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Central Conference of American Rabbis, 1950-1951.

Western Reserve Historical Society

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CENTRAL CONFERENCE
OF
AMERICAN RABBIS

OFFICERS: 1950-1951

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Rochester, N. Y.

JOSEPH L. FINK, Vice-President
Buffalo, N. Y.

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Los Angeles, Calif.

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Macon, Ga.

SIDNEY L. REGNER, Financial Secretary
Reading, Pa.

OFFICE OF PRESIDENT
117 GIBBS STREET
ROCHESTER 5, N. Y.

September 22, 1950

EXECUTIVE BOARD:

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NATHANIEL M. KELLER,
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DAVID L. ZIELONKA, Tampa, Fla.
MAURICE L. ZIGMOND, Cambridge, Mass.

Dear Colleague:

By the unanimous decision of your Executive Board, there will be an extraordinary session of the Conference in Cleveland on Monday, November 13th, at 1:30 P.M. The purpose of the session is to give consideration to the recommendations of the Chaplaincy Committee, as unanimously approved by the Executive Board.

Facing the requirement of nearly one hundred new Jewish chaplains at the earliest possible date, facing the likelihood of increasing and prolonged chaplaincy needs, the Committee has recommended a voluntarily accepted selective service program similar to that which was adopted by the Rabbinical Assembly in World War II, and has been recently reinstituted by that body. I am enclosing copy of the Proposed Chaplaincy Procurement Plan, as approved by the Chaplaincy Committee and the Executive Board.

It was the judgment of your Executive Board that a plan of such far-reaching consequences should be considered by the Conference as a whole. Obviously it could not be effective without the support of the Conference as a whole. If the plan is adopted, its rules should be regarded as just to all and binding on all.

With the cooperation of the officers of the U.A.H.C. the emergency session will be held during the Biennial in Cleveland. We plan to meet promptly at 1:30 Monday afternoon, the 13th. If the discussion is not concluded by 6:00, we will meet again late that evening. If further time is required, the officers of the Union have agreed to postpone the discussion on Placement from Tuesday morning to Tuesday afternoon.

I am addressing a special communication to the President of your congregation, as per the enclosed, urging him to make possible your attendance at the Conference session. I do hope you will make every effort to be present.

Again, best wishes for the New Year.

Cordially,

Philip S. Bernstein

If your congregation is not a member of the Union, please send the name and address of your President to Rabbi Marcuson, so that a letter can be sent to him asking that the Rabbi be sent to the meeting.

PROPOSED CHAPLAINCY PROCUREMENT PLAN

I. Purpose: The purpose of this proposed chaplaincy procurement plan is to fulfill the obligation of the CCAR to assist in the providing of rabbis to meet the needs of the religious ministration to the men and women in the Armed Forces of the United States. This obligation is recognized as a primary one upon the Conference collectively and its members individually. The plan offers an equitable, fair and democratic approach which will meet not only the immediate need but which will serve procurement requirements to whatever extent these may be in the future.

II. Jurisdiction: All members of the CCAR and all graduates of the HUC-JIR who do not belong to other national rabbinical associations shall be considered within the area of the operation of this plan.

III. Method: It is the basic principle of this plan that the obligation of service as chaplain in the Armed Forces rests equally upon all members of the Conference in terms of their eligibility within the standards set up by the military establishment. Within these limits all members of the Conference will be requested to volunteer for chaplaincy duty according to the following categories of priority: (A) Men who did not serve in World War II on extended active duty (1) single (2) married (3) married with one child (4) married with more than one child; (B) Men who have previously served on extended active duty (1) single (2) married (3) married with one child (4) married with more than one child. The sequence of priority for these categories shall be determined by lot. For the purpose of this plan the personal status of the members of the Conference shall be fixed as of November 15, 1950.

IV. Requests for Exemption and Deferment: A special committee on appeals shall be established to which all requests for exemption and deferment from the operation of this plan shall be referred. The decisions of this committee shall be final. Members of this committee shall be named by the President of the Conference.

