply was that the Jewish Welfare Board did not have any money for it. Finally part of the money was contributed with the understanding that the defense organizations would be asked to contribute the rest of the money. However, they have not given anything as yet, and the committee in charge felt that this is a responsibility which Jewish congregations should assume. However, it is not only a matter for reform congregations.

Rabbi Brickner: It was suggested that this might be taken up with the Synagogue Council in which all three groups are united. However, the Orthodox group is on record as opposed to the recognition of pacificism within the framework of Judaism; therefore, no support can be expected from this source. However, the Conservative and Reform groups have taken the stand that there is a basis for pacificism in our formulation of Judaism and therefore this should be a legitimate charge on these congregations.

Rabbi Isserman: The intention of this resolution is merely to give the approval of the Conference to the collection of this money in our congregations. Individual rabbis have been approached and these men would like to have the backing of the Conference to help them in this cause.

Rabbi Fox: I would like to move that this matter be referred back to our Executive Board, with the request that the Executive Board confer with the defense organizations, and ask that they cooperate in this very important matter.

The motion to refer this matter to the Executive Board was adopted.

Recommendation VII

Rabbi Heller: I do not think the Conference should go on record in this rather summary fashion on what seems to me to be an exceedingly difficult problem. The whole question of seizure of public utilities by the government is a highly controversial one. I would like to suggest that the paragraph be tabled.

A motion to table this recommendation was adopted.

Rabbi David Wice made a statement on behalf of the World Union for Progressive Judaism.

The report of the Committee on Marriage, The Family and The Home was read by Rabbi Stanley R. Brav.

REPORT FOR COMMITTEE ON MARRIAGE,
THE FAMILY AND THE HOME

To the Central Conference of American Rabbis,

COLLEAGUES:

Since our last convention, the end of World War II made possible the rapid demobilization of America's armed forces. The return of millions of men to civilian living has, during this year, constituted the unique factor entering into the long-disturbed situation of the American Family. Keenly felt were the effects of many marriages unwisely entered into, the tensions of protracted separation, women working in industry, the loosening of moral restraints that always accompanies war, and the immediate handicap of a severe housing shortage.

For a number of decades, the skyrocketing incidence of divorce has registered the extreme distress experienced in large areas of family life, and such data is supplemented by vast increases in separations, estrangements and desertions. Prior to the war, one out of five marriages ended in divorce. Today we have reports for 1945 showing Los Angeles (Cal.) County with a 90% divorce rate, and Dallas (Tex.) County with approximately one divorce filed to every marriage license issued during the twelvemonth period. Authorities estimate that the national toll of divorce this year may be one to every three marriages, that of those marriages contracted in 1945-46 some 70% will terminate in the courts, and that divorce rates will arrive at a new peak in the decade that lies ahead.

All the disruptive forces playing upon the Family in the past half-century have been aggravated by war conditions. Certainly, the process of change which social scientists have long since recognized as taking place in the foundations, the structure and the functions of the family has been accelerated. Upon this picture we now have superimposed the difficulties encountered by men and women during a period of unprecedented postwar readjustment. We have here an extremely complex social phenomenon, the full nature of which is not readily grasped. Meanwhile, we are sensitive to the enormous human distress it involves: frustration and unhappiness for countless adults, security undermined for countless children. On both the personal and social level, this is not only an immediate calamity. It bodes ill for the days to come.

In the making is a White House Conference on Family Life, an earnest that responsible leadership is awake to the acuteness of the present crisis. Our colleague, Sidney E. Goldstein, has helped in the preliminary planning, and is closely associated with the developing project. Our Committee has been consulted concerning "emphases, needs and directions" for the conference. We are asked to join other interested "national, multipurpose, tax-free, non-profit organizations" in sponsoring this conclave. Our Committee recom-

I mends that the Central Conference of American Rabbis accept with enthusiasm the invitation to be among the sponsors of the forthcoming White House Conference on Family Life, undertaking to do everything in our power to advance its purpose of strengthening the American Home.

The precise extent to which our Jewish homes share in the general crisis has never been established. Somewhat encouraging is the Maryland Study made by the American Youth Commission. It showed a definite relation between religious affiliation and stable marriage, Jewish families enjoying a noticeable advantage. The highest incidence of broken homes (16.7%) was among those where "no faith" was followed, the second highest (15.2%) was where the husband and wife were of "mixed faith," after which came the specific groups: Protestant (6.8%), Catholic (6.4%) and Jewish (4.6%). While this may be indicative, it is far from conclusive. By and large, Jewish homes appear to suffer the same serious strains to which all American homes are now subjected.

This year, the chairman of your Committee served as chairman for the Synagogue Council of America of its Committee on Jewish Participation in National Family Week, and our Conference membership was urged to join in this program. We made available to our members samples of two pamphlets, "The Soldier Takes a Wife" and "Making Marriages Last," and called attention to the excellent Public Affairs Booklet, "Building Your Marriage" by E. M. Duvall. Our Conference was honored in having our colleague, Sidney E. Goldstein, serving as president of the important National Conference on Family Relations. At its annual sessions in April, he occupied the chair, while at the special section on "Religion and the Family" papers were presented there by two members of our Committee, Samuel Glasner and your chairman. Other committee-members have been active in their own communities. Of national interest is the suggestion by S. Felix Mendelsohn that the Chicago rabbinical association create its own Family Relations Board for the purpose of adjusting family quarrels before they get into court.

Our Committee is pleased to report the first-fruits of its repeated recommendation these past several years concerning materials for marriage-preparation courses under synagogue auspices. The Commission on Jewish Education, working with our Committee, has produced the pioneer effort in this field. The Union now offers the general text, "Looking Toward Marriage" with a Jewish supplement, "Wife of Thy Youth," published in experimental edition, for use in our high-school classes and youth groups. Reform Judaism is thus spearheading a growing movement to have Religion bear a just and due share in responsibility for family-life education. We urge the introduction of this course in all our congregations, and solicit the reactions of our colleagues to the present materials. Our hope is that a fuller and increasingly more adequate program will eventuate from these beginnings.

An oversight prevented the Executive Board's taking action upon a recommendation adopted and referred to it at the last convention. Because we feel it indispensable to the congregational and community services rabbis will be called upon more and more to render, we, again, recommend that our Committee be empowered to press upon our Seminaries the urgency of requiring sound courses in Marriage and Family Counseling for every undergraduate. Furthermore, we recommend that the Seminaries, in view of the present crises, devote to this subject a major portion of their 1947 summer institutes for graduates.

Meanwhile we would urge our colleagues

1. To make the preaching and teaching of Jewish Family Ideals their increased concern.
2. To intensify their preparation for counseling in marriage and family problems, and to make this service available in the congregations.
3. To make ever more effective the educational opportunity of pre-marital conferences with engaged couples.
4. To set up institutes and study classes on marriage and the family, at both adult and youth levels.
5. To introduce courses in this field in the synagogue school.
6. To increase the availability of synagogue plant and facilities for the social and recreational purposes of youth.
7. To cooperate fully in all community efforts to reduce delinquency, prostitution and venereal disease.

The plight of the present-day family calls for attack upon many fronts. There is immediate melioration and there is long-term planning to be entered into. There are programs on a national plane, in the community, through the religious institution, and in direct ministry to homes that are stricken. As rabbis, we will work assiduously in every opportunity for service afforded us, for the future of the Jewish Home will always be one of our primary concerns.

Respectfully submitted,

STANLEY R. BRAV, *Chairman*

The report was received and the recommendations adopted.

DISCUSSION

Rabbi Pilchik: I suggest, in view of the fact that this report rightly emphasizes the great importance of this area of work, that following the White House conference at which we will be represented, a special institute on marriage and the family be initiated by the Conference nationally and be given the prominence it deserves. Including this in the curriculum of our seminaries and urging that it be included in the work of summer institutes, is not enough. A public institute on marriage and the family should be conducted by the Conference.

A motion that the committee be authorized subject to financial arrangements to be made by the Executive Board, to hold a seminar during the year, subsequent to the White House conference, on the subject of Marriage and The Family, was adopted.

Appreciation was expressed by Rabbis Bookstaber and Pilchik for the literature sent out by the committee during the year.

The report of the Committee on Responsa was prepared by Rabbi Israel Bettan.

REPORT OF COMMITTEE ON RESPONSA

To the Central Conference of American Rabbis,

COLLEAGUES:

Of the questions submitted to the Committee on Responsa, the following are deemed to be of sufficient interest and importance to be embodied in this year's report.

Question I

"Some time ago, I officiated at the wedding of a young woman of Orthodox background. She had previously been divorced and had been extremely eager to secure a religious divorce from her former husband. However, he put all sorts of humiliating obstacles in the path of this woman, so that it was necessary to be married without this religious divorce. She felt very badly about it and so did her new husband. I suggested to . . . that where there are cases where it is almost impossible to secure a divorce because of the obstinacy of a spouse, the Conference issue a unilateral divorce. This divorce would say that, inasmuch as a civil divorce had been granted, we recognize the religious right of the party to remarry. I feel that this would be of great psychological value to many people. It would solve the problem of large numbers who are now encountering difficulty in remarrying because of the lack of cooperation of their former spouses . . .

"I might add that my proposal does not pretend to give any religious authority to the divorce but is rather a device whereby we give sanction for remarriage to people who may, because of their inability to secure a *Get*, feel that their remarriage is not quite according to correct procedure."

Response

The proposal herein set forth, while somewhat startling, contemplates no revolutionary change in our attitude. The correspondent reaffirms his belief in the adequacy of the civil decree, and disavows any desire to restore to the religious bill of divorcement its former character and status. He would merely invest the Conference with the power to issue, in special cases, a document similar to the *Get*, only as a "device" to foil the wilful husband who refuses to comply with the orthodox requirement, and thus embarrasses his scrupulous former mate.

It is worthy of note that the divorcee in question, though eager to obtain a religious divorce, does not seem to regard its absence as a serious obstacle to her remarriage. Reared amidst orthodox surroundings, she is conscious of an unfulfilled requirement, and betrays a measure of mental disturbance. The suggested "device", in the judgment of the correspondent, would tend to ease her perturbed mind.

We are dealing here, then, not with a question of law, but with a question of policy. Shall we as a religious body that has abandoned a given practice on principle (see C. C. A. R., Vol. 39, p. 43), deliberately resolve to restore it, not as a discipline in our lives, but as a possible palliative for the none-too-poignant scruples of certain divorcees who still cherish a superficial attachment for orthodox practices?

The question, so put, can have but one answer. Nor, as a matter of policy, is the suggested step free from unpleasant complications. It is but necessary to remember that the leader of Orthodoxy insist, as is their right, that the civil decree, though binding, must be validated by a supplementary religious divorce, if the remarriage of either party is to be within the law. To be sure, we are not bound by this insistence. We are at liberty to dispense with this provision of the law. Yet were we to adopt the proposal of the correspondent and proceed to issue this sort of "indulgences" to all comers, as a salve to their tender consciences, we would justly be condemned for the unwarranted attempt to interfere with the proper enforcement of an orthodox discipline.

The proposal is neither sound in principle nor safe in practice, and cannot receive the endorsement of the Committee.

Question II

"Recently I conducted a funeral for a member of my congregation. I was told that a Masonic service would precede the regular religious service. I thought it would be of an incidental nature, but it proved to be of twenty minutes duration and to my amazement seemed to be constructed on a pseudo-religious line that might well have satisfied the spiritual scruples of a number of people.

"There were references to the 'Grand Master of the Universe', prayers were read for the soul of the departed, at least two of which seemed to be direct readings from the Christian Book of Common Prayer (one of them the Lord's Prayer). An apron was placed on the coffin by the 'chaplain' of the lodge (an all Jewish one, by the way) and each Mason present, clad in white gloves and apron, placed a sprig of evergreen on the coffin as they solemnly paraded past.

"To me the ceremony had all the earmarks of a separate religious cult, and I felt that as far as the membership might be concerned my participation as a rabbi was almost superfluous. . . .

"I do not know if this question has ever been discussed before, but to me it seemed like a separate religious service with obvious Christian and pagan roots, one that is entirely out of keeping with either liberal or orthodox Judaism. And the question also arises in my mind: If the Masons see fit to hold a funeral service, might not the Knights of Pythias, the Elks, Lions, Moose, and who knows how many other fraternal and other organizations do the same thing? . . ."

Response

Among the principles controlling rabbinic decisions, there is one that partakes more of the nature of policy than of legal propriety. Our teachers were very much concerned with the need of maintaining amicable relationship within the larger community. When not called to compromise their religious position, or any important belief and practice, they consulted the "ways of peace" before attempting to resolve a difficult situation.

The funeral rites of fraternal organizations, however designated, are harmless pageantry. They are intended as a spectacular tribute to a departed member. The primacy of the religion of the deceased is fully affirmed when the Rabbi insists, as he should, that the rites of the Synagog take precedence over the fraternal ceremonies. After the Jewish service has been completed, at the home or in the Chapel, outside participation, when desired by the family, may well be countenanced, even if one cannot approve of all the details of the elaborate ceremonial.

The fraternal associations with which men of our faith are affiliated, contend that their rituals are free from sectarian bias. The examples cited by the correspondent would tend to disprove the claim, though one must always be careful to distinguish between denominational overtones and clear christological implications. At any rate, it might not be taken amiss if the Rabbi suggested the omission of a given reference or rite.

To ban by conference resolution all participation of fraternal bodies in the service for the dead, because of minor objections to some of the utterances, would evince a degree of intolerance not at all conducive to the peaceful relations we should strive to maintain among the citizens of a community.

Respectfully submitted,

ISRAEL BETTAN, *Chairman*

JOSHUA BLOCH
WILLIAM G. BRAUDE
SIMON COHEN
FREDERICK A. DOPPELT
EZRA G. GOTTHELF

FELIX A. LEVY
JEROME R. MALINO
JACOB B. MENKES
SAMUEL ROSINGER
JOSEPH UTSCHEN

The report was received and ordered printed in the Yearbook.

The report of the Curator of Archives was presented by Rabbi Sheldon H. Blank.

REPORT OF CURATOR OF ARCHIVES

To the Central Conference of American Rabbis,

COLLEAGUES:

Your Committee mailed Conference publications as ordered by the Administrative Secretary of the Conference.

Your Committee recommends that an honorarium of \$10.00 be sent to Mr. Warren A. Cobb who takes care of the Conference publications as ordered by the Secretary of the Conference.

Your Committee recommends that the sum of \$10.00 be sent to the Chairman of the Committee to meet the expenses of sending out Conference publications when ordered. This, we believe, in addition to the \$3.20 which is still on hand, will cover our needs for the coming year.

Respectfully submitted,

SHELDON H. BLANK, *Chairman*
MYRON SILVERMAN
IRVING LEVEY

The report was received and ordered printed in the Yearbook.

REPORT OF RABBINICAL PENSIONBOARD

To the Central Conference of American Rabbis,

COLLEAGUES:

This report is submitted by the rabbinical appointees of the Central Conference, serving on the Rabbinical Pension Board and deals with problems that are of especial interest to us rabbis.

The Conference and the Union have every reason to feel gratified over the progress of the Rabbinical Pension Plan. We pioneered in this field and our success has already induced at least two organizations whose work is somewhat related to our own to do likewise. The Independent Order B'nai B'rith has inaugurated a pension plan for Hillel directors, and the Rabbinical Assembly has installed a pension plan for rabbis of the Conservative group. We have received requests for a description of our plan, our method of operation, legal documents, promotional literature and our advice in formulating similar plans from the Hebrew University of Palestine, the national association of Jewish Social Workers, the National Association of Temple Secretaries and others.

Progress of the Pension Plan

In the 22 months since the first policy was issued in July, 1944, we have enrolled 177 rabbis in the plan. For them we have secured 210 policies, 33 of these being supplementary policies due to increases in salaries.

Value of Life Insurance and Annuities on Policies Issued

Life insurance in the above policies, the same being designed to meet the problem of widows' pensions, are summarized in the following very gratifying figures. These deal only with policies already issued.

The 145 policies which include life insurance (Retirement Endowment) have an initial face value of \$1,316,286.00. If maintained to maturity, their guaranteed value will be \$1,951,384.00. The dividends based on present rates will increase these values to \$2,585,836.

The 65 policies that do not contain life insurance (Retirement Annuities) if maintained to maturity will have a guaranteed value of \$790,563.00. Dividends, based on present rates, will increase this to \$906,521.00.

Both types of policies together represent potential savings of \$3,492,357.00.

The annuities resulting from the above policies at maturity and including dividends at current rates will be \$288,984.00 annually.

Total Premiums and Pension Board Grants

The success of the plan is attested in a very practical manner by the fact that rabbis and congregations pay each year on the above policies \$94,552.07 (including Waiver of Premium). The Conference-Union contributes towards the premiums in addition to the above, \$5229.21 for Primary Grants and \$5798.86 for Supplementary Grants, together \$11,028.07 making the grand total of \$105,580.14 in annual premiums.

Financial Liabilities Created by Policies Already Issued

If the pension plan is continued, the following liabilities inhere in its execution. The Supplementary Grants were based upon the present Pensions Funds. Unless the membership of the Conference greatly increases, the Pension Funds will undoubtedly suffice to meet these needs.

The Primary Grants, including Waiver of Premium payments were to be paid out of the annual contributions of \$5000.00 each by the Union and the Conference. We consider it important to direct the attention of the Conference to the fact that if the policies already issued are maintained to maturity, we will be morally obligated to pay about \$135,000.00, in Primary Grants. No funded provision has been made for this. These payments are dependent upon annual contributions from the Conference and the Union.

Eligible Rabbis not in the Plan

There are about 535 members of the Central Conference. Eliminating those beyond pension age, those already pensioned, those living abroad, and some who are definitely not interested there are about 400 who might be considered eligible. Of these we have enrolled 177, or 45 percent. About 225 more are now eligible but not enrolled. There are several additional classes of rabbis who are partially or rather potentially eligible such as 40 members of the CCAR who serve non-Union congregations and 21 non-Conference men who serve Union Congregations.

Recent Modifications of the Plan

The Pension Plan has now been modified in the following respects: Rabbis serving non-profit organizations engaged in Jewish education or social work, are now eligible.

The final date when new entrants will receive supplementary grants has now been postponed until December 31, 1946. The final date has been postponed several times as a matter of accommodation. We cannot continue to do this indefinitely, for the reason that the amounts of the individual grants were based on figures as of 1943. Every postponement means that we open the door to the assumption of greater responsibilities in the matter of supplementary grants; in the near future we shall be faced with the necessity of closing this door.

JOB 5020.—9 ON 10.—GAL.41.—.Frank

Applicants who are refused life insurance by the Northwestern Mutual can now have similar policies issued to them by the Union Central Life Insurance Company.

Supplementary policies which originally could be issued only on the anniversary date of the original policy can now be issued at any time.

Rabbis carrying our policies, but temporarily unemployed will receive the usual grants for one year if they pay the total premium due from rabbi and congregation.

Increasing the Pensions for the Older Men

Under our type of plan the annuity returns purchasable by men over 50 for ten percent of their salaries is very inadequate and declines rapidly from that age level onward. A limited number of congregations have met this situation by paying much more than ten percent of the rabbi's salary. The members of the Pension Board are of the opinion that the supplementary grants for men in this group should be considerably increased. This will require a large increase in the Capital Pension Funds through contributions and allocations by contributing organizations. We would welcome gifts and bequests from those whose attention could be directed to this subject.

Gifts Received

In this connection, the members of the Conference will be pleased to learn that aside from contractual contributions from Union and Conference toward the Primary Grants, we have received the following gifts and legacies which have been voted into the Pension Funds.

Through the agency of the Central Conference —
Initial appropriation (Adjusted value) . . . \$153,767.51
Additional Gifts and Bequests 3,331.04 \$157,098.55

Through the agency of the Union of American Hebrew Congregations
Initial appropriation \$ 69,683.09
Additional Gifts 4,867.06 74,551.05
\$231,649.60

The Pension Board is deeply appreciative of the generous assistance of the Conference and the Union in this undertaking.

Returning Chaplains

Chaplains, enrolled in this plan cannot be too frequently reminded that it is to their advantage to convert their annuity policies to corresponding policies containing life insurance. The premium remains the same and the policy will be dated back to the original date of entry.

Our Thanks

This report would be incomplete without due acknowledgement of the notable services which have been rendered to the progress of our pension program by Mr. Jacob Aronson, Chairman of the Board, and Dr. George Zepin, Vice-Chairman and Executive Secretary. Both men have given themselves most self-sacrificingly to the promotion of this cause. From the early days of the development of our plan, their enthusiasm and enterprise have been continuously evident.

Mr. Aronson's extensive knowledge and experience in this particular field, always available, have proven invaluable. We are especially indebted to Dr. George Zepin for the wise and helpful administration of his office. Without the active assistance and encouragement of both these men our program could not have attained the success which it has so rapidly achieved. Their devotion arises from the conviction that both the pulpit and the pew will be most wisely served by this program, which is designed to provide for the security of the rabbi in his old age, and of his family in the event of his death, and which offers to each congregation the opportunity of discharging a manifest obligation. For their generous cooperation we are most grateful.

Looking Forward

The enrollment of 45% of the rabbis who are immediately eligible is probably the best evidence of the approval of rabbis and congregations for the Pension Plan. Your representatives on the Pension Board find, however, that the plan is still in need of periodic publicity. It frequently happens that one Board of Trustees agrees to enter the rabbi in the plan, but that succeeding Boards, sometimes never having heard of the Plan, have to be re-educated in this matter.

Again we find that entering the plan at an early age on a moderate salary does not provide the annuity which will satisfy a man at the end of his career when he has become used to living on a much larger income. This points to the necessity for increasing one's annuity coverage with each increase of salary.

While the sums involved in such increases are not very large, this too requires periodic stimulation. Neither problem is unsurmountable. We find the congregations as a rule very generous in their attitude.

From the above reasons, and not overlooking the fact that both the Conference and the Union are growing bodies, it is apparent that the pension project will require continuous attention for a number of years.

Bespeaking the continued interest of the Conference in this undertaking.

Respectfully submitted,
On Behalf of the Conference Appointees

SAMUEL M. GUP, *Chairman*

The report was received and ordered printed in the Yearbook.

The report of the Commission on Information about Judaism was prepared by Rabbi Harry W. Ettelson.

REPORT OF COMMISSION ON INFORMATION ABOUT JUDAISM

To the Central Conference of American Rabbis,

COLLEAGUES:

Through some mischance, the report of our Commission for the previous year was lost while en route either to the Secretary of the Conference or to the Conference, and did not appear in the last Year Book of the Conference. This report, therefore, covers a two year period, which includes the close of the war and the re-organization of the Commission.

Voice of Religion Series

These pamphlets which were prepared primarily as morale builders for the men in the armed forces justified all the effort and expenditure involved in their preparation and distribution. The innumerable favorable comments that we received made us feel that this has been a worth while effort.

We published fifteen pamphlets in this series, and distributed over a million copies. As a matter of record, we wish to list herewith the authors and the titles of these pamphlets. At the same time we wish to express our very sincere gratitude to these men for their excellent contributions.

Because I am an American, Rabbi Edgar F. Magnin
A Fighting Man's Faith, Rabbi Louis Binstock
Without Benefit of Chaplain, Chaplain Norman M. Goldberg
In Defense of our Country, Rabbi David Philipson
Just a Stiff Necked Outfit, Rabbi Philip Frankel
Religion on a Raft, Chaplain Albert S. Goldstein
Food, Freedom and Fellowship, Chaplain Jacob K. Shankman, USNR
Equipment — not Issued, Rabbi Daniel L. Davis
You and Your Fellow Man, Chaplain Jacob P. Rudin, USNR
Bombs and Books, Rabbi Maurice N. Eisendrath
What's it all About, Rabbi? Chaplain Harry Essrig
Tomorrow's World, Rabbi Emil W. Leipziger
The Torah Joins the Navy, Captain M. M. Witherspoon (Ch. C.) USN
Shoulder to Shoulder under God, Chaplain Ely E. Pilchik, USNR
The Purest Democracy, Chaplain Roland B. Gittelsohn, USNR

Popular Studies in Judaism

These authoritative statements on various aspects of Jewish life and thought have established our Commission as an authentic agency for the publication of such material.

During the war period we published one new pamphlet in this series, "Judaism and War" by Professor Samuel S. Cohon. But the demand from the men in the armed forces was so great that we were obliged to reprint seventeen of our pamphlets.

During the past year we printed a new pamphlet entitled "Post Biblical Judaism, V. Its Role in the Survival of the Jew" by Rabbi Israel Bettan.

We have two new pamphlets going through the editorial process.

A sub-committee of our Commission has reviewed our project of Popular Studies and has formulated a long range program for the inclusion of many subjects for future Studies. The list of subjects is appended hereto. (Appendix A)

We have cooperated with the Commission on Institutes on Judaism, and have distributed about 20,000 copies of our Popular Studies to these Institutes.

It will be of interest to the members of the Conference to know that some time ago the Jewish Welfare Board issued a selected bibliography of pamphlet material for the use of Jewish chaplains and Jewish Welfare Board representatives. Twenty publishing organizations were listed. Of our Popular Studies and Voice of Religion series, twenty-eight titles were recommended. This constituted the largest list of any of the organizations whose pamphlets were recommended.

New Mailing List

Because of the fact that during the war years we concentrated our attention mainly on the morale building pamphlets, our mailing list has become obsolete. We are now obliged to reconstruct this list. We must assemble a completely new list of ministers, legislators, judges, educators, etc. We have already begun to do this. We have obtained a list of 10,000 state legislators which will constitute the nucleus of our new list. Gradually this will be enlarged until we have a mailing list of at least 100,000 leaders of public opinion.

New Projects

During the past two years, our Commission has considered the inauguration of two new projects in our pamphlet series. Both of these projects have won the favorable consideration of our Commission.

One project consists of taking over the Sinai leaflets that were projected most successfully by Rabbi Joseph I. Gorfinkle. These will constitute a new series under the name of the Voice of Sinai leaflets. We plan to reprint those that were already prepared. We have already received seven new manuscripts in this series, and these are now in the hands of the Commission for review.

The other project was brought to our attention by Rabbi Louis Witt. It consists of the publication of pamphlets in simple language, intended for distribution among the masses. Rabbi Witt has proposed a novel plan for the distribution of these pamphlets, so that they will reach those for whom they are intended. This series will be called *The Truth About the Jews*.

The format for both of these new series is now being planned. These series will be distinctive in size, style and printing.

Our Commission now functions under five sub-committees as follows:

Popular Studies — Rabbi Israel Bettan, *Chairman*
 Voice of Sinai Leaflets — Rabbi Abraham Feinstein, *Chairman*
 Truth About the Jews — Leonard N. Simons, *Chairman*
 Holiday Press Notices — Rabbi Sidney S. Tedesche, *Chairman*
 Holiday Sermon Pamphlet — Rabbi Jacob J. Weinstein, *Chairman*

We are very thankful to the Chairmen of these Subcommittees and to the membership of their Committees for the splendid cooperation that they are giving our various projects.

Our Popular Studies in French

Our Popular Studies, in the hands of our Jewish soldiers abroad, were seen by Rabbi R. Sommer of Paris. It occurred to him that these pamphlets could be translated into French and adopted for the use of the French Jewish public. The first pamphlet of this series has already appeared. It is "Contributions of Judaism to Modern Society" by Rabbi Abraham J. Feldman. We have been asked to give permission for the translation of others of our Popular Studies, a permission that was readily granted.

Appreciation and Thanks

We are greatly enheartened by the fine support that we have received for our work from the rabbis of the Conference, especially from those who served as chaplains.

We are thankful to the Union of American Hebrew Congregations for its recognition of our work through an increased allotment for the coming year.

We are likewise grateful to the Freudenthal Foundation of Trinidad, Colorado, which, through its energetic and far-seeing Chairman, Mr. Gilbert Sanders, has recognized the importance of our activity and is continuing its support of our efforts.

Our especial thanks are extended to the Secretary of our Commission, Rabbi Louis I. Egelson, for his very fine and efficient services.

Respectfully submitted,

HARRY W. ETTIELSON, *Chairman*

The report was received and ordered printed in the Yearbook.

APPENDIX A

SUGGESTED TOPICS FOR POPULAR STUDIES

1. BIOGRAPHIES. There might be a series on biographies of great Jews of the past — Philosophers, Poets, etc.
2. DISPERSED JEWISH COMMUNITIES. There could be a series covering, for example, the following:
 - (a) The Chazars
 - (b) The Falashas
 - (c) The Bene Israel
 - (d) The Yemenites
3. SELF GOVERNMENT AMONG THE JEWS. In this series there could be:
 - (a) The Exilarchate
 - (b) The Vaad Arba Aratzos
 - (c) The Patriarchate
 - (d) The Sanhedrin
4. MOVEMENTS IN JUDAISM. We might have pamphlets treating of:
 - (a) The Chassidic Movement
 - (b) The Haskalah
 - (c) The Emancipation Movement
 - (d) Judaism and Nationalism
5. PHILOSOPHY and PHILOSOPHERS IN JUDAISM.
6. COMMENTARIES and COMMENTATORS.
7. CODES and CODIFIERS.
8. JEWISH POETRY and POETS.
9. JEWISH EDUCATION. We might have a series covering:
 - (a) In the Rabbinic Period
 - (b) In the Middle Ages
 - (c) Modern Jewish Education
10. THE BIBLE IN LITERATURE. This would cover the role that the Bible played in the great literature of the world.

The report of the Commission on Jewish Education was presented by Rabbi Solomon B. Freehof.

REPORT OF COMMISSION ON JEWISH EDUCATION

To the Central Conference of American Rabbis,

COLLEAGUES:

During the year 1945-46 we have made much progress in the field of Jewish education. We have published new books for children, for young people, for teachers, and for adults. We have also during this year done some pioneering in the field of Jewish education, of which I am happy to tell you.

JOB 5020.—9 ON 10.—GAL.44.—Frank

Some years ago a company known as the Bible Players of Hollywood prepared a series of excellent plays for presentation over national radio networks. During the past year Dr. Gamoran learned that these plays included many dramatizations from the Jewish Bible, and that they were available in radio recordings. Upon examining two selected scripts, we decided that it would be worth while to rerecord these on phonograph records. I shall not enter into the details of the technical problems that were involved in this work. Suffice it to say that they were carefully studied and satisfactorily solved. The Commission on Jewish Education thus authorized, as an experiment, the issuance of records of the two Bible plays, "The Birth of a Leader" which tells the story of Moses, and "Crossing the Red Sea." These two dramatic plays are presented on six double-faced, twelve-inch records, and may be used on any phonograph. They are excellent for assemblies. In playing time they are one half hour each. Half of a play may be presented at one assembly, the other at another assembly.

The first sixty sets available (at \$15.00 for both plays) were offered for sale to congregations affiliated with the Union of American Hebrew Congregations only. Few of these are now left, but more may be secured if the demand continues. Furthermore, if this project proves to be successful and a demand for these audio aids continues, we have an option on over thirty other stories from our Bible.

I know the members of this Conference will rejoice to learn of this new departure in our educational work.

Another area in which we pioneered this year is in the preparation of some Jewish material on the subject of marriage and the family. A joint committee chosen from our Commission on Jewish Education and from the Committee on Marriage and the Family of the CCAR, selected what they considered the best book available for young people on the study of the subject of marriage, "Looking Toward Marriage" by Johnston, Randolph and Pixley. It was felt, however, that a supplement should be prepared on the Jewish aspect of the subject. Rabbi Stanley R. Brav, Chairman of the Committee on Marriage and the Family, was invited to prepare the Jewish supplement. This he has done, and the booklet, "Wife of Thy Youth" was issued by our Commission on Jewish Education. You may be interested in knowing that about 150 congregations have ordered the booklet, a few having ordered them in quantity, obviously to use in discussion groups with our youth.

Intercultural Work

Your Chairman is happy to report that some months ago he began negotiations with the Louis and Mary K. Horowitz Foundation for the securing of a fund with which to initiate the preparation and publication of our intercultural series. Intercultural work as conducted in Springfield under the so-called Springfield Plan and as carried on by many other agencies in the United States, is assuming a new importance in our growing democracy. If Jewish life and thought is to be properly presented to the children in the public schools, to our young people in the high schools, to our youth in the colleges, there must be a well-written literature concerning the Jewish people available for teachers in the public schools, in the high schools, and in the colleges to use.

It is a great pleasure to report that these negotiations have been crowned with success, and we have secured a grant of \$7,500.00 from the Horowitz Foundation.

Our first project will be a book on American Jewish heroes.

Our Educational Director has established relations with the American Council on Education, with the Bureau of Intercultural Education, and with the Intercultural Workshops, and secured their cooperation and advice in our work.

Manuscripts Published

"Michael Turns the Globe" by Deborah Pessin.

This book of children's stories for pleasure reading contains a delightful series—the first in the English language—on "Jews in Many Lands." Through a special device of the author, the young boy Michael gets acquainted with some of the fascinating stories and life of Jews in Persia, China, Palestine, India, etc. (A special supplement for teachers is in preparation for those who wish to use the book as a text.)

"Passover Party" by Jane Bearman.

A Passover jingle book in four colors, for very young children. It is a most attractive gift for the pre-school child.

"A History of Jewish Art" by Dr. Franz Landsberger.

This unique book presents, for the first time in the English language, an account of the history of Jewish art from its earliest beginnings to our own time. It is written by an outstanding authority on the subject, and reveals to what extent the arts were developed amongst Jews throughout the ages. The book, intended for adults and young people, includes 200 illustrations, giving the reader a vivid picture of Jewish art.

JOB 5020.—GAL.45.—9 ON 10.—Frank

"250 Selected Plays of Jewish Interest — an Index" by Bernard J. Starkoff.

This index represents a selection of 250 plays out of a total of over 600 examined. It is composed of the following parts: A topical index, listing plays on historical themes under their respective periods — Biblical, Roman, medieval, and modern; plays about Jewish problems, such as anti-Semitism, intermarriage, nationalism, Reform, Zionism, etc.; about Jewish holidays and ceremonies. A Time-Length Index, an age-group index, and a list of three-star plays follows. Then comes the master index, which gives for each play the author, title, publisher, price, subject, cast, evaluation, and synopsis.