V. Non-conformity: The Conference delegates to the Executive Board the authority to take all measures necessary to obtain compliance with the requirements of the plan.

VI. Notification: This plan, having been approved by the Executive Board, shall be submitted to the Conference for adoption.

VII. Joint CCAR-BAHC and HUC-JIR action: The successful operation of this plan in its largest aspect requires the most intimate cooperation between the Central Conference, Union of American Hebrew Congregations and the College-Institute. Many questions present themselves whose solution will require the harmonious collaboration of these three agencies. It is recommended, therefore, that a joint CCAR-BAHC-HUC-JIR Commission, consisting of 5 members each, be appointed to deal initially with the following questions: A- Tenure, salary differential & position protection
B- Replacements for congregations whose rabbis have been called into service
C- Appropriate action as may be requested under the provisions of Article V.

CCAR

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

October 30, 1950

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

Dear Abba:

Enclosed is a copy of a letter which I have just sent to Maurice Eisendrath. The idea may or may not appeal to you; but I should like you to know what my thoughts are at present on this matter in which you and I seem to have caused quite a stir.

I look forward to seeing Virginia and you in Cleveland. Lillian has been in the hospital for two weeks with colitis, but we count on her being well enough to be in Cleveland.

As ever,

Sol

SBF/rsw
Enclosure 1

October 30, 1950

Rabbi Maurice Eisendrath
3 East 65th Street
New York, New York

Dear Maurice:

On October 25 Louis Egelson sent me the new revised plan of the Placement Committee. I noticed that the heavy-handed ban against recalcitrant congregations, the sanctions, has been removed. This makes the plan, as far as I am concerned, less undesirable but not basically acceptable. What it now means is that all congregations are put on their honor. If they do not cooperate with the plan, they will not be subjected to overt sanctions but will know that they violated their own pledged word and will have the scorn of an enraged committee. You can well understand that many congregations will refuse to be forced, even by a majority, into such a position. What is the good of being forced into a contract that you consider undesirable even if there are not any penalty clauses to the contract.

What then should be the solution? I want to say to you that I do not consider this debate bad for the Union. On the contrary it is good—unless it becomes too embittered and unless some congregations feel that their basic liberties are being involved and might want to withdraw, for the sake of liberty, from the Union. There is always that danger. But if that danger does not eventuate, the debate, however heated, might be good. In any solution we ought to be considerate of two basic attitudes: 1. that of the majority of the rabbis who want an organized system of placement; 2. that of those congregations that consider the right of establishing a rabbi-congregation relationship as private, let us say, as the choice in marriage and never to be dictated from above. Is there any possible harmonizing of these two wishes? I want to suggest to you just tentatively for your thought what may be a new direction in this matter.

You know that the Pension Plan, with which I shall draw an analogy, was subjected to many objections, especially from rabbis of larger congregations. Nevertheless, there were strong arguments for the plan. The solution ultimately was the following: that when a certain percentage of the rabbis and the congregations accepted the plan it came into force. Since it did come into force, its very merits and its constant improvements ^{have} won more and more rabbis and more and more congregations. This may well be our approach to the Placement Plan. Let it come into force if 60% of the congregations declare their willingness to participate. No one shall be forced into it.

October 30, 1950

The committee will argue that the plan will not work unless everybody is in it, rabbis and congregations, all at once. It is possible to argue the very opposite. If you start a plan with compulsion and many of its participants begin the plan bitterly and in rebellion, the plan is endangered from the start. Let it begin with those who believe in it enthusiastically, and that enthusiasm might overcome whatever drawback there is in the incomplete initial group, if there is any drawback in it. Then the plan will begin to work. If it works well, as the Pension Plan did, it will attract more congregations and more rabbis. If it does not work well and cannot be modified, then we have made an experiment with much less risk than as at present proposed.

In other words, my suggestion involves a scientific procedure by experiment, not an absolutistic procedure by the fiat of a majority against unwilling organizations and individuals. I am giving you my suggestion not for the purpose of cutting off debate—let there be debate—but with the possibility that this solution may be the one to which we will strive.