"A Project on the Synagogue," a Teacher's Guide, by Toby K. Kurzband.

This is the first time that a course on the Synagog is made available for the Jewish religious school. The book is a Teachers' Book to be used in the High School Department. Such topics as Getting Acquainted with the Synagog, Worship Before the Synagog, How the First Synagogs Were Organized, How the Early Rabbis Aided Its Growth, and The Reform Movement and the Synagog, are treated. The author presents a series of projects providing for varied activities that will appeal to high school boys and girls. Arts and Crafts, games, exhibits, dramatizations, debates, etc., are introduced.

"A Seed — And the Fruit Thereof" by Charles Becker.

A play in celebration of the 70th anniversary of the Hebrew Union College.

"Lightning Verdict" by Beatrice Simon.

A Purim play.

"They Shall Live On" by Lydia Caplan.

A play about the heroic four chaplains who gave up their life belts.

"The Little Lost Tree" by Faye Evelyn Klein.

A Chamisho Osor play.

"Wife of Thy Youth" by Stanley R. Brav, Ph.D.

A Jewish supplement to the book "Looking Toward Marriage" by Johnston, Randolph and Pixley.

Manuscripts in Press

"Down Holiday Lane" by Rose W. Golub.

This is a book of stories related to the holidays and intended for children in Grade 3. It will be a sequel to "Hillel's Happy Holidays".

Teacher's Book for "Jewish Literature Since the Bible" Book I," by Dr. Azriel Eisenberg.

This book represents a careful development of the lessons in the book, "Jewish Literature Since the Bible" Book II, by Feuer and Eisenberg. The necessary content for the background material is given to the teacher, and various techniques for teaching are presented. The book contains many suggestions for additional reading and activities.

Pupil's Workbook for "Jewish Literature Since the Bible" Book II, by Dr. Azriel Eisenberg.

The Workbook contains questions for discussion and tests based on the reading and study of the pupil's text.

"Proclaim Ye Liberty" by Eugene Greenfield.

A pageant on the Spirit of Freedom in the Jewish festivals. Especially suitable for closing exercises.

"The Chanuko Pickets" by Sally Miller Brash and Rabbi Morton C. Fierman.

A play with music.

Bible Commentaries

Our Committee on Bible Commentaries is reporting progress. The manuscript of the Book of Kings I with Commentary by Dr. Leo L. Honor has been completed, approved by a reading committee of the Commission on Jewish Education, and is now in the hands of the author for revision. We hope that some of the members of the C. C. A. R. will encourage the men in their communities to follow the example of the Blumauer family of Portland, who contributed \$5,000.00 toward the Bible Commentaries Publication Fund.

Youth Work

We continued our youth work under most difficult circumstances. Our Director of Youth Activities, Rabbi Selwyn D. Ruslander, returned from the Navy and assumed his post of Director of Youth Activities for only a short while. He was called to the pulpit of the South Shore Temple in Chicago, and accepted the call.

During the year we continued to publish THE MESSENGER, to stimulate N. F. T. Y. groups and to hold them together with our young men who are returning from the service.

Meetings of the Executive Board of the N. F. T. Y. were held first with Miss Helen Strauss, our interim director, and later with Selwyn Ruslander. We have about ninety youth groups affiliated with the N. F. T. Y.

Our most important task at the present time is to select a new director of Youth Activities who will devote himself for at least a few years without interruption to our youth work.

Teacher Training

We are continuing our activities in the field of teacher training, though handicapped by the fact that the number of teachers' conventions was still limited by traveling conditions. Smaller institutes were arranged in various communities during the past year. Lectures were delivered in the following communities: Hartford, Conn.; Miami, Fla.; Augusta, Ga.; Fort Wayne, Ind.; Davenport, Iowa; Trenton, N. J.; Columbus, Ohio; Columbia, S. C.; Memphis, Tenn.; and Parkersburg, W. Va.

THE JEWISH TEACHER is being issued as a quarterly, edited by Dr. Emanuel Gamoran.

We are grateful to the National Federation of Temple Sisterhoods for continuing their support of our work with the teachers.

In the office itself our work has increased continuously. Requests have come and continue to come from all parts of the country for educational guidance and advice for children, for young people, and for adults.

Experimentation

In cooperation with the Jewish Education Committee of New York, we are continuing our experimental work in that city. We have selected two or three teachers from each of the following schools: Temple Israel, Central Synagogue, Temple Rodeph Shalom, and Union Temple. The selected teachers were organized into a Curriculum Workshop. New units of activity around which Jewish information and attitudes are organized, have been developed. Some of these units were written up and published in THE JEWISH TEACHER during the year.

One of the teachers in Temple Israel was engaged on a five-day-a-week basis, with the understanding that she would meet with her class one afternoon a week in addition to Sunday, and give three other afternoons to meeting with the children in homes or elsewhere in groups. Through these contacts with both children and parents, she should attempt to help introduce Jewish influences into the homes. The congregation pays one half of the cost of the experiment, the Jewish Education Committee the other. We hope to continue this experiment during the next year.

The teacher keeps a careful educational diary, describing not only her lessons, but all home visits, her experiences with the parents, the children's parties, etc. We think that this experiment has many possibilities for good. When completed it will be written up and published in *The Jewish Teacher*.

We are grateful to the Jewish Education Committee of New York City for their generous support of our work.

American Institute for Jewish Education

Since the last meeting of the Conference, we have issued a new essay, "Max Lienthal." This was prepared by Dr. David Philipson in commemoration of the 100th anniversary of the arrival of Max Lienthal in the United States.

On the occasion of the 100th anniversary of Issac M. Wise's arrival in the United States, we have prepared three essays on the three great institutions which he created — an essay on the Central Conference of American Rabbis, written by Dr. Emil Leipziger, former President of the Conference, an essay on the Hebrew Union College by Rabbi Irving M. Levey, the present librarian of the College and an essay on the Union of American Hebrew Congregations, prepared by Dr. Emanuel Gamoran. These essays, together with questions for discussion for adults and youth, are in the hands of the printer. These will be issued under the title "What He Created."

We continued our stimulation of youth and adult work in the congregations. During the past year 129 congregations conducted study groups for youth and adults. The number of groups amounted to 184; the number of students amounted to 4,103.

Miscellaneous

We cooperated with the Jewish Book Council and prepared and issued a list of suggested books for Jewish Book Week. We also sent exhibits of our books to the Jewish Book Fair in New York City and to other gatherings of rabbis and teachers. We are likewise continuing our cooperation with the Federations of Reform Synagogues in New York and in Chicago, with a view to improving the status of our schools in both of those cities. We are happy to report that the Board of Jewish Education in Chicago has already approved the engaging of a special supervisor of Jewish education who will serve as Director of Jewish Education for the Reform schools in Chicago.

Many other tasks of an educational character are part of our regular work but they cannot easily be described in our reports, which must necessarily be brief.

We are happy to say that the sales of our books have again increased this year and have already exceeded those of the previous year, though our fiscal year is not yet over at the time this report is being prepared.

Conclusion

In these days of uncertainty when the prospects of a peaceful, orderly world are still dim and the destiny of Israel still seems unpredictable and confused, of this at least we are sure — that our opportunity for vital Jewish life here and everywhere depends to a large degree upon the education of our children. To this task our Commission continues to dedicate its effort with hope undiminished and with gratitude to God for the courage which He renews in us from day to day.

Respectfully submitted,

SOLOMON B. FREEHOF, *Chairman*

The report was received and ordered printed in the Yearbook.

WEDNESDAY EVENING

The Conference reassembled in the Louis XVI Room at the Sherman Hotel, at 8:00 P.M., with the President in the Chair.

An address, "The Union and the Conference—Our Common Task", was delivered by Rabbi Maurice N. Eisendrath. (Appendix E)

A paper on "Reform Judaism and Halachah" was presented by Rabbi Solomon B. Freehof. (Appendix F)

The discussion was led by Rabbi Irving M. Levey, and was participated in by Rabbis Max Raisin, Samuel S. Cohon, Ahron Opher, Frederick A. Doppelt, Julius Gordon, Max Reichler, Joseph Klein, Solomon B. Freehof, and Dr. Emanuel Gamoran.

For Discussion, see Page 000.

The Conference adjourned.

THURSDAY, JUNE 27, 1946

The Conference reassembled in the Louis XVI Room at the Sherman Hotel, at 9:30 A.M., with the President in the Chair.

The opening prayer was delivered by Rabbi Harry Essrig.

The report of the Committee on Church and State was presented by Rabbi Albert G. Minda.

During the reading of the report, the Vice President resumes the Chair.

REPORT OF COMMITTEE ON CHURCH AND STATE

To the Central Conference of American Rabbis,

COLLEAGUES:

The Release Time plan of Education in the public schools has during the past year been subjected to three judicial reviews in the State of Illinois and in each instance, it was declared constitutional according to state law and the Federal constitution.

The first of these to be noted was the opinion rendered in the Circuit Court of Champaign County, Illinois (January 26, 1946) in a mandamus suit instituted by Vashti McCollum to prohibit the teaching of religious education in the buildings of School District No. 71 during the hours when public schools are regularly in session, by teachers provided and paid for by religious organizations and with the written consent of parents. This is the celebrated Champaign case which received wide publicity in the press. The opinion of the three judges of the Sixth Judicial District sitting en banc (now available in printed form published by the Illinois Association for Religious Education — First & Adams Street — Springfield, Ill.,) was that on the basis of testimony offered, there was no violation of constitutional or statutory rights of the relator. The petition for mandamus was denied.

It was unfortunate that in this particular test case the legal issue became involved with the so-called atheistic or rationalistic views of the relator. Not that a so-called atheist is not entitled to the same rights and protection "under the American Constitution" as a so-called believer — but because Release-Time has been opposed by this Conference and many other devout religionists who not only believe but expend much effort in the promotion of programs of formal religious education outside of the public-school time and facilities.

The second judicial review of the Release Time plan is represented by a mandamus suit instituted Oct. 26, 1945 by Ira Latimer, Executive Director of the Chicago Civil Liberties Committee in the Superior Court of Cook County, Illinois, to prohibit the Chicago Board of Education from excusing pupils at parental request to attend religious classes outside of public school buildings during public school hours. The petition was denied by Judge U. S. Schwartz on the basis that Release-Time involved no infringement of the First Amendment of the Constitution of the United States.

This decision was reviewed and affirmed by the Illinois Supreme Court (May 2, 1946). The Court's opinion written by Justice Wm. J. Fulton in upholding the right of the Chicago Board of Education declared:

"We concede that the Board of Education should not help sustain or support any school controlled by a church or sectarian denomination or aid any church or sectarian purpose. On the other hand, we do not deem it the duty of a school board to be hostile or antagonistic to religion or churches."

Whilst these judicial reviews are not the first test cases of Release Time (favorable decisions on Release Time being rendered in suits brought some twenty years ago at White Plains, N. Y., and East Liverpool, Ohio) there can be no question that the Illinois decisions, particularly, the Champaign Case, strike heavy blows at the opposition of those who have maintained that Release Time involves a violation of the American principle of separation of Church and State.

How do these decisions affect the position of our committee on Church and State and that of the C. C. A. R.? It may be pointed out, in the first place — that a project deemed constitutional from a legal point of view, may still not be desirable in relation to other aspects of American life.

In the second place — these decisions represent State courts and hence apply only to the State involved. It has been indicated that appeal will be made to the United States Supreme Court which has the last word in passing upon constitutionality from a national point of view.

The C. C. A. R. therefore, being a national body, need not deviate from its traditional position, unless its members decide otherwise or until the U. S. Supreme Court has spoken on this matter.

Your Committee therefore recommends that the C. C. A. R. reaffirms its previous pronouncements in the matter of Religious Education and the Public Schools.

That this session of the C. C. A. R. once more indicate to the public at large our concern in the matter of religious education of all groups through its proposal of the Dismissal Plan by which pupils be dismissed from public schools an hour earlier and thus permit parents, independently of the public schools and at their own discretion, to give their youth the religious education they deem adequate.

Your Committee recommends that there be no participation of the C. C. A. R. in any legal action on the matter of Religious Education and the Public School, unless specifically authorized by the Executive Board of the C. C. A. R. and recommends that individual members do so only after consultation with authorities.

Your committee recommends that this Conference express to the public at large its faith in the American Public School as an institution that symbolizes and embodies the American principle of separation of Church and State, and in its program of educating together all youth regardless of sect or creed for common participation in American life.

We, therefore, look with deep concern on any tendencies or movements that deviate from the ideas and principles that brought public schools into being or that prepare the way for future departures from them.

We declare our opposition to attempts made by Bible Societies to use the Public School as a medium to distribute various versions of the Bible to school children. Our opposition is based not to any well-motivated efforts on the part of any group to make the public Bible-conscious but to the attempt to use the public school as an instrumentality in its accomplishment.

We call the attention of public school authorities to our concern and opposition to the use of public school assemblies and VI convocations for propagandistic purposes as has been done in some parts of our country.

In view of the increased interest in the program of inter-cultural education and its introduction in school systems throughout the country, we recommend that the Committee on Church and VII State and the Committee on Religious Education be authorized to consider jointly the implications of this program that are relevant to these respective committees.

The parochial school has become the subject of serious consideration by all religious groups including various sections of the Jewish group. We recommend that the Committee on Church and VIII State and Religious Education consider this matter jointly and come prepared to make a pronouncement for the consideration of the C. C. A. R. at its next session as regards to its position on the subject of the Jewish parochial school.

The chairman expresses sincere thanks for the cooperation offered by the members of the committee and of the Conference.

Respectfully submitted,

ALBERT G. MINDA, *Chairman*,
Committee on Church and State.

The report was received and the recommendations were considered *seriatim*.

Recommendations I-VII were adopted as amended.

Recommendation VIII was tabled.

It was moved and adopted that the Chairman be requested to prepare a digest of resolutions adopted by the Conference on the subject of Religious Education in the Public Schools, for general distribution, but that before these resolutions are printed they shall be submitted to the Synagogue Council to try to get its approval and cooperation.

DISCUSSION

Rabbi Frisch: The great decision on the question of Church and State and religious instruction is that of the State of Wisconsin in 1890 which comes out unqualifiably against the union of Church and State, in which the judge declared: "The Union of Church and State corrupts religion and makes the state despotic." There is a strong tendency in Protestant circles to reintroduce religion into the schools. The distinction between teaching Religion and denominational religion is quit obscure. This is going to be one of our problems in the next few years. I have watched the attitude of our men in the various communities. I am sorry to say that in New York, they yielded to the pressure for release time. We ought to take a stand positively and unbendingly on the subject and ask that church and school be kept apart, and I hope we will reaffirm our position in very strong language.

Rabbi Isserman: Could not Rabbi Minda include in his dismissal plan the recommendation that school might begin one hour later in the morning or in the afternoon, as well as dismissing schools one hour earlier in the afternoon and morning?

Rabbi Minda: Your committee would have no objection to such a proposal, but it should be done independently of public school supervision.

Rabbi Gruber: I think we should make our position very definite to a certain group. Representatives of the American Association of Jewish Education came into my community in Schenectady and urged the community to organize a Board of Jewish Education, and one of the provisions stood very definitely for a release time program. That was one of the reasons why I opposed the program that was laid before our community.

Recommendation III

Rabbi Minda: We are making this recommendation because some pressure has been put on the committee to intervene in some of the legal actions in this field. I think the Conference should definitely state that the Committee on Church and State shall take no such action except on the recommendation of the Executive Board of the Conference.

Rabbi Newton J. Friedman: Would the recommendation prohibit individual members of the Conference from engaging in such suits in their communities if found necessary?

Rabbi Minda: It is to be hoped that before any individual rabbi takes such action that he shall at least consult with the national bodies.

Rabbi Frisch: Should we not incorporate the request that before individual Rabbis engage in such court action, they first consult the Committee on Church and State?

Rabbi Minda: I had hoped that this action of the Conference would serve the purpose of restraining individual members, but I should be glad to include the recommendation in my report.

Recommendation IV

Rabbi Julius A. Leibert: I think we should be careful in raising the cry "Separation of Church and State." At any rate, we should make it clear, in every instance, that what we are opposed to is the established church and not religion as such. Hundreds of members of our Conference, in their capacity as Chaplains, received pay from the armed forces. Still none of us considered himself a violator of the principle calling for the absolute separation of church and state. On the contrary, we considered ourselves the vindicators of the principle, because, in theory at least, all the Chaplains of the various denominations served on equal terms. I might add that to strive after legal decisions and restraining orders is worse than futile. All of us, I presume, are only too familiar with the evasions and circumventions that daily take place in the nation regarding matters of this sort. Strategy is often more fruitful than protest or litigation. Let me cite one instance. While stationed at Jefferson Barracks, Mo., I shared a Chapel with a Christian Chaplain. Regulations prohibited the display of denomination symbols, after services. But he paid no attention to them. His symbols were in evidence at all times. I objected. But my objections did me no good. At last, I hit upon this idea. I placed my own symbols alongside of his. The resplendently accoutered Torah looked most imposing. It actually overshadowed the cross. And the expected happened. The fanatical Chaplain soon came around and pleaded with me for the strict observance of regulations. Similarly, gentlemen, if we adopted a positive attitude towards religion in the schools, the results in the future might prove more satisfactory than they have in the past.

Recommendation VI

Rabbi Maurice J. Bloom: What does the Chairman mean when he speaks about notifying school authorities? Does he mean to circulate them or does he want to leave it to the individual rabbi?

Rabbi Minda: I should like to see these resolutions given the widest publicity possible.

Rabbi Adolph J. Feinberg: Has any effort been made to contact State Superintendent of Schools with regard to our attitude in all these matters? In the State of Indiana a few years ago, the State Superintendent favored the reading of the Bible in public schools, which led to serious abuses in that State. However, in general I think the State Superintendent would be a good person to contact to express the attitude of this Conference.

Rabbi Minda: Your committee has done nothing to publicize the attitude of the Conference. We have left it to the individual members. I should like to see copies of these resolutions sent to all public school authorities and to those concerned with public school education.

Recommendation VIII

Rabbi Brickner: I think the question of parochial schools should be a subject of study and report by the Committee on Religious Education. I do not think it comes within the scope of the Committee on Church and State. There is a sort of insinuation involved in such a study by this committee. We have had parochial schools in this country from the very beginning; in fact we had parochial schools before we had public education. Even in Reform Judaism we had Talmud Yelodim for years. For the Committee on Church and State to raise this question, it may be regarded as an insinuation that the establishment of Jewish parochial schools involves a conflict between Church and State. I think, therefore, the matter should be referred to the Committee on Religious Education.

Rabbi Bookstaber: I think there is a very vital point in this parochial school question, insofar as it separates Church and State. In my own community I have opposed the proposal of parochial schools for Jews. I think it is time that we come out as a Conference with a pronouncement on this question. It is not a question of being un-American. They have a perfect right to it, but at a time when we are striving to impress democracy on the minds of the children, our schools should become the spearhead for better understanding. I feel we are confronted with a very serious problem with regard to this Jewish parochial school idea and practice. I believe it is against American tradition and it creates a point of separation not only between Jew and Christian, but between the Jewish boy who goes to a parochial school and the one who goes to a public school.

I also wish to express my opposition to release time. In Pennsylvania it has become a matter of local option and we had no difficulty in showing that it was a failure in most of the schools it was tried.

Rabbi Heller: The Conference ought to proceed with a great deal of caution in regard to this recommendation of the committee. The Supreme Court of the United States declared the law of the State of Oregon which closed the parochial schools to be unconstitutional. Whether we like it or not, parochial schools are legal in the United States today. We may have our own personal opinions as to the wisdom of Jewish parochial schools, I personally do not like them, but I do not think this Conference has a right to pass this resolution. Those who organize parochial schools are acting fully within their rights under the laws of the United States today. I hope the Conference will not take action on this matter.

Rabbi Minda: Your committee was fully aware of the legality of the parochial school. The point your committee was trying to make was one of public relations. If we oppose the introduction of religion in the public school, we felt that the Jewish parochial school impairs our position. Your committee is satisfied with the recommendation that the Committee on Religious Education should consider it.

Upon motion, the recommendation was tabled.

President Silver: Every year we pass some very important resolutions on this particular subject. I am wondering whether the time has not come for us to draft a comprehensive statement of our position, which should be carefully drawn up, and which would embody all of these resolutions in a systematic way. We should then see to it that it receives the widest kind of circulation among school superintendents and boards of education. After we have drawn up the kind of statement which we want, I suggest that we submit it to the Synagogue Council and try to get the other religious groups to agree to it. After all we can only speak for one section of Jewish families and Jewish children. It would be far more effective if we could get an agreement on the part of the three religious groups through the Synagogue Council. We may not be able to do it but the effort should be made. If we are not successful I think we ought to proceed to present our statement anyhow to the American educational public.

Upon motion the suggestions were adopted and referred to the Executive Board.

Rabbi Philipson: I should like to see Rabbi Silver's suggestion extended so as to include all the resolutions adopted by this Conference which should be submitted to our congregations for information. It would bring us in closer touch with our congregations.

President Silver: I was referring to the question of education but there is a great deal of merit to Dr. Philipson's suggestion. It should, however, be a separate resolution recommending that all vital resolutions of our body be made available to all the congregations, perhaps through *Liberal Judaism*, which now reaches all the members of our Reform congregations.

Rabbi Minda: I happen to be Chairman of this particular committee of the Synagogue Council, and I will be very happy to follow the suggestion of Rabbi Silver.

Rabbi Ranson: It will take a long time to get action by the Synagogue Council. I am one of your representatives on the Council, and we have been unable to get a statement on the subject of Jewish participation in Christmas observances in public schools. The Synagogue Council was asked to issue a statement, but so far we have been unable to get the three religious groups to agree upon a joint statement or policy. I am in hearty agreement with the suggestion that it is desirable to get the three groups to work together; but I believe we would obtain the same results by making our own pronouncement and having it distributed and then attempt to get the other groups to approve.

Rabbi Opher: The delay to which the previous speaker made reference was due to the type of statement which the defense organizations wanted to have adopted. As we know, the religious bodies separately and unitedly have frequently expressed strong opposition to religious instruction in the public schools whereas the defense organizations have attempted to bring about a compromise on the subject. The Rabbinical Assembly of America recently issued a very strong resolution opposing any kind of religious instruction within the public school framework. The position repeatedly taken by the CCAR is similarly uncompromising. I do not believe that the orthodox groups would oppose vigorous action on the part of the Synagogue Council of America along these same lines. Therefore before acting as a separate body, we should make every effort to secure a united position of the three religious groups.

A motion that all the resolutions of the Conference be brought to the attention of the congregations, either through *Liberal Judaism* or in such other way as the Executive Board may decide, was adopted. It was moved and adopted that no reports shall be released to the press before they have been acted upon by the Convention.

The Report of the Committee on Religious Work in the Universities was prepared by Rabbi Harry Kaplan.

REPORT OF COMMITTEE ON RELIGIOUS WORK IN UNIVERSITIES

To the Central Conference of American Rabbis,

COLLEAGUES:

The Committee on Religious Work in Universities begs to report that its program and activities for the past year have been held in a state of suspension pending the report of the special committee on evaluation appointed by the Executive Board and headed by Rabbi Abraham Feldman.

It is perfectly apparent that the Conference must definitely decide either to discontinue the work of this committee or to further implement it, in the form of time assigned at conventions or other means of direct contact to the membership.

American colleges and universities are now facing the greatest enrollment in their history. Hundreds of thousands of returning veterans are knocking at the doors of our various institutions of higher learning. A substantial percentage of these students are Jewish young men and women, many of whom face increasing difficulties in being admitted to schools and colleges. The quota, unhappy reminder of the *numerus clausus* of Europe, is a threatening reality to the Jewish youth of our country. Rabbis and Jewish leaders must inform themselves of this special problem of discrimination and of the means of combatting it. Special attention is directed to the legal methods now being instituted in New York by the American Jewish Congress in their struggle against alleged Jewish quotas at Columbia. This is a test case which may well set precedents of importance.

It is important, too, that members of the Conference face realistically the renewed proposals for a Jewish University or universities in America. Several projects in this direction are already in their preliminary stages. It is important that any large scale program of this nature be sponsored by a representative leadership and by the best forces of the American Jewish Community. The rabbinate has a direct stake in this approach to the intellectual guidance of our youth.

Above, all, your committee feels that members of the conference need to be better informed about and to concern themselves more with the existing agencies working with the college youth.

The B'nai B'rith Hillel Foundations, now entering their 23rd year of service to the American Jewish Community, will be represented this fall in close to 140 colleges and universities. A recent unit at the University of Havana, Cuba, in addition to the chain of Hillel Foundations in Canada, has served to indicate the international character of this youth-serving agency.

Many members of our Conference are already engaged in full time service as Hillel Directors or in part time service as Hillel Counselors. Their number will increase as Hillel extends its program into the academic world. This committee might well serve as a bridge between the Hillel Rabbi and the congregational Rabbi, serving to interpret one to the other and to strengthen their bonds of mutual interest in the future of American Jewish youth.

The Jewish Chautauqua Society has increased and expanded its far flung program of lectures, courses in Judaism and visits of rabbis to American and Canadian colleges and universities. As an added feature of its program, the Chautauqua has recently added a library service to the colleges and is making available books of Jewish interest to those institutions not so supplied.

These and other approaches to Jewish college youth must be made known to and properly evaluated by the members of the Conference.

In summary, your committee therefore wishes to make the following recommendations:

1. That the Executive Board advise us at the earliest opportunity of the future place of this committee in the conference's program and of the means of implementing its work.

2. That a special roundtable on college work be arranged for the 1947 session of the conference. Such a session would concern itself with the following:

- a. Interpretation and consideration of the work of the B'nai B'rith Hillel Foundations and the establishment of closer relationship between the college and congregational rabbis.
- b. Interpretation and consideration of the work of the Jewish Chautauqua Society and other college agencies.
- c. Discussion of the problem of discrimination in colleges against Jews and other members of minority groups.
- d. Discussion of the subject of a Jewish University or universities in America.

Respectfully submitted,

HARRY KAPLAN, *Chairman*

The report was received and ordered printed in the Yearbook.

The report of the Joint Commission on Institutes was prepared by Rabbi Louis L. Mann.

REPORT OF THE JOINT COMMISSION ON INSTITUTES

To the Central Conference of American Rabbis,

COLLEAGUES:

We have now completed the second year of our nation-wide effort for the extension and deepening of the Institutes on Judaism for the Christian clergy. This work has been planned by our Commission, appointed jointly by the C. C. A. R. and the U. A. H. C., and implemented by the latter through its Commission on Synagog Activities, whose facilities were placed at our disposal and whose Director, Rabbi Jacob D. Schwarz, acted as our secretary. A special part-time worker was engaged to assist in handling correspondence and other administrative details.

Looking Ahead

While the two year's record is very gratifying, it indicates that we are far from exhausting the possibilities, and does not in any way reveal the breadth and depth of this movement which as yet is only in its beginnings. Our Commission has adopted broad and far-reaching plans to expand the Institutes both horizontally and vertically, not only to reach communities both large and small in every direction, north, south, east and west, and in every corner of our land, with particular attention to the rural communities, which are as yet virtually untouched, and undoubtedly offer the most fruitful field of all, but to present their gift of authentic knowledge of Jews and Judaism to the Christian clergy of all denominations separately as heretofore, and to other church groups as well — theological students, professors of social science and other professional groups, Sunday school teachers, social workers, lay officers and leaders, and other similar groups. A new type of Institute was held for the first time this season at the Baptist Educational Center of New York, Westchester and Staten Island, an institution for Negroes situated in the Harlem district; the Institute was conducted in connection with the Center's school of religion for ministers and Christian workers. It was highly successful and indicates another possible extension of our project to include institutional Institutes wherever these are desired and feasible.

We realize that this is a very large order and will take large sums of money, but the work is great and urgent and, in our estimation, we have no task before us that is more essential and will yield richer returns in better understanding and good will based on authentic knowledge and intelligent appreciation. More will be said below with respect to the carrying out of these larger plans. We feel that once the general Jewish public has been aroused to the timeliness and fundamental need of this work, the necessary financial support will be forthcoming in ample measure.

The First Two Years

Pausing now for a brief summary of what has so far been accomplished, a comparison of the first year's results with those of the present season may be enlightening and valuable. In 1945-46 sixty-six Institutes were held compared to forty-seven in 1944-45. In both years one rural Institute was held and both times the experiment was highly successful. This season's Institutes were held in twenty-seven states in the U. S., in the preceding season, in twenty-one states. Two were held in Canada in the first season and three in the second. The total estimated attendance at these Institutes in 1944-45 was 3,450. It is estimated that these clergymen are capable of reaching and influencing a total of 1,035,000 persons. The total estimated attendance in 1945-46 was 4,200, capable of reaching and influencing a total of 1,260,000 persons. Two hundred and seventy-six written expressions of approval from those who attended were received in the current season, as against 160 last year. Other indications of the increasing popularity of the Institutes and of the warm welcome that has been accorded to them is evidenced by verbal commendation from a large number of those present and by many expressions of approval from the rabbis who have been arranging them and from the speakers who have conducted them with such marked approbation. Nevertheless it must be admitted that there are a number of cities in which we have large congregations that have not yet responded to our call. This may be due to particular circumstances that have delayed action. However, without mentioning the names of these cities, we may say that we have not given up and hope to gather them into the fold before very long.

Our Pattern

The pattern which we have been recommending and which in the main has been followed has proved very effective. It provides for a morning and afternoon session with a noon luncheon at which those present are guests of the congregation or congregations. Two lectures are delivered by the leader, one at each session. The lectures are confined to scholarly presentations on various aspects of Jews and Judaism. The approach is not in any sense religious, or apologetic, or polemical. The purpose is to impart authoritative information on an academic plane to meet the needs of ministers who are leaders in their congregations and communities and as such are in a strategic position to foster and spread better understanding of the Jew and his faith. A question and answer period follows each lecture, the range of questions being extended to include Jewish life, tradition, doctrine, and customs. A "tour" of the temple is conducted by the rabbi before or after lunch, affording an opportunity to explain the various appurtenances and ceremonial objects in the synagog; in this connection an exhibit of Jewish ceremonial objects and related art is arranged. During the luncheon at which brief remarks are usually made by one or two representatives of the clergy, traditional Jewish melodies are sung by a cantor or soloist, as may be arranged. Literature, consisting of two kinds, is on display for examination: pamphlet literature, notably the Popular Studies in Judaism published by the Joint Commission on Information about Judaism of the C. C. A. R. and U. A. H. C., and books selected for their special interest for Christian ministers. Sets of the Popular Studies are distributed at many Institutes; this season 17,558 copies were distributed at forty-five Institutes. Nine books have so far been provided as a traveling exhibit for display at Institutes wherever called for; these books are, *Jewish History* by S. Dubnow; *A Birdseye View of Jewish History* by Cecil Roth; *The Jewish Contribution to Civilization* by Cecil Roth; *Jewish Pioneers and Patriots* by Lee M. Friedman; *Judaism in the First Centuries of the Christian Era*, 2 Vols., by G. F. Moore; *Chapters on Jewish Literature* by Israel Abrahams; *Hebrew Ethical Wills* by Israel Abrahams; *The Bible and Our Social Outlook* by Abraham Cronbach. Other books of outstanding character will be added from time to time.

Expansion

Our unequivocal success in organizing the Institutes for ministers points not only to the advisability but to the necessity of extending our program to other groups. The Commission was unanimous in its decision that to the Institutes for clergy no other group should be invited on the ground that, as regards attendance as well as in the asking of questions, the ministers should experience no inhibitions whatsoever but should feel free to express themselves without restraint in the exclusive circle of their own group. The Christian Sunday School teachers are in a class by themselves and the importance of approaching them as a group, to bring them authentic information in order to correct past errors and misunderstanding and to create intelligent and sympathetic relationships, cannot be over-estimated. The same is true, perhaps even in equal measure, of the other groups referred to above. We are planning new approaches and new techniques to deal with these groups adequately and to substitute knowledge for hearsay, personal contacts through books and personalities for casual acquaintanceship, and good will for prejudice.

Our great difficulty so far has been lack of adequate personnel. This had been particularly true as concerned the organization of Institutes in the rural districts — very necessary, and at the same time requiring different contacts and methods. This handicap has now been overcome to some extent by the appointment of Rabbi Joseph H. Freedman as assistant to Rabbi Jacob D. Schwarz. Rabbi Freedman will be prepared to do the required field work and to implement our plans in the various areas enumerated above, so that they may be welded into a connected and effectual whole.

Opportunity

We have perhaps the greatest opportunity of any American organization at the present time to do a worthwhile, permanent, and constructive piece of work in behalf of better understanding and unaffected good will, without polemics, proselytizing, or propaganda. The need is apparent. The response so far has been all that we could expect. May we prove equal to our opportunity!

Respectfully submitted,

CONFERENCE REPRESENTATIVES ON
COMMISSION ON INSTITUTES ON JUDAISM
LOUIS L. MANN, *Chairman*,
JACOB R. MARCUS

The report was received and ordered printed in the Yearbook.

The report of the Joint Committee on Ceremonies was prepared by Rabbi Louis Witt.

REPORT OF THE JOINT COMMITTEE ON CEREMONIES

To the Central Conference of American Rabbis,

COLLEAGUES:

The rituals in our congregational services, as we have been conducting them, commonly consists of three parts: prayer, music, and ceremonies. Prayer has been adequately taken care of by the C. C. A. R. through its Union Prayerbook. Music for these services has also been provided by the C. C. A. R., in part for small choirs through the services for Sabbath and Holidays which were included in the Union Hymnal. The latest revision of the two volumes of the Prayerbook contain a number of ceremonies, notably the Torah ceremony and the ceremony for the lighting of the Chanuko lights which had been retained by our congregations, and a few other ceremonies such as the lighting of the lights and the recital of the Kiddush at the Sabbath eve services, and ceremonies in connection with the observance of the last day of Sukos, which had been introduced or reintroduced in a considerable number of our congregations in more recent years.