With best wishes,

As ever,

SBF/rsw

Extraordinary Meeting of the
Central Conference of American Rabbis
held at Hollenden Hotel, Cleveland, Ohio
November 13, 1950

An extraordinary meeting of the Central Conference of American Rabbis was held at Hollenden Hotel, in Cleveland, Ohio, on Monday, November 13, 1950, at 2:30 P. M. with 213 members present. The President Philip S. Bernstein was in the Chair.

PRAYER: The meeting was opened with prayer by Rabbi Nelson Glueck. The President explained that the purpose of the meeting was to adopt a plan by which sufficient chaplains as called for by the United Arms Forces might be secured.

RABBI ARYEH LEV speaking for the Division of Jewish Activities of the Jewish Welfare Board explained the number of Chaplains that would be needed and how they would be allocated between the Orthodox, Conservative and Reform Groups. **RABBI MAURICE LIEBERMAN**, Chairman of the Conference Chaplaincy Committee told of the efforts that had been made by the Conference Chaplaincy Committee to secure voluntary enlistments. He reported that over half of the men in the Chaplaincy age had voluntarily replied that they would not enlist, but if an equitable system of draft would be devised, they would gladly respond to the call. Rabbi Lieberman then explained the system which had been worked out and which had been approved by the Executive Board; namely, that the name of every member of the Conference shall be put into the draft and the cards numbered in the order in which they were drawn. From this list the names of the men within the draft age shall be taken in the order in which they are numbered. These shall be sub-divided into two categories, men who did serve on extended active duty in World War Two, and men who did not serve on extended duty in World War Two. The list is again sub-divided (1) single, (2) married, (3) married with one child, (4) married with more than one child. A motion that the students in the graduating class in the Seminaries be included in the poll was lost.

It was suggested that it would be unfair for older men beyond the Chaplaincy Age to vote the younger men into service. However, when the men within Chaplaincy Age were asked whether

they wished to vote alone or that the whole Conference should vote on the proposition, they unanimously stated that they wanted the whole convention to vote, and that if called upon in the order of their numbers in the draft, they were all ready to serve.

The plan was adopted by practically a unanimous vote.

A Board of Appeals was named by the President of the Conference to consist of 5 ex-presidents of the Conference: Abraham J. Feldman, Chairman, Abba Hillel Silver, James G. Heller, Solomon B. Freehof and Jacob R. Marcus. Rabbi Joseph Fink then explained the Joint-CCAR-UAHC & Seminary Commission which had been organized with 5 men from each organization for the purpose of drawing up and enforcing regulations for the protection of men who go into the service to see to it that the Congregations shall pay the salary differential; that his position shall be secure for 2 years after his return from the service, that the temporary substitute rabbi shall not be permitted to remain in the position which he was filling without the consent of the regular rabbi of the Congregation and any other arrangement that may be necessary to protect the men in the service.

A motion was made by Rabbi Freehof and unanimously adopted that a request shall be presented to the General Chaplaincy Board that the term of the Chaplain shall not exceed two years.

Respectfully submitted,

ISAAC E. MARCUSON
Administrative Secretary

PLEASE PUT THESE MINUTES IN YOUR YEARBOOK

C
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C
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Y

November 21, 1950

Rabbi Moses M. Landau
1310 Walnut Street
Texarkana, Ark-Tex.

Dear Colleague:

At a meeting of the Executive Board of the Central Conference of American Rabbis, held in Cleveland, Ohio, on Monday, November 12, at the Hollenden Hotel, a report was made by the Chairman of the Committee on Arbitration and Ethics.

The report referred to your experience in the case of the burial of Mrs. Lizzie Winter and your claim against the Estate, made to the Executrix, Mrs. Carolyn Ducker, of Nashville, Arkansas.

This case had been reviewed by the Arbitration Committee and the findings of that Committee were presented to the Executive Board.