For Greater Warmth and Beauty

Following the newer trend in the direction of more ceremonies to infuse greater warmth and beauty into the ritual and in consonance with a Resolution adopted at the XXXV Council of the Union of American Hebrew Congregations in 1937, the Committee on Ceremonies, organized in 1936 as a subcommittee of the Commission on Synagog Activities and reorganized in 1938 as a joint committee of the C. C. A. R. and U. A. H. C., our Committee has devoted itself to the task of creating ceremonies, both for synagogue and home, for holidays and many other important occasions in Jewish life. All of the ceremonies originated by our Committee have been issued by agreement with the C. C. A. R. and are in the nature of the case, of an experimental character; furthermore, great care has been taken to avoid overlapping or duplication with any materials prepared by the C. C. A. R. itself. So far, most of the materials created have been for the synagogue, which seemed to demand priority at the time, as a favorable starting point for the revival of the spirit of observance which had departed almost completely from many homes. The Committee has now begun to devote itself particularly to ceremonies for the home and two have already been introduced.

Working along similar lines and to the same purpose, the Committee has found it advisable in two past instances and in its more recent plans to issue or prepare to issue music incidental to various holiday ceremonials, but in every case only because such music had not been created or planned by the Synagog Music Committee of the C. C. A. R. The two musical scores which have so far been prepared and distributed with considerable success are: Kiddush for Sabbath Eve and a Purim song for children, "In Purim Town."

New Ceremonial Materials

The ceremonies prepared by the Committee, as well as the ceremonial objects produced, have been fully described in previous reports. Sixteen separate sets of ceremonial materials have so far been issued and five ceremonial objects have been produced or designed. Both have been remarkably well received on the whole. Thousands of individual copies of our ceremonial leaflets have been distributed and our ceremonial objects have had an equally gratifying distribution. For the sake of brevity, the latest distribution figures have been omitted this year; it may be said however, that the total distributed was unusually high this year. Owing principally to difficulties of transportation, as well as to the fact that many of our members were more than usually occupied with special tasks growing out of the needs of the times, not as much progress in the preparation of new materials was made during the current year as heretofore. Only two meetings were held instead of the usual four, and one of these was poorly attended. The song, "In Purim Town" was the only new contribution. Considerable work was done in the preparation of various other materials, but owing to the limitations of time none could be finished. In preparation at the present time are: home ceremonials for Chanuko and Purim; an addition to our Megillah ritual to include the "Hitler incident"; supplement to the Haggadah, to make Passover applicable to our day (to be submitted to the C. C. A. R.); ceremony for the induction of new congregational members; two ceremonies in connection with the naming of a child, one for synagogue and one for home. A subcommittee has been appointed to study various desirable types of certificates to be issued by the synagogue marking vital occasions in Jewish life. Ceremonial objects in preparation are: a silver Kiddush cup for the synagogue and a Chanuko Lamp for the home.

Owing to the fact that certain points in the Agreement respecting the work of the Committee on Ceremonies, adopted jointly by the C. C. A. R. and U. A. H. C. in 1938, have been called into question, particularly as regards the relationship of the C. C. A. R. committees on Liturgy and on Synagog Music to the Committee on Ceremonies, a meeting of the respective Chairmen of these committees, Rabbis Solomon B. Freehof, Jacob Singer, and Louis Witt, was held in Pittsburgh on May 14, 1946, and the following declaration of agreements was drawn up and will be submitted to the proper authorities for ratification.

Suggested New Agreements

A. The Committee on Ceremonies has the right to experiment with all ceremonies old and new and to publish descriptions of such ceremonies under the following conditions:

1. The Committee on Ceremonies shall not write prayers, except in connection with the newly suggested ceremonials. In this task the Committee on Liturgy is available for consultation.
2. No suggested revision of existing C. C. A. R. publications may be published by the Committee on Ceremonies. However, the Committee may suggest and publish additions of ceremonial material to the present publications.
3. The format of the published ceremony texts shall not be identical with that of the Union Prayerbook.

B. The Committee on Ceremonies may publish musical texts for all new ceremonies or rituals. With regard to these new materials, the Conference Committee on Synagog Music is available for consultation. But the Committee on Ceremonies shall not publish music in those fields which belong to the Committee on Synagog Music, namely, music texts for the Prayerbook and hymns for congregational and school singing of the type found in the Hymnal.

Signed by Solomon B. Freehof, Jacob Singer, and Louis Witt.

Respectfully submitted,

CONFERENCE REPRESENTATIVES ON
COMMITTEE ON CEREMONIES

LOUIS WITT, *Chairman*
ISRAEL BETTAN
JAMES G. HELLER
GEORGE B. LIEBERMAN
DAVID POLISH
JACOB D. SCHWARZ
PHINEAS SMOLLER

The report was received and ordered printed in the Yearbook.

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The report of the Committee on Relief and Subvention was prepared by Rabbi Samuel M. Gup.

REPORT OF COMMITTEE ON RELIEF AND SUBVENTION

To the Central Conference of American Rabbis,

COLLEAGUES:

Your Committee has continued to apply the policy of providing relief exclusively to those who are members of the Conference, or their widows, and who unfortunately have been compelled by their circumstances to turn to us for essential help. We have followed this course because of the decision of our Executive Board limiting the appropriation of relief funds strictly to the members of the Conference and their families; other sources of aid are available to those who do not belong in this category. We are pleased to report, in addition, that we have stayed within the limits of our allotment for subvention purposes.

The result of these actions is that the list of those who are dependent upon us has shrunk to the smallest number in more than twenty-five years.

Receipts

One-half Membership Dues.....	\$2,040.00	\$ 1,020.00
Solicitation of Funds.....		12,643.20
Interest on Investments.....		2,129.40
TOTAL RECEIPTS.....		\$15,792.60

Disbursements

Relief.....	\$ 2,975.00
Subventions.....	1,125.00
Solicitations Committee.....	283.37
Relief and Subvention Committee.....	70.54
Pension Committee.....	50.00
Pension Fund.....	2,500.00
Pension Office.....	2,085.70
TOTAL DISBURSEMENTS.....	\$ 9,089.61
EXCESS INCOME OVER DISBURSEMENTS.....	\$ 6,702.99

We have, from time to time, reviewed the status of the persons who have been receiving help from our funds. As a result of our investigations and deliberations, four changes were made in the list of the beneficiaries of the Conference. We began the year by providing assistance for nine individuals, in amounts varying from \$15 to \$70 monthly. Since then, one beneficiary has died, and two have been dropped from the role because of improvement in their circumstances, another has been temporarily added to the list, leaving seven individuals to whom we are now rendering help. We have distributed, in addition, the sum of \$1,125 for subventions among various scholars, institutions and organizations engaged in cultural and scholarly pursuits. Whereas in the previous year 1944-45 we spent \$12,232.04, our outlay during the present fiscal year 1945-46 was \$9,066.01.

It is gratifying to observe that despite the support given to the Pension Fund and the maintenance of the Pension Office, the income of the Relief and Subvention Fund was more than sufficient to meet these substantial outlays. Your Committee is confident that this will continue to be the case in the future years.

Respectfully submitted,

SAMUEL M. GUP, Chairman

JOSEPH L. BARON	FELIX A. LEVY
WILLIAM G. BRAUDE	HARRY S. MARGOLIS
MAX C. CURRICK	MARIUS RANSON
JULIUS KRAVETZ	CHARLES E. SHULMAN

LOU SILBERMAN

The report was received and ordered printed in the Yearbook.

The amendment to the Constitution presented at the previous Convention, amending Article 6, Section 1, to read: "Those officers together with fourteen additional members (one of whom shall always be the immediate past President), shall constitute the Executive Board," was unanimously adopted.

The report was received and the recommendations considered *seriatim*.

REPORT OF THE JOINT COMMITTEE ON CHAPLAINS AND EMERGENCY PLACEMENT

To the Central Conference of American Rabbis,

COLLEAGUES:

I

In presenting this report it is fitting that we call attention to the fact that we are privileged to make it at a time when it can be said that "the war is over" and that we are, thank God, no longer confronted with the need for calling upon large numbers of our colleagues for the sacrifices that many of them made so willingly since 1941. This is a factual report. We believe it to be a little too early to evaluate the work of the Chaplaincy, its achievements and failures.

This record makes no reference to the contribution our Chaplains made to the Jewish Displaced Persons in Europe. As we all know, it was a magnificent contribution. The Jewish Chaplains were the first to contact our brethren. They helped to open the concentration camps. They brought to the broken remnants of our people the first words of liberation. They brought them food, medical aid, and helped them in a thousand ways back to life. Our Chaplains "covered themselves with holiness," to use the phrase of one of our CANRA members.

I would like to urge the Chaplains who were privileged to be in contact with the D.P.'s to write their story, and I hope that this will one day be combined with the story that some of our Chaplains can write of their contact with the forgotten Jewish communities of the Middle and Far East; the Jewish communities of North Africa, Persia, India and China, for whom our Jewish Chaplains did so much.

In this report we will sum up statistically the contributions that the members of this Conference have made to the war effort and present some recommendations for your consideration and action.

II.

Merging of the Two Committees:

This report is the joint report of two Committees—the Committee on Chaplains and the Emergency Placement Committee—which were merged in March of this year, by order of the Executive Board of the Central Conference of American Rabbis at a meeting held in Cincinnati during the Biennial Council of the Union. Rabbi Solomon B. Freehof, who had served as Chairman of the Committee on Emergency Placement since its inception, asked to be relieved of the chairmanship, and the Chairman of the Committee on Chaplains was requested to assume the chairmanship of the merged Committees.

Statistics on our Participation in the Chaplaincy:

Our Committee on Chaplaincy was organized on January 21, 1942, and consists of members representing the Central Conference of American Rabbis, the Union of American Hebrew Congregations, the Hebrew Union College, and the Jewish Institute of Religion. It has functioned continuously from that date to this.

The total membership in the Conference is 535, but only 294 of this number were deemed by us to be eligible for the Chaplaincy from the viewpoint of qualifications set up by the War and Navy Departments and the Committee on Army and Navy Religious Activities of the National Jewish Welfare Board. Of the 294, 72 were physically disqualified; 52 of these 72 were physically disqualified as a result of Army and Navy examinations, and 20 on the basis of other examinations which our Committee accepted as valid. These 72 members have the "clearance" of our Committee, and have been eligible to change their positions or to seek promotions. When hostilities ceased and we were informed by the Army and Navy that they were no longer in need of new chaplains, we had nine processed men on our eligibility list, who were ready to be commissioned. In our procurement effort, our Chaplaincy Committee discovered that there were 6 member Rabbis of the Conference, who wished to be recored as "conscientious objectors." We respected their positions, but gave them no "clearance" to seek promotions.

Three hundred and eleven Rabbis served as Chaplains in the Army, the Navy and the Maritime Service. Our Conference provided 146—or 47 per cent of the total; the Conservative Rabbinate furnished 96, or 31 per cent, and the Orthodox 68, or 22 per cent.

We mourn the loss of two of our faithful members, Chaplain Alexander D. Goode and Chaplain Samuel D. Hurwitz, who died in Service. All of us know the heroic way in which Rabbi Goode gave up his life. That story will remain as one of the heroically inspirational stories of this war. Rabbi Hurwitz died of illness in the line of duty.

Citations and Ranks:

It is interesting to note that in the Army, 4 of our chaplains attained the rank of Lieutenant Colonel; 26 were Majors; 65 were Captains; and 17 were Lieutenants.

In the Navy, one of our members is a Commander; 10 Lieutenant Commanders; 12 Lieutenants (Sr. Grade); and 10 Lieutenants (Jr. Grade).

In the Army, the following awards were made to our members: 16 Bronze Stars; 1 Meritorious Service Ribbon; 1 Unit Plaque; 2 Army Commendation Ribbons; and 3 Presidential Unit Citations.

In the Navy: 1 chaplain received the Bronze Star; 1 Naval Commendation Ribbon.

Further Procurement of Chaplains:

What is the situation with regard to the Chaplaincy at the present time? The total Chaplaincy statistics reveal the following figures, as of May 23, 1946:

<i>Still in the Service</i>			
<i>Army</i>			
Domestic	22		
Unassigned	9		
Overseas	28		
Misc.	7	66	
<hr/>			
<i>Navy</i>			
Domestic	7		
Overseas	1	8	74
<hr/>			
<i>Separated from the Service</i>			
<i>Army</i>			
Reform	88		
Conservative	68		
Orthodox	37	193	
<hr/>			
<i>Navy</i>			
Reform	26		
Conservative	7		
Orthodox	2	35	
<hr/>			
<i>Maritime</i>			
Conservative	1	1	229
<hr/>			
<i>Deceased</i>			
<i>Army</i>		8	311
<hr/>			

On the basis of an estimated army of 1,500,000 in the United States and in the occupied zones, we would need at least 60 Jewish Chaplains to look after the spiritual needs of our men in the Army. This is on the basis of a 3.7 per cent quota.

On August 31st of this year, all chaplains who will then have served in the Army for two years will be eligible for release. After that date there will be 27 Jewish chaplains remaining in the Army who will not have served two years. In addition, 12 other Chaplains have indicated that they would remain in the service a year longer, that is, until June 30, 1947. Thus, out of a required number of 60 Jewish chaplains, we would only have 39 Jewish chaplains in the Army which is entirely inadequate for proper coverage.

With regard to the Navy, all the Jewish chaplains were eligible for release by June 15th. To take care of coverage in the Navy, we will require 6 or 7 Jewish Chaplains; one in Guam, one in Hawaii, and others at various naval stations in the United States.

The Committee on Army and Navy Religious Activities has for some time been concerned with this emergency problem and the failure of the Army and Navy to reopen procurement of Chaplains. To this end a delegation of CANRA, of which your chairman was a member, met in Washington in May, with the Army Chief-of-Chaplains and focused his attention upon the emergency and the imperative need of the reopening of procurement for chaplains. To date, CANRA has had no word from Washington on this matter. This is unfortunate since (a) there no doubt will be a need for additional Jewish chaplains, (b) it would have been possible to fill this need out of the graduating classes of the Hebrew Union College and the Jewish Institute of Religion. But alas, without any opportunity to enter the chaplaincy, most of these men have been called to pulpits, with the result that if and when Chaplaincy Procurement opens again, as undoubtedly it must, since Congress is making provisions for the further drafting of men into the Armed Forces, there will be nobody available to fill the need for Jewish chaplains.

As matters now stand, procurement is closed and the work of this Committee is practically finished. However, in view of the probability that the procurement of additional chaplains I may reopen in the near future, we recommend that the Committee on Chaplains be kept intact. This Committee would also continue to concern itself with the protection of the rights of chaplains in seeking new pulpits.

III

The Emergency Placement Committee:

The Committee on Emergency Placement was called into being in October, 1943. At its first meeting in April 1944, a preliminary survey was presented indicating that there would be about 60 Chaplains who would need pulpits at the conclusion of the war. The Committee studied the various avenues of quasi-rabbinical work and sent questionnaires to the chaplains asking them to indicate their preference for these types of activity. There was much correspondence with the chaplains and likewise with rabbis who were asked to make place for assistant rabbis.

After V-E Day it was learned that we would not be obliged to implement our program at once because the Chaplains would be coming out of the service a few at a time. Last September and October we found that there was an increasing number of congregations requiring rabbis. This may be due to the growth of the Liberal movement and to the fact that smaller communities are becoming financially able to maintain rabbis. At the present time we have a list of about 42 pulpit vacancies and assistantships, and there are 27 Chaplains and 6 replacement rabbis who need pulpits, or will need them when their term of service comes to an end.

True, some of the pulpits in the smaller communities pay what may be regarded as a better than fair salary for these small communities. Yet, some of our returned chaplains feel that these pulpits are too small and they are "shopping," and we wish them luck. We will help them find the pulpit they seek.

However, at this point I feel that I ought to call attention to a matter of ethics involving the responsibility of the returning Chaplain to the Congregation. The problem can best be explained by an illustration.

Your Chairman received a call recently from the rabbi of a large Congregation who asked me whether the relationship between the Congregation and the returning Chaplain was a one-way or a two-way relationship. The Congregation had kept the pulpit open for him and a few months ago he returned to them. Everything seemed to go smoothly, when suddenly after a few weeks, he informed the Senior Rabbi in the Congregation that he had accepted another post. I need not tell you how resentful the Congregation and the Senior Rabbi are of this action and this resentment reflects not only upon the man in question, but upon the Union and the Conference and the Hebrew Union College, of which he is a graduate.

Returning Chaplains are, of course, free to change their pulpits provided there is a mutual agreement between them and the congregation to this effect. But, under our Principles, there is a moral obligation on the part of the returning chaplain to the congregation which granted him a leave of absence and patiently awaited his return. I urge our Chaplains to be cognizant of this two-way responsibility. I am glad to report that on the whole there have been very few such breaches.

Forty-six returned Chaplains and replacement rabbis have already obtained new positions. Some chaplains have indicated their desire to remain in the regular Army and Navy. Two are pursuing University work for a year. Many of those remaining are now in touch with congregations.

Owing to this condition, your Committee, meeting in Cincinnati on May 23, 1946, agreed to recommend the following resolutions for the consideration of the Conference.

"We recommend that the Emergency Placement Committee be discharged for the following reasons:

- "a. There is no longer an emergency since there are more congregations available than there are returning chaplains.
- "b. We feel that the work of placing returned and returning chaplains can be done better by the Rabbinical Schools.
- "c. The functioning of a third placement agency—that is the Emergency Placement Committee of this Conference—involves duplication and confusion and does not result in the placement of additional chaplains.

"The Rabbinical Schools have given assurance that they will continue to give maximum preferential consideration to the rabbis who have served as Chaplains."

IV

Review of the Statement of Principles:

In view of the ending of hostilities, we have been asked to reconsider Principle No. 2, of our Statement of Principles, with a view of seeing whether the time had come to terminate it. It reads as follows:

"No Rabbi eligible for the Chaplaincy and not disqualified physically who has refused to volunteer as a Chaplain should take advantage of his civilian status to advance himself in the rabbinate, by a change of pulpit or should be countenanced by any congregation in so doing."

In order to ascertain how the members of our Committee and the Chaplains still in service and those separated feel about this matter, we sent a questionnaire to them on May 2nd of this year. To date 20 replies have been received. Three answers indicated that Principle No. 2 was no longer valid. All the others stated that the Principle should continue to remain in effect, but were not in agreement as to the length of time.

To implement this Principle, your Committee acted as follows: When a pulpit became vacant, the secretary wrote to that congregation enclosing a copy of the Statement of Principles and requested that preferential consideration be given to returning chaplains and to such men as had clearance. Not all congregations heeded our request, and some considered men who had no clearance from our Committee. When this occurred, your Committee was of the opinion that the Congregation should be contacted and urged not to consider such men. However, the Emergency Placement Committee was estopped from doing this by a directive from the President of the Conference whom we consulted, and who stated that our Committee, was authorized to give such information to a Congregation only upon their official request. This, of course, made it possible for some men, who had no clearance from our Committee, to advance themselves, and was in direct violation of Principle No. 2.

This entire question received careful consideration by this Committee at a meeting held in Cincinnati on May 23rd of this year, and the Committee makes the following recommendations:

- a. That for the present the Conference reaffirm Principle No. 2 as it now stands, and until such a time as the Committee feels that it is no longer necessary for the protection of Chaplains, and until they so recommend to the Conference.
- b. That the Committee on chaplains, should, in its initial letter of contact, urge the Congregation to give priority to returning chaplains as a matter of patriotic deference to those who have served their country, and also to indicate that the Committee is ready to give the congregation information on the clearance status of the non-Chaplain Rabbi whom they may be considering.
- c. The Committee further recommends that when a Congregation is considering a Rabbi for its pulpit, who has no clearance, that the Committee on Chaplains be authorized to call this to the attention of the congregation, even though such information is not solicited.

I feel that the Conference should know the difference of opinion existing on this matter.

Rabbi Abram Granison, who represents the Jewish Institute of Religion on our Committee, requested that his negative vote be recorded because the Jewish Institute of Religion has never recognized the Principle of Clearance as adopted by this Committee and the Conference. He has maintained that the main purpose that prompted the adoption of Principle No. 2 by the Conference was to stimulate men to go into the Chaplaincy when the need was greatest—that that need no longer exists since there is no procurement at the present time. He urged that Principle No. 2 be changed from a negative to an affirmative statement—namely, "that maximum preferential consideration shall be given to chaplains in pulpit placement."

On the other hand, the rest of the Committee feels strongly that Principle No. 2 was adopted as part of the effort to persuade men to enter the service. They were assured that they would not be penalized, or have their careers retarded because of enlisting. This implies that we would protect their interest. We had no right to give these men such assurances unless as a Committee and as a Conference we were willing to back our promises, and therefore, a change in the slightest degree of this Principle would indicate to the Chaplains that we are trying to retreat from our commitment to them. Our obligation is both a retroactive and continuing one.

V

Special Cases:

During the life of our Committee a number of instances which seemed to be in violation of our Statement of Principles have occurred. We want to assure the Conference that the Committee has endeavored to deal with such breaches of Principle courageously and resolutely, and feels that it has succeeded in adjusting them. Some cases are at present in the process of adjustment. If members of the Conference know of any breaches with which we may not have dealt, we would appreciate their calling them to our attention.

VI

In concluding this report I feel that tribute should be paid 1) to those members of our Conference who left their families and their Congregations to enter the Armed Services, knowing full well the risks to life and limb which were involved; 2) to their wives and families who reluctantly and yet sacrificially released them and stood by stoically and inspiringly for months and years waiting for the return of their husbands and fathers; and 3) to the Congregations in the Union, who uncomplainingly gave leaves of absence to their rabbis whilst they deprived themselves of religious ministrations because they felt that our men in the armed forces were entitled to spiritual priority.

A word of tribute needs also to be spoken to the War and Navy Departments for appreciating the unique function that religion and the chaplain had to play in this war, and for providing him with the opportunities that enabled him to render maximum spiritual ministrations.

I wish also again to acknowledge the heavy burden which our colleague, Rabbi Louis Egelson, has borne so cheerfully despite the fact that it entailed great sacrifice of time and effort, which he bore in addition to his many duties as the Administrative Secretary of the U. A. H. C. What achievements we may be privileged to chalk up in this war record of the Conference — and it is one that we have reason to feel proud of and will feel even prouder as we see it in perspective of the years — is due in very large measure to Louis Egelson's devotion. A Chaplain of the first World War, he brought to the service of the Committee a background of experience and understanding which was invaluable. I wish that we had the practice of giving citations to members of the Conference for a job well done, but since we do not have such a practice, may I on your behalf and in behalf of the Committee and myself, pin this orchid on him. I must also say a word of thanks to the members of the Committee who despite their own arduous duties have been unfailing in their service. They have been faithful in the attendance on meetings though it involved long journeys. When procurement was at its height, they traveled to interview colleagues for the chaplaincy and were consistently at the beck and call of the chairman and secretary of your Committee.

As your Chairman, I want to acknowledge with thanks the confidence that you placed in me and for the privilege that you afforded me to render this service on your behalf in the most critical period of our country's history.

Respectfully submitted,

RABBI B. R. BRICKNER, *Chairman*
WM. F. ROSENBLUM
JAMES G. HELLER
EMIL W. LEIPZIGER
LOUIS I. EGELSON
SOLOMON B. FREEHOF

The report was received and the recommendations considered *seriatim*.

Recommendation I, that the Committee on Chaplaincy be continued, was adopted.

Recommendation II, that the Emergency Placement Committee be discharged, was adopted.

A motion to reconsider and to continue the Emergency Placement Committee, was lost by a vote of 38 to 59.

Recommendation III. A motion was made that paragraphs A and C be omitted; that paragraph B be adopted, with the understanding that priority shall apply to returning Chaplains and to those who were rejected for physical reasons. Upon roll call this motion was adopted by a vote of 70 to 45.

The report was adopted as a whole as amended.

DISCUSSION

Recommendation III

Rabbi Freehof: May I record my opposition to the retention of this principle. If the principle had stated merely that the returning Chaplain should have preference, I should heartily approve, for they deserve that preference, but it says clearly and specifically that *no* Rabbi who has not had clearance from the Committee shall advance himself in the rabbinate. In other words it seeks to stop for an indefinite period the right of a member of this Conference who has not served in the Chaplaincy to advance himself in his chosen profession. How long must this ban be maintained? What is the logic of it? You have just declared that the Emergency Placement Committee is itself no longer needed because there is no more emergency. You state that there are more positions already available than there are candidates for them, and yet you continue to stigmatize those members of the Conference who were not Chaplains. I cannot believe that the Chaplains want this sort of ban to continue indefinitely.

Rabbi Saul B. Appelbaum: I wish to add that this principle also works a hardship on the replacement rabbis. As one Chaplain has correctly pointed out, had it not been for the replacement rabbis many of the Chaplains would not have gone into the service, and I do not think it is fair to say to a congregation: The men who were in uniform are our preference. You must inquire about any other man and we will tell you whether or not he has clearance.

Rabbi Morton M. Berman: I rise as one of the Chaplains to say that I am in hearty agreement with what Dr. Freehof has said. I wish this Conference would take the position of the American Veteran's Committee, which says it will not recognize the creation of a caste system made up of former military personnel. Some men have served, and some did not. Those who served have had their reward. Those who did not because they were unwilling to serve—let their conscience prick them. I do not think that we should perpetuate a distinction between the men who served and the men who did not serve. Many of the men who did not serve had very valid reasons for not serving. We ought to take the position that we are all Rabbis. There are those who wish to penalize the men who should have gone in and did not. I do not want to see that spirit maintained in this Conference. I think it would be very unwise for us to put ourselves on record as making a distinction between one man and another. Some of the veteran organizations are trying to do this very thing—to establish a special position for the veteran in the American community. It would be a mistake for this Conference to create a special position for Chaplains. If it is a question of preferential treatment for Chaplains, all things being equal, I would grant that, but it should be left to the judgment of the Placement Committee of each of the schools to determine whether a Rabbi suits a certain congregation, or whether the congregation suits the particular Rabbi.

Rabbi Samuel M. Teitelbaum: I agree with the previous speaker that we should not set up classes in the Conference. But the question arises in my mind that if at some later time, say, because of an enlarged peace-time army, we should need additional Chaplains, we may not be able to procure them unless they are assured of preferential treatment upon their discharge from the armed forces. I should like to have the Chairman of the Committee on Chaplains discuss this question.

Rabbi Brickner: The reason we are including this clause is that we feared that we could not procure the needed men unless we gave them some kind of an assurance for we depend entirely on voluntary enlistment.

Rabbi Ernst M. Lorge: I do not believe in any type of preferential treatment for Chaplains, but they should have equal opportunities with their colleagues. There is national legislation guaranteeing certain rights to veterans—the right of seniority, for example. If we had a placement committee in the Conference, we could simply apply these rules of seniority to a corresponding situation in the rabbinical profession, so that the years spent in the army would not be lost years to the chaplains. As it is, however, the men who have been in the armed services are not known to the congregations, since they have been out of circulation. They cannot compete with their colleagues on an equal basis, because they have returned only very recently, many only during the last weeks. The least we ought to do in this situation is to keep Principle #2 in force for a limited time—I would suggest for one more year, after which period we will probably be able to consider the emergency over, as far as rabbis are concerned.

Rabbi Robert I. Kahn: If you listened carefully to the report you will understand that those who were disqualified physically and the replacement rabbis, did receive and will continue to receive clearance and are not discriminated against. I believe that conscientious objectors who did not receive clearance during the war, should receive it at this time. The war is over.

In civilian life, however, a man was subject to draft and if he did not respond to the draft or if the draft board did not defer him, he was punished by the law of the land. Clergymen were not obligated to serve in the army by law but unless we have some discipline we will fail in our task. Those who refused to respond to the Chaplaincy Committee's request should definitely be stigmatized in whatever fashion the committee sees fit.

Rabbi Dudley Weinberg: The purpose for which the rule under discussion was originally enacted has not yet been adequately served. It was precisely for this time that the rule was enacted in the first place. There are still rabbis in the Armed Forces who have not had a chance to present themselves to the civilian community. There are others who have not yet had time to readjust to the conditions of civilian life. If the rule under discussion ever had any validity, it was precisely for this time when the Chaplains are coming out of the Army and Navy and are returning to the civilian community.

There is no intention of penalizing those men who, in good faith, offered themselves to the Armed Services and were rejected. It is hard, indeed, to pass judgment, but one cannot avoid the feeling that the man who was eligible and was physically fit to serve and refrained from doing so, committed an act which seriously involved the dignity of our profession and which was an affront to the multitudes of men and women who were willing to assume the responsibility that the emergency placed upon them. As to the length of time during which we must continue to pronounce judgment we do not now have to commit ourselves. We can re-enact the present rule until the Conference meets again. If, at the next meeting of the Conference, the Committee on Chaplains finds that the purpose for which the rule was enacted originally has been adequately served, then the rule can be abolished.

We do not want to preserve bitterness indefinitely, but we must face courageously the fact that a moral issue is involved and that we have no right to avoid it.

Rabbi Heller: I have no interest in this problem except the welfare of the Chaplains and the Rabbinate as a whole. I feel very deeply about this issue. I was a member of the committee that was particularly active in dealing with congregations and the problems that have arisen in regard to the Chaplaincy. The committee has been called upon to intervene not only in instances contemplated by this section but also in defending the rights of Chaplains who had been guaranteed a return to their congregation. I wish it were possible to say that during the period of the emergency none of our colleagues was guilty of unethical practices. It is fair to say that the number was very small, but sometimes we have had to go to pretty great lengths to carry their duty home to them and to the congregation involved. No man who served as a replacement, no man who had a valid reason for declining, is included in the list. The list includes only men who constantly contended that they felt no obligation toward the Chaplaincy. I am sorry to say we have such men who have contended that because of the duties they were performing they ought to be exempted, and have then relinquished the pulpit they were serving to take up other work. It is ridiculous to contend that we ought not pass judgment in regard to this. For what purpose are we moral leaders, if we haven't the courage to pass judgment in regard to a moral situation among ourselves. Let us look at the situation that your committee confronted. We had no legal status except for the endorsement of men. The Army said Chaplains must volunteer. Our relationship to our men was a purely moral one. We ought not to have to exercise duress on our men; it should be sufficient to say to them: This is a manifest duty in one of the greatest crises in the history of mankind. Most of the men needed no other persuasion and responded nobly and generously. Of that record we can be deeply proud. We asked our men to make great sacrifices, to leave their families, some to leave children only a few months old. As one of those who went to these men, I feel a sense of obligation to those who made the sacrifice. Therefore I think they should not be penalized by virtue of their patriotism, by having men who refused to do their duty step into opportunities which ought to have been reserved for them, which they ought not to miss because they went abroad in the service of their country. We do not propose anything drastic. We merely ask that the principle be continued in force until, in the judgment of the committee, the time for it has ceased. I feel it is our duty to try to see that every right which the Chaplains sacrificed is reserved for them. I want to say that the congregations themselves understand the situation fully. When the congregation is given a choice between a man who has done his duty and one who has refused to do it, I have not encountered one that did not prefer to have the first of the two men.

Rabbi Julius Mark: I want to oppose the inclusion of this recommendation. Any rabbi who entered the Chaplaincy with the hope that he would thereby receive advancement when his term of duty was over was deluding himself. There is only one reward that any Chaplain should expect and which he received in full measure, and that is the inner feeling of satisfaction over his service. The three and a half years that I served in the Chaplain's corps of the Navy were not the happiest of my life, but they were without doubt the most useful. Never before nor since have I had the exhilarating experience of young men seeking me out because they needed me. Many of us Chaplains feel that we are not needed as much as while we served. Those memories will remain with us forever, that satisfaction will become part of us in the years to come. That is our reward. The emergency that we hear so much about so far as our Chaplains are concerned, does not exist. Most of the Chaplains have either been gladly taken back by their congregations or have found other positions waiting for them. No committee has any right to say to any man that he did not serve his country even though he did not enter the Chaplain's corps. It was up to the man himself to determine where he in his heart felt his services were needed more, whether in uniform or out of it. I was opposed to this distinction during the war and I approve of it less today.

Secretary Marcuson: I was rather amazed when I read the report of the committee and saw that the committee asked that this recommendation be retained. I do not understand how the committee can ask that a regulation be enforced when one of the groups making up this Conference definitely stated from the very beginning that it saw no necessity for securing clearance and did not intend to be bound by the rule. When the Conference passed this clearance rule originally, it was not told that it had never been accepted by certain groups on the committee and that some of the members were being penalized for violating the rule which others had definitely stated they would not accept.

Rabbi Minda: Was this not a Conference rule and is this not a Conference committee and should not this rule apply to all members of the Conference regardless of their academic background?

Rabbi Brickner: You are correct. But this was a voluntary union that we had in this committee and we had no power of enforcement when one agency demurred in the agreement.

Rabbi Granison: In view of a number of statements that have been made, I rise for the purpose of explaining the position of the Jewish Institute of Religion in relation to Point 2 of the Statement of Principles. The Institute from the beginning has always accepted and abided by the principle of preferential treatment for returning chaplains, but we have opposed the negative form in which it is expressed in Point No. 2. It was our feeling that it is unfair, unnecessary and impractical to insist that no rabbi may accept a position or advancement in the rabbinate unless he receive clearance from the Committee on Chaplains. It is, however, both the right and the duty of the Conference to urge that maximum preferential consideration shall be given to returning chaplains in the filling of pulpit vacancies.

May I say for the record that when the Jewish Institute of Religion agreed to cooperate with the CCAR Committee on Chaplains, it was with the understanding that the Committee had only two jobs to do: one, to procure chaplains; and, two, to protect them in the civilian positions from which they were on leave for the duration of their service in the armed forces. To introduce anything else that was not within the original mandate of the Committee should have required the unanimous approval of all four groups represented on the Committee: the Conference, the Union, the College and the Institute. Therefore, considering the fact that the Institute was opposed to Point 2 in its present form, it was undemocratic for the Committee and the Conference to have adopted it. The Jewish Institute of Religion is a sovereign body and the Conference has no right to dictate to it what its placement policy shall be.