As a result, the Executive Board was disposed to let the matter drop both on the ground that you are not yet sufficiently familiar with American rabbinical practices and also that you did not finally press your claim. However, I was instructed to inform you, in a friendly spirit, that the practice of submitting such bills for rabbinical services is not consistent with our Conference's code of ethical procedures, by which it is suggested you guide yourself in the future.

I send you fraternal greetings and express the hope that we will be seeing you at the June session of the Conference.

Sincerely yours,

Philip S. Bernstein

PSB/lr

OFFICERS: 1950-1951

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Rochester, N. Y.
JOSEPH L. FINK, Vice-President
Buffalo, N. Y.
PHINEAS SMOLLER, Treasurer
Los Angeles, Calif.
ISAAC E. MARCUSON, Administrative Secretary
Macon, Ga.
SIDNEY L. REGNER, Financial Secretary
Reading, Pa.

COMMITTEE ON CHAPLAINCY

MORRIS LIEBERMAN, Chairman
Baltimore, Md.
MORTON M. BERMAN, Vice-Chairman
Chicago, Ill.

ALBERT G. BAUM, Secretary, New York
MAURICE N. EISENDRATH, New York
MORTON C. FIERMAN, Tulsa, Okla.
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ROLAND B. GITTELSON, Rockville Center, N. Y.
NELSON GLUECK, Cincinnati
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BERTRAM W. KORN, Philadelphia
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ALBERT M. LEWIS, Culver City, Cal.
JULIUS MARK, New York
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CENTRAL CONFERENCE OF AMERICAN RABBIS

COMMITTEE ON CHAPLAINCY

Office of the Chairman
7401 Park Heights Avenue
Baltimore 8, Maryland

November 27, 1950

Dear Colleague:

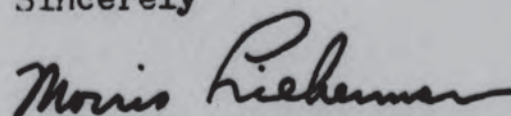
On November 13, 1950, The CCAR, convened in extraordinary session in Cleveland, Ohio, considered and adopted the chaplaincy procurement plan recommended by the Chaplaincy Committee and approved by the executive board. A copy of that plan is enclosed.

Also enclosed is a copy of the lottery drawing called for under Article III of the plan. The list of names for this drawing included all members of the CCAR and all alumni of the HUC-JIR. It will be recognized that not all men on this list fall within the scope of the plan. Some belong to other national rabbinic bodies and are in the jurisdiction of their respective rabbinical conferences. Some are disqualified for chaplaincy service because they are not in the active rabbinate or are not ordained rabbis or are not American citizens.

On the basis of this listing, and in terms (1) of the eligibility standards currently prescribed by the military establishment, and (2) the categories of priority set forth in Article III of the plan, the Chaplaincy committee will now proceed to notify our men to appear before the Division of Religious Activities to secure ecclesiastical endorsement. The present procurement quota for the Conference is to furnish eleven chaplains by December 31, and an additional eighteen chaplains by June 30, 1951. This quota is, of course, subject to change, if more chaplains are requested by the armed forces.

The Chaplaincy Committee will welcome any questions you may have about the administration of the plan or about chaplaincy matters in general. Its records are open at all times for your inspection.

Sincerely



Morris Lieberman, Chairman
Chaplaincy Committee

CHAPLAINCY PROCUREMENT PLAN
Adopted by the CCAR - November 13, 1950

I. Purpose: The purpose of this proposed chaplaincy procurement plan is to fulfill the obligation of the CCAR to assist in the providing of rabbis to meet the needs of the religious ministration to the men and women in the Armed Forces of the United States. This obligation is recognized as a primary one upon the Conference collectively and its members individually. The plan offers an equitable, fair and democratic approach which will meet not only the immediate need but which will serve procurement requirements to whatever extent these may be in the future.

II. Jurisdiction: All members of the CCAR and all graduates of the HUC-JIR who do not belong to other national rabbinical associations shall be considered within the area of the operation of this plan.

III. Method: It is the basic principle of this plan that the obligation of service as chaplain in the Armed Forces rest equally upon all members of the Conference in terms of their eligibility within the standards set up by the military establishment. Within these limits all members of the Conference will be requested to volunteer for chaplaincy duty according to the following categories of priority:

A. Men who did not serve in World War II on extended active duty

1. Single
2. Married
3. Married with one child
4. Married with more than one child

B. Men who have previously served on active duty

1. Single
2. Married
3. Married with one child
4. Married with more than one child

The sequence of priority in these categories shall be determined by lot.

For the purposes of this plan the personal status of the members of the Conference shall be fixed as of November 13, 1950.

IV. Requests for Exemption and Deferment: A special committee on appeals shall be established to which all requests for exemption and deferment from the operation of this plan shall be referred. The decisions of this committee shall be final. Members of this committee shall be named by the President of the Conference.

V. Non-conformity: The Conference delegates to the Executive Board the authority to take all measures necessary to obtain compliance with the requirements of the plan.

VI. Ratification: This plan, having been approved by the Executive Board, shall be submitted to the Conference for adoption.

VII. Joint CCAR-UAHC and HUC-JIR Action: The successful operation of this plan in its largest aspect requires the most intimate cooperation between the Central Conference, Union of American Hebrew Congregations and the College-Institute. Many questions present themselves whose solution will require the harmonious collaboration of these three agencies. It is recommended, therefore, that a joint CCAR-UAHC-HUC-JIR Commission, consisting of five members each, be appointed to deal initially with the following questions:

- A. Tenure, salary differential and position protection
- B. Replacement for congregations whose rabbis have been called into service
- C. Appropriate action as may be requested under the provisions of Article V.

ORDER OF DRAWINGS
COMMITTEE ON CHAPLAINCY
CENTRAL CONFERENCE OF AMERICAN RABBIS
and
THE ALUMNI OF THE HEBREW UNION COLLEGE-
JEWISH INSTITUTE OF RELIGION

No.	NAME	No.	NAME
1.	M. M. Abramowitz	68.	Arthur Chiel
2.	M. Aaronsohn	69.	R. P. Jacobs
3.	J. H. Kaufman	70.	H. E. Drooz
4.	Israel J. Gerber	71.	C. E. Shulman
5.	B. Klausner	72.	Sidney Strome
6.	M. Swarsensky	73.	Samuel Geffen
7.	A. M. Gunsberg	74.	William Seligman
8.	Sidney Bogner	75.	Aaron Friedman
9.	J. H. Gumbiner	76.	Alvan Rubin
10.	Leonard S. Schofer	77.	S. B. Appelbaum
11.	A. Tarshish	78.	Zwi Anderman
12.	H. M. Orlinsky	79.	Seymour Baumrind
13.	Jacob Rader Marcus	80.	Frederick E. Braun
14.	Solomon A. Fineberg	81.	Murray Rothman
15.	P. S. Bernstein	82.	J. M. Rothschild
16.	E. H. Kronheim	83.	Benjamin Rudavsky
17.	Herbert Yarrish	84.	L. J. Rothstein
18.	Samuel Sobel	85.	A. V. Goodman
19.	N. Gerstenfeld	86.	Marcus Kramer
20.	S. Rosinger	87.	Alexander Segal
21.	F. M. Isserman	88.	Nelson Glueck
22.	A. J. Barnston	89.	J. L. Ginsberg
23.	D. L. Davis	90.	J. H. Freedman
24.	M. Rosenbaum	91.	Louis J. Cashdan
25.	J. S. Shubow	92.	Meyer Heller
26.	D. Lefkowitz, Jr.	93.	Mitchell S. Fisher
27.	A. Shinedling	94.	Hillel A. Fine
28.	B. A. Tintner	95.	Eli L. Cooper
29.	J. M. Strauss	96.	Maurice Galpert
30.	Irving Mandel	97.	Edward Lissman
31.	Ernst M. Lorge	98.	N. L. Friedles
32.	Norman Diamond	99.	Z. H. Gutstein
33.	Herman Rosenwasser	100.	H. B. Pastor
34.	I. E. Marcuson	101.	H. Hirschberg
35.	B. Braunstein	102.	William Kramer
36.	J. Kravetz	103.	Emanuel Schenk
37.	E. Blachschleger	104.	Paul Richman
38.	David J. Seligson	105.	Maxwell H. Dubin
39.	I. A. Melamed	106.	L. I. Newman
40.	Morris M. Rose	107.	Julius Halprin
41.	Aaron Ilson	108.	W. N. Schwartz
42.	Solomon Gordon	109.	Samuel Schwartz
43.	Ellis Rivkin	110.	L. W. Schwartz
44.	Alfred Wolf	111.	Joseph Schwarz
45.	S. H. Zahl	112.	Meyer Passow
46.	Mar. Maccoby	113.	Max Bretton
47.	Harold Goldstein	114.	Albert Yanow
48.	B. Korn	115.	Joel Zion
49.	Benno M. Wallach	116.	Leon I. Feuer
50.	Emil W. Leipziger	117.	H. Z. Schreiner
51.	Selig Miller	118.	Lou H. Silberman
52.	Eugene Mannheimer	119.	I. Harburg
53.	C. Mantinband	120.	H. W. Ettelson
54.	A. H. Lefkowitz	121.	C. M. Helfgott
55.	S. Teitelbaum	122.	Israel L. Kaplan
56.	Jordan Taxon	123.	F. I. Rypins
57.	M. M. Berman	124.	A. M. Kamerling
58.	Isadore Budick	125.	S. D. Ruslander
59.	M. W. Graff	126.	J. L. Halevi
60.	E. M. Rosenzweig	127.	J. M. Pines
61.	Nathan Barash	128.	H. Hendel
62.	Jacob D. Schwarz	129.	B. Harrison
63.	P. D. Bookstaber	130.	Herbert I. Bloom
64.	L. M. Youngerman	131.	J. I. Gorfinkle
65.	Alfred Jospe	132.	Milton Weissberg
66.	L. A. Josephson	133.	Sidney Ballon
67.	Sidney Jacobs	134.	B. J. Bamberger

No.	NAME
135	Joseph L. Fink
136	Louis D. Gross
137	Albert Michels
138	Abraham Feldbin
139	Albert Troy
140	David Polish
141	J. M. Cohen
142	N. M. Goldberg
143	Joe Gitin
144	Ernest Grey
145	David Eichhorn
146	H. E. Snyder
147	I. Warsaw
148	Milton L. Shulman
149	Harry Lasker
150	Dudley Weinberg
151	Israel Margolis
152	Albert L. Martin
153	Herbert Weiner
154	A. B. Belton
155	Samuel Wolk
156	A. S. Green
157	J. Soshuk
158	Morris Clark
159	Maurice Lefkovits
160	Myron M. Meyer
161	Isadore Breslau
162	Leon Adler
163	L. A. Greenberg
164	Victor E. Reichert
165	Irving Hausman
166	Max Merritt
167	M. H. Schatz
168	Emanuel Green
169	Maurice Feuer
170	Julius Kerman
171	Arnold Shevlin
172	Jacob J. Weinstein
173	A. Haselkorn
174	Harold I. Salzmänn
175	Earl S. Stone
176	Saul E. White
177	Henry L. Schwartz
178	M. Kaufman
179	M. J. Abels
180	Melvin Weinman
181	Max Raisin
182	Samuel Halevi Baron
183	Leonard Kasle
184	Joseph L. Baron
185	A. Guttman
186	A. J. Grossfield
187	A. W. Binder
188	Levi A. Olan
189	David Raab
190	W. H. Fineshriber
191	Jacob Polish
192	Bernard Baskin
193	Louis Binstock
194	Albert T. Bilgray