It is for that reason that the Institute has not considered itself bound by Point No. 2 in its present form, although we have adhered very scrupulously and conscientiously to the principle of preferential treatment for returning chaplains. I hope that Point No. 2 will be changed accordingly.

President Silver: May I comment on what the last speaker has just said: This Conference does not recognize any distinct groups or blocs within its body. This Conference is made up of graduates of the Hebrew Union College and graduates of the Jewish Institute of Religion, but have also quite a number of members who are graduated from neither institution, who are here by virtue of other forms of ordination. A man is admitted to the Central Conference of American Rabbis as an individual and decisions adopted by this Conference are binding upon all members of this Conference. has

Rabbi Unger: The principle is one which places upon this Conference an obligation to safeguard the interests of the men who served their country under difficult conditions and who were willing to make every sacrifice in order that our Jewish men and women should get the best possible attention. I do not like the statement that a caste system is being created. There is not a Chaplain who served who is interested in establishing that kind of a system. Insofar as the men who served are concerned, they want to see justice done on one side as much as on the other. We want to safeguard the interests of this Conference. But we want to keep faith with the men who served and we want to make sure that when they come back they will receive more than a pat on the shoulder from the people whom they served. But I do not want to see our Conference split and I hope that nothing more will be said about creating a caste system.

Rabbi David Wise: My understanding is that with the abolition of the Emergency Placement Committee the Chaplaincy Committee turned back to the institutions (Hebrew Union College and Jewish Institute of Religion) the rights it now seeks to regain for itself.

Rabbi Brickner: That is correct with regard to placement but we have a responsibility to protect the interests of the Chaplains and that is why we ask that the Chaplaincy committee be continued. When there is a pulpit vacant, we make the initial contact informing the congregation of our principle and giving information with regard to the clearance status of the men. If, in our judgment, an institution tries to place a rabbi who has no clearance, it is our duty to protect the interests of the chaplains in that situation.

President Silver: I was just about to call your attention to the technical difficulties in which we are liable to become involved. You have just voted to abolish the committee on emergency placement. That committee no longer exists. Now you are legislating terms of reference for a non-existing committee. From now on rabbinical placement will be carried on either by the Hebrew Union College or by the Jewish Institute of Religion or by neither. You cannot legislate how these institutions shall place men. Your committee on chaplains has nothing to do with the placing of rabbis unless you re-define the scope of this committee. The Committee on Chaplaincy is to work to procure new Chaplains for the army or navy as the need for them arises. It has the authority to call anything to the attention of congregations. All this discussion on principle #2 has no validity unless you re-consider your action and continue your Emergency Placement Committee. P

A motion to reconsider the previous action to abolish the Emergency Placement Committee was adopted.

A motion that the Emergency Placement Committee be continued was duly made and seconded.

Rabbi Brickner: It was found in conference with Rabbi Granison and Dr. Morgenstern that the existence of several placement agencies leads to duplication and confusion. When there are the Emergency Placement Committee and the Jewish Institute of Religion and the Hebrew Union College attending to placements, the congregations and the rabbis turn to all the bodies for placements. It was agreed that since practically all the Chaplains and the congregations turned to the institutions, that the seminaries should take over the matter of placements, but should operate under rules which would protect the interests of the Chaplains. In agreeing to the abolition of the Emergency Placement Committee, it was understood with the seminaries that they would be governed by the rules of the Conference and this committee. One institution of the two says it will stand by the position it has always taken. We can simply say to this institution: You must be governed by the rules of the Conference because you are a member of the committee and a part of the arrangements.

Rabbi Minda: I want to vote for this regulation but if the situation is as Rabbi Brickner describes I must vote against it. The Emergency Placement Committee has set up rules which this Conference has adopted. I cannot see how the rights of our Chaplains can be protected if one institution gives public notice that it will not abide by the rules of the Conference and has the right to govern itself according to rules which it sets up itself.

Rabbi Berman: I am reminded of what I heard last night in an address by the Executive Director of the Union. He indicated that there was a growing sense of "deterioration." Let me say very frankly that some of the things that have been said here do not contribute to the removal of that sense of "deterioration." An institution has a right to its own policy of placement. We of the Institute have our problems of placement; we have the needs of the congregations to serve; we have the needs of men to serve. There have been cases where members of the Conference Placement Committee have gone to congregations and stood in the way of the men whom the congregations wanted. The Institute cannot be bludgeoned into doing something which it feels may be contrary to the interests of the congregations that it serves. If you are going to re-create the emergency committee and give that committee the right to inform congregations that this man was not a Chaplain and that man was not a Chaplain, it is bad business. The Institute has never yielded its right to placement. The Institute is concerned with protecting the interests of its men whether they be Chaplains or civilians and it is not fair that this organization should take the attitude that it can make the Institute do what it does not want to do. If you want good will and if ultimately you want cooperation, then you must respect our attitude in this matter. The Institute not only has the problem of placing Conference men, we have men in Orthodox and Conservative congregations; we have a larger problem of placement.

Rabbi Dudley Weinberg: I regret the fact that this discussion has deteriorated into a debate concerning the mere mechanics of placement. The question before us is a moral question. It has nothing to do with the relationship of individual members to academic institutions. The question of placement affects not only the Chaplains, but all Rabbis, and ought to be dealt with by a committee properly authorized to deal with the entire question.

Rabbi Maurice Bloom: Is it true that both institutions have acted substantially in the same way in carrying out this rule?

Rabbi Brickner: I have no way of answering your question. The Conference and this committee merely wanted to be assured that returning Chaplains were protected and that no man who had no clearance from the committee should have his name presented to a congregation by these agencies. If that were to happen the Conference committee felt free to notify the congregation unsolicited that the candidate it was considering had no clearance from our committee. That was our only task.

President Silver: I do not like to inject myself into the discussion but we do want to do something that is practical. To pass a resolution which will not be honored and which cannot be carried out and which will only lead to conflict, is purposeless. If a committee writes to a congregation and tells it that the rabbi whom it is considering has no clearance and should not be engaged, the head of the institution from which he graduated, will write to the same congregation and tell it to ignore the resolution taken by the Central Conference of American Rabbis because it is unjust and un-American, etc. What will be the outcome? You will introduce an element of bitter conflict within the congregation. It is not practical and it cannot work. My judgment is, and it goes contrary to the dictates of my heart, that all you can logically do is to adopt paragraph B of the resolution, namely: "That the Conference expresses its conviction that those dealing with the matter of placement of Chaplains should in their letter of contact urge the congregation to give priority to returning Chaplains as a matter of patriotic deference to those who have served their country." If Rabbi Heller's statement is correct this morning, that wherever this patriotic appeal was made to a congregation, the congregation invariably complied, then you will have accomplished your purpose. You cannot legislate these things. You can only count on the good will and patriotic sense of your congregation. I think that such a letter coming from the Conference should be sent to the heads of Hebrew Union College, and Jewish Institute of Religion as the unanimous sentiment of this body, and I think you will accomplish all that you can logically hope to accomplish.

Upon being put to vote, the motion to continue the Emergency Placement Committee, was lost by a vote of 38 to 59.

It was moved and seconded that Recommendation B of Section III, be adopted.

President Silver: As I understand this recommendation we ask congregations to give preference to those men who have served as Chaplains, who had volunteered as Chaplains and were not accepted, or who were disqualified for physical reasons. That should be included in an amplified statement. That is the resolution which I think we ought to adopt and which can be enforced.

The motion was adopted by a vote of 70 to 45.

Rabbi Isserman: Does this motion include conscientious objectors?

President Silver: I stated definitely that it does not. That would require special action.

It was moved and adopted that a copy of the resolution adopted be sent to all the congregations belonging to the Union. A religious service was conducted by Rabbi Edgar E. Siskin. The Conference adjourned.

FRIDAY MORNING, JUNE 28th

The Conference reassembled at 9:30 A.M., at Hotel Sherman with the Vice-President Abraham J. Feldman, in the Chair. The opening prayer was delivered by Rabbi Meyer Miller.

The morning being devoted to Religious Education, the Vice-President turned the gavel over to the Chairman of the Committee on Religious Education, Rabbi Leon I. Feuer.

A paper on Present Day Confirmation Practices in Liberal Jewish Congregations was read by Rabbi Albert T. Bilgray.

A paper on Present Day Bar Mitzvah Practices in Liberal Jewish Congregations was read by Rabbi Roland B. Gittelsohn.

Rabbi Bilgray read recommendations of the special committee on Confirmation Practices.

After a question and discussion period, the recommendations were referred back to the Committee on Religious Education by a vote of 64 to 20. It was moved and adopted that the papers and recommendations be printed and mailed to the members and that the Committee on Religious Education shall present a new set of recommendations to the next Convention, after considering the points raised in the discussion and suggestions sent in by members.

It was moved and adopted that the incoming Executive Board be instructed to appoint a Joint Committee on Pulpit Placement together with the Union of American Hebrew Congregations; that this committee be asked to proceed with the study upon the basis of the work that was done in the past, and to report to the next meeting of the Conference.

The Report of the Committee on President's Message was presented by Rabbi Solomon B. Freehof.

REPORT OF THE COMMITTEE ON THE
PRESIDENT'S MESSAGE

To the Central Conference of American Rabbis,

COLLEAGUES:

The Central Conference of American Rabbis through the Committee on the President's Message is deeply grateful to its honored President, Abba Hillel Silver, for his message to the 57th Convention of the Conference. Rabbi Silver's rich talents of mind and speech, his great service based upon his strong comradeship for the people of Israel and his profound understanding of the problem of the post-war world, are all reflected in this magnificent message.

With regard to the specific recommendations, we beg to make the following report:

The first recommendation, "In some appropriate manner, the Central Conference of American Rabbis will wish to honor its members who served as chaplains in the second world war, and to record for future generations the story of these men who went forth — *meshuche milchamah* — to serve their country, and who so nobly matched their hour." The Committee on the President's Message concurs in this recommendation and requests the Executive Board to act promptly thereon.

The President's recommendation is, "This Convention should decide, after full consideration of the subject, whether the Conference may regard the entire matter of protecting the interests of the returning chaplain as automatically disposed of or whether it is still desirable to retain some apparatus to meet possible contingencies." The President's Message Committee has no report on this item since the Conference has already acted thereon.

The President's Committee wishes to record the following resolution regarding the third recommendation of our President concerning the salutary manifestations of religious progress in American Jewish life as referred to by the President in his message on pages 9 through 11, of his report, as follows: "We concur in the recommendation of the President and in the language and

spirit of his message to the following effect: — Religion in the atomic age, faces its greatest challenge and opportunities. The core of religion, reverence for God, is not only the beginning of wisdom but the central tenet of religious faith. Religion is the only agency that can make man free, can give meaning and purpose to his life, and bring joy to stricken mankind. Insofar as men have departed from the great teachings of religion they have lapsed into barbarism.

Israel, shattered in body and spirit by the experiences of the war, needs the healing balm of its faith. It dare not lose courage; its fears must be banished. This can be done by our people's return to and living its religion, by remaining the covenant-people history has pre-empted us to be. European centers of learning are victims of the war and can hardly rise again on their old sites. "Torah" must find a new home in America. Our generation is aware of this task and is preparing for its carrying out by the increased activity of national organizations, its seminaries and academies.

We call upon all our members and their congregations to give generous help to the great and historic task to build here in America a home of the "Torah."

The President's fourth recommendation is as follows: "I am sure that the Central Conference of American Rabbis will wish to pass a resolution calling upon the President of the United States to stand firm in his resolve that these hundred thousand Jewish refugees should be permitted to proceed to Palestine at once — a request which he made more than ten months ago and which the Committee of Inquiry unanimously endorsed." The Committee

IV on President's Message wishes to present the following unanimously adopted statement and resolution: "We express our heartfelt appreciation to the President of the United States for his just and humanitarian demand upon the British government to expedite the immediate immigration of one hundred thousand of our homeless brethren to Palestine — a demand which he made more than ten months ago and which has the unanimous endorsement of the Anglo-American Committee of Inquiry for Palestine. In urging the immediate implementation of this demand, we ask that our government take further cognizance of the imperative necessity for open and unrestricted settlement of additional hundreds of thousands of Jews whose right to migrate to Palestine is fully recognized by the Anglo-American Committee of Inquiry. In endorsing the Committee stand on the need for the admission of the hundred thousand Jews to Palestine, we do not assent to those recommendations in the report which negate the British pledge to the Jewish people in the Balfour Declaration. Nor do we assent to those recommendations in the report which would paralyze Jewish development in Palestine and would do violence to the rights of our people in Europe.

We are further moved to express our deep sense of indignation and hurt at the unprovoked and malicious statement made by Mr. Bevin, the British Foreign Secretary, which deliberately impugns the high motives of our government and the American people in relation to the salvation of our broken people in Europe. It is an obvious attempt to confuse the mind of the American people and to prejudice our case before the world. We trust that President Truman and our government will remain firm in their consistent and oft-repeated demands for justice to the Jewish people.

The President's recommendation on a reorganized Jewish Conference is as follows: "I recommend that the Central Conference of American Rabbis should energetically cooperate in this task to bring such a body into existence, and should give whatever leadership it can during the period of preliminary negotiations and planning, looking toward an early consummation of a long-cherished hope to achieve as large a measure of unity in American Israel as possible."

V The Committee concurs in the recommendation of the President in favoring democratic organizations of local Jewish Community Councils, democratically organized, and urges all national organizations to cooperate with these local councils.

With regard to the President's sixth recommendation, the Committee on Contemporaneous History resolution was referred to this Committee and is concurrent with the President's statement.

Our recommendation is as follows: In line with the recommendation of the President, the Committee heartily favors the VI formation of local Synagogue Councils to give their special attention to religious matters which they are uniquely competent to interpret and put into effect.

The President's recommendation is as follows: "I recommend that this Convention should instruct the Executive Board to study the problem (and if feasible, carry out the task) of engaging a permanent executive secretary for the Commission on Justice and Peace. This all important part of our program can no longer be carried on adequately with volunteer help alone. Should VII the Union of American Hebrew Congregations unite with us to form a Joint Commission, and the Conference agrees to such a Joint Commission, the expense would then be shared by the two organizations."

The Committee concurs in this recommendation of our President with the understanding that there will be no abolition of our Commission on Social Justice and Peace.

Respectfully submitted,

SOLOMON B. FREEHOF, *Chairman*

BERNARD J. BAMBERGER	DAVID LEFKOWITZ, SR.
HENRY J. BERKOWITZ	JOSHUA L. LEIBMAN
MORTON M. BERMAN	EMIL W. LEIPZIGER
SAMUEL M. BLUMENFIELD	ARYEH LEV
PHILIP D. BOOKSTABER	FELIX A. LEVY
WILLIAM G. BRAUDE	JULIAN MORGENSTERN
BARUCH BRAUNSTEIN	DAVID W. PEARLMAN
SAMUEL S. COHON	DAVID PHILIPSON
MAX C. CURRICK	DAVID POLISH
MAURICE N. EISENDRATH	MAX RAISIN
HARRY W. ETTETSON	JOSEPH RAUCH
G. GEORGE FOX	WILLIAM F. ROSENBLUM
LEON FRAM	SAMUEL SCHWARTZ
SAMUEL M. GUP	ABRAHAM D. SHAW
JAMES G. HELLER	SAMUEL THURMAN
FERDINAND M. ISSERMAN	JOSHUA TRACHTENBERG

JACOB J. WEINSTEIN

The report was received and the recommendations considered *seriatim*.

Recommendation I was referred to the Executive Board.

Recommendations II-IV were adopted.

Recommendation V was adopted.

A motion to refer to the Executive Board for re-wording was lost.

Recommendation VI was adopted.

Recommendation VII was adopted as amended, to read:

"That the Executive Board be instructed to explore further the possibility of engaging a permanent Secretary for the Commission on Justice and Peace, and if they find it possible to do so, to proceed to engage a permanent Secretary.

DISCUSSION

Recommendation V

Rabbi Frisch: I am opposed to concurrence in the President's statement. I was delighted yesterday to hear the President say that we should observe neutrality of the Conference and leave the matter of attitudes to individual members. Recently the American Jewish Conference came out publicly, endorsing the demands of the Emergency Council of the Zionist Organization of America for a Jewish state in Palestine. I submit that that is not neutrality.

Rabbi Sol Landman: This Conference is a religious organization and before we adopt the recommendation of the President's Message Committee, we should know what will be the nature or the outlook of this proposed American Jewish Conference. Will it speak for the American Jew who adheres to his faith, or will it speak for all Jews even though they do not profess the Jewish faith? It is true we are seeking unity in American Jewish life but we should not do it by viewing ourselves as a national minority. We find already where every secular organization in American Jewish life is arrogating to itself the right to set up a program of religious work. The newest thing is a program for Jewish education. We should be very careful before adopting this recommendation.

Rabbi Freehof: I think the last two speakers entirely misunderstand this recommendation. There is no permanent American Jewish Conference in existence. There may never be one. There are certain explorations being conducted to see whether there should be one. It is not clear what sort of a plan may be deemed possible after the various organizations and interests have been taken into consideration. No plan will be adopted by representatives of our Conference until it has been presented to our Conference at a Convention. What the President states is this: "In these preliminary explorations by which it is hoped that as much unity in Jewish life as possible may be brought about, we as a Conference should participate." The President states definitely: "That the Conference shall give whatever leadership it can during the period of preliminary negotiations and planning, looking forward to an early consummation of a long cherished hope to achieve as large a measure of unity in American Israel as possible." In this request of the President for exploratory contacts the Committee has gladly concurred.

Rabbi Heller: This Conference has already defined its attitude toward the American Jewish Conference, namely, that while its representatives are fully at liberty to do anything they wished, they could not bind the Conference itself which takes a neutral attitude. This does not mean that the American Jewish Conference shall be neutral—it means that we retain the right within the American Jewish Conference not to associate ourselves with those actions which appear to us to violate our neutrality, while we continue to cooperate with the Conference in all other matters. This Conference has gone on record any number of times as to the necessity for creating a permanent body which should serve as a democratic corrective of some of the tendencies in American Jewish life. All discussion in advance as to whether this means recognition of Jews as a national minority or a discussion of the principles and practices of such a body before they have begun to be explored, seems to me premature. I see no reason why this Conference cannot express its interest in the venture, its willingness to cooperate, and its eagerness to be of help.

Rabbi Samuel S. Cohon: From what has been said it seems we are not prepared to deal with the matter intelligently; we have not even the text of the President's Message before us; we are in no position to debate it sufficiently. I think the matter should be referred to the Executive Board so that they might instruct our representatives who will be asked to deal with the formation or organization of a permanent American Jewish Conference.

A motion to refer the recommendation to the Executive Board was lost.

Rabbi David Philipson: As you all know by my record, I am in absolute sympathy with the stand taken by Rabbis Frisch and Landman, but beyond our individual opinions there is the hope that there may be unity in American Israel. Whether that unity can ever be achieved I do not know. I voted for this passage because I noted that the President, who holds the opposite view from mine on certain questions, was very careful in his language. I felt that we could adopt this recommendation without sacrificing our own point of view.

A religious service was conducted by Rabbi Aryeh Lev.

FRIDAY AFTERNOON

The Conference reassembled at 2:30 P.M.

A paper on The Function of the Executive Secretary in the Modern Synagog was read by Mr. Irving I. Katz, President, National Association of Temple Secretaries.

Greetings were extended by Dr. Bickham, Chairman of the Illinois Inter-Racial Commission and representative of the Federal Council in the Armed Services.

A discussion on "The Impact of the Chaplaincy Upon the Chaplain" and "The Translation of that Impact in the Life of the Synagog," was participated in by Rabbis Milton Rosenbaum, Alvin I. Fine, Earl S. Stone, and Samuel M. Silver.

For papers see Appendix G.

The report of the Committee on Resolutions was read by Rabbi Julius Mark.

REPORT OF COMMITTEE ON RESOLUTIONS

To the Central Conference of American Rabbis,

COLLEAGUES:

Your Committee on Resolutions herewith submits to the Conference the resolutions which were referred to it together with its actions on the various resolutions:

I

Be it resolved that the members of the Central Conference of American Rabbis instruct the Executive Board to review the stand of the Central Conference on inter-marriage, and to report back to the next Conference with the intent of having the Conference make a declaration reiterating or modifying its previous stand.

FERDINAND M. ISSERMAN	JULIUS GORDON
SOLOMON B. FREEHOF	JOSEPH L. BARON
MAX C. CURRICK	SAMUEL D. SOSKIN
HERBERT I. BLOOM	JOSEPH R. NAROT

Your committee recommends the adoption of this resolution.

The recommendation of the committee was concurred in.

II

Resolved, that the action taken by the Conference in regard to priority in pulpit placement for returned chaplains is intended in no way to prejudice congregations against considering the candidacy of rabbis recognized by the Chaplaincy Committee as Conscientious Objectors.

DUDLEY WEINBERG	FERDINAND M. ISSERMAN
ELY E. PILCHIK	ABRAHAM J. FELDMAN
ALVIN S. LUCHS	ARYEH LEV

Your committee recommends the adoption of this resolution.

The recommendation of the committee was concurred in.

III

Be it resolved that this Conference, recognizing the importance of the Sabbath and Holy Day tradition in the preservation of Judaism, urges that the business offices of Jewish philanthropic and other communal organizations (not engaged in unusual emergency services) be closed on Sabbath and on the Jewish holidays.

FERDINAND M. ISSERMAN	SOLOMON B. FREEHOF
SOLOMON HERBST	MAX C. CURRICK
KARL RICHTER	JULIUS GORDON
ALFRED JOSPE	JAMES A. WAX

Your committee recommends the following substitute resolution:

The CCAR urges that the business offices of Jewish philanthropic and other communal organizations be closed on the Sabbath and all Jewish holidays, and that this information be transmitted to all national offices of organizations concerned and that they be asked to convey this resolution to their constituent bodies.

The recommendation of the committee was adopted.

IV

One of the main purposes of our Conference being to help its members in the development of the highest standards of rabbinical service and in the solution of the many problems with which rabbis have to deal, the Executive Board is hereby instructed to set aside one morning or afternoon session at each Conference as an executive session limited to the rabbinical members of our Conference for discussion of such professional problems.

HERMAN SNYDER	WILLIAM F. ROSENBLUM
DANIEL L. DAVIS	MAX REICHLER
PHINEAS SMOLLER	HARRY J. STERN
HENRY J. BERKOWITZ	PHILIP D. BOOKSTABER
SIDNEY M. LEFKOWITZ	JACOB K. SHANKMAN

Your committee recommends the adoption of this resolution.

The recommendation of the committee was concurred in.

V

Be it resolved that the Executive Board of the Central Conference of American Rabbis be instructed to arrange for the issuance of a bulletin prior to the high Holy Days containing the resolutions and action of the Central Conference of American Rabbis and that this bulletin be sent to the members of the Conference, to the Presidents of congregations of our members, to the Jewish Press, to Jewish libraries, and to officers of leading Jewish national organizations, as well as to the major religious bodies of all denominations in our country, and religious periodicals.

SAMUEL D. SOSKIN	JACOB L. HALEVI
SAMUEL M. GUP	ROBERT I. KAHN
FERDINAND M. ISSERMAN	DAVID PHILIPSON

Your committee recommends that this resolution be referred to the Executive Board for favorable consideration.

The recommendation of the committee was adopted.

VI

Resolved, that the question of Jewish Parochial Schools be taken up for consideration and programming by the Commission on Jewish Education.

PHILIP D. BOOKSTABER	LEONARD J. ROTHSTEIN
HERSCHEL LEVIN	HARRY W. ETTETSON
HARRY B. PASTOR	DAVID RAAB
SAUL B. APPELBAUM	

Your committee does not approve of this resolution.

The original resolution was referred to the Executive Board for consideration.



VII

Resolved, that the Arbitration Committee be instructed to devise concrete forms of disciplinary action to deal with members of the Conference who deviate from the ethical code formulated by the CCAR,

Be it further resolved that the Conference communicate with the member congregations of the Union of American Hebrew Congregations and direct their attention to basic ethical standards that should be observed by their Pulpit Committees when engaging the services of a rabbi, and

That the Executive Board of the Conference be instructed to implement the resolution with positive action at its next meeting.

B. BENEDICT GLAZER

LOUIS L. MANN

EDGAR E. SISKIN

HARRY KAPLAN

SAMUEL TEITELBAUM

ABRAM VOSSEN GOODMAN

HERMAN POLLACK

JULIUS MARK

FERDINAND M. ISSERMAN

VICTOR E. REICHERT

EPHRAIM FRISCH

JAMES G. HELLER

HARRY ESSRIG

Your committee approves of this resolution.

DISCUSSION

VI

Rabbi Bookstaber: I cannot understand why the committee objects to referring this resolution to the Commission on Jewish Education. The Commission can bring in some statements on the whole question of the parochial schools. It is a problem in many communities. There is a national movement for Jewish parochial schools, and I would like to know why the committee did not approve.

Rabbi Mark: Your committee felt that the Conference would not be particularly interested in a discussion of the subject of Jewish parochial schools.

Rabbi Bookstaber: Meetings are being called in every state to discuss this question, and open forums are being held on the question. I think the Conference should take some action and clarify the situation with regard to the stand of our own Commission on Jewish Education.

Rabbi Rauch: It is not merely a question of parochial schools. There is a movement in this country for a Jewish university as part of an effort to introduce special Jewish schools. I think the entire question calls for study.

A motion to adopt the negative recommendation of the committee was lost. It was moved and adopted that the resolution be referred to the Executive Board for consideration and disposal.

The report of the Nominating Committee was presented by Rabbi Roland B. Gittelsohn.

REPORT OF NOMINATING COMMITTEE

To the Central Conference of American Rabbis,

COLLEAGUES:

Your Committee begs leave to submit the following nominations:

President.	ABBA HILLEL SILVER
Vice-President.	ABRAHAM J. FELDMAN
Treasurer.	HARRY S. MARGOLIS
Financial Secretary.	SIDNEY L. REGNER
Administrative Secretary.	ISAAC E. MARCUSON

EXECUTIVE BOARD 1946-1947

LOUIS I. EGELSON

1946-1948

JOSEPH L. BARON	ROBERT I. KAHN
DANIEL L. DAVIS	LEVI A. OLAN
ABRAM M. GRANISON	JOSHUA TRACHTENBERG

CONFERENCE REPRESENTATIVES ON
EXECUTIVE BOARD — U. A. H. C.

1947-1949

MORTON M. BERMAN	JOSHUA LOTH LIEBMAN
JACOB J. WEINSTEIN	

1947-1950

BARNETT R. BRICKNER	JAMES G. HELLER
LOUIS L. MANN	

RABBINICAL PENSION BOARD

LOUIS BINSTOCK	HENRY TAVEL
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Respectfully submitted,

ROLAND B. GITTELSON, *Chairman*

SAUL B. APPELBAUM	MAXWELL L. SACKS
HERBERT I. BLOOM	LAWRENCE W. SCHWARTZ
HARRY ESSRIG	JACOB K. SHANKMAN
ALAN S. GREEN	ALBERT M. SHULMAN
DAVID S. GRUBER	LOU H. SILBERMAN
ELY E. PILCHIK	WM. B. SILVERMAN
FREDERICK I. RYPINS	JAMES A. WAX
DAVID WICE	

The Report of the Committee on Nominations was unanimously adopted and the Secretary was instructed to cast a ballot for the officers, members of the Executive Board and Conference representatives named in the report.

The report of the Committee on Thanks was read by Rabbi Sidney M. Lefkowitz.

REPORT OF COMMITTEE ON THANKS

To the Central Conference of American Rabbis,

COLLEAGUES:

The CCAR in Convention assembled June 25-30 in Chicago, Ill., voices its deep appreciation to all who have contributed so felicitously and generously to the well being of the Convention.

We wish particularly to express our warm gratitude to: The Chicago Federation of Reform Synagogues: to its President, Mr. Samuel Kassel, and to its Director, Rabbi Phineas Smoller; to the Chicago Rabbinical Association, and its President, Dr. Samuel Blumenfield; to Temple Shalom and to Temple Isaiah-Israel; and to the Illinois Federation of Temple Sisterhoods and its President, Mrs. Arthur Buchband, to the Board of Jewish Education of Chicago; to the American Jewish Art Club of Chicago, whose work was presented to us by our colleague, Rabbi Efraim Rosenzweig; to the CCAR Committee on Music, under the chairmanship of Dr. Jacob Singer; and to our colleagues for their scholarly and inspiring presentations and discussions and to the presiding officers of the Conference.

We also express our thanks to the management of the Sherman Hotel and to the Covenant and Standard Clubs for their contributions to our comfort and enjoyment; and to the local public press for its ample coverage of our proceedings.

To all who lent their efforts to insure the success of the 57th Annual Convention of the CCAR we acknowledge our deep indebtedness.

Respectfully submitted,

SIDNEY M. LEFKOWITZ, *Chairman*
LAWRENCE BLOCK
MORTON J. COHN
HERBERT E. DROOZ
ALBERT M. LEWIS
LOUIS SATLOW

The report was received and adopted by a rising vote.
The Conference adjourned.

FRIDAY EVENING

The Conference assembled for divine services at Temple Shalom, at 8:00 o'clock.

The invocation was offered by Rabbi Julius A. Leibert.

The Evening Service from the Union Prayer Book was read by Rabbi Dudley Weinberg.

The Conference Lecture was delivered by Rabbi Morton M. Berman. (Appendix B)

The Adoration and Kaddish was read by Rabbi Herman E. Snyder.

The benediction was pronounced by Rabbi Abba Hillel Silver.

SATURDAY MORNING, JUNE 29th

The Conference assembled for divine worship at 10 o'clock at Temple Isaiah-Israel.

The invocation was offered by Rabbi David Max Eichhorn.

The Sabbath Morning Service from the Union Prayer Book was read by Rabbi David I. Cedarbaum.

The weekly portion from the Torah was read by Rabbi Morton J. Cohn.

The Conference Sermon was delivered by Rabbi Benjamin Friedman. (Appendix C)

The Adoration and Kaddish was read by Rabbi Bertram Klausner.

The benediction was pronounced by Rabbi Abraham J. Feldman.

The music of both services was a project of the Conference Committee on Synagog Music.

SATURDAY EVENING, 8:00 o'clock

A program of Jewish Music under the auspices of the Committee on Synagog Music, was presented under the direction of Mr. Abba Leifer, Organist and Choir Director, Temple Mizpah and Chicago Sinai Congregation, at the College of Jewish Studies.

At the conclusion of the program the following resolution (as amended) was adopted, after a motion to go into executive session was lost by a vote 22 to 36, Vice-President Abraham J. Feldman presiding.

It was moved and adopted that the resolution be referred back to an enlarged committee for the addition of verbal changes and suggestions made on the floor.

The Central Conference of American Rabbis in convention assembled in Chicago, Ill. has just learned the shocking news of the unconscionable arrest of members of the Executive of the Jewish Agency in Palestine and of thousands of other Jews; and of other acts of violence and terror tantamount to the inauguration of war by the British authorities on the Jews of Palestine. We are outraged even further by the manifestly deliberate desecration of the Jewish Sabbath by this wanton violation of one of the basic elements of religious freedom and which represents a reversion to the barbaric practices of ancient Syria and Rome.

This Conference of 500 American Rabbis is unable to express adequately in words its grief and its horror at these unprecedented, unjust Gestapo acts.

In the bitter struggle of the forces of right against the powers of evil, the Jews of the world played a valiant part and Palestinian Jews particularly distinguished themselves in spite of the unfriendly and unsympathetic attitude of the British Colonial Administration in Palestine.

It is a matter of record that the Palestinian Jews under the guidance of the Jewish Agency have been an invaluable and an indispensable factor in Allied victory.

In view of the important role in the titanic struggle played by Jews of all lands and of which the Jews of Palestine are a part, we had a right to expect that simple justice would have been meted out to our people everywhere, but, instead of justice, Jewry has had thrust upon it the infamous White Paper, oppressive and tyrannical measures in Palestine, continuous aggressive and provocative acts against Palestinian Jewry; the breaking of sacred promises and now the supreme act of betrayal, the arrest of the Executive of the Jewish Agency and thousands of others.

We, the members of the Central Conference of American Rabbis, are resolved to resist this act of flagrant injustice with all the moral power at our command. We hereby petition the President of our country to use his good offices to procure the immediate release of the members of the Executive Agency and of all other victims of this terroristic procedure, and the prompt implementation of that recommendation of the Anglo-American Inquiry Commission's report to call for the unconditional admission of one hundred thousand Jews into Palestine.

We are firm in the conviction that the moral conscience of America is in full agreement with our stand; will support our protest and will join us in this appeal in the name of the God of justice.

MAURICE N. EISENDRATH G. GEORGE FOX
JULIUS GORDON

DISCUSSION

Rabbi Philipson: We are all very deeply moved at what has taken place on this black Sabbath. No words are adequate to express our deep-seated horror. I personally have during all my life been a great admirer of Great Britain, but by this act of hers today, if proven true, (of that I want to be sure) she has forfeited all the respect and the love which I and many others have had for Great Britain. I therefore wish to record my deepest sorrow and disappointment at what the British authorities have done. It is cruel, it is unjust, it is frightful. I do not think we need add anything to the resolution which was brought in; I think it is adequate. But I would like to urge the carrying out of the suggestion that a committee should take it personally to Washington and present the resolution of the Conference, as the expression of all of us, and if possible I should like to be one of the committee.

It was moved and adopted that a committee of three, consisting of Rabbis Felix A. Levy, Maurice N. Eisendrath, and David Philipson, be appointed to deliver the protest to President Truman in person, and that the Secretary send a copy of the resolution to every member of the Conference.

It was moved and adopted under suspension of rules, that a message be sent to the President *pro tem* of the Senate and the Speaker of the House, urging that the life of the O.P.A. be extended for one year.

The closing prayer and benediction was pronounced by Rabbi Julian Morgenstern.

The session closed with the singing of *En Kelohenu* and the Star Spangled Banner by all members of the Conference.

The Conference adjourned *sine die*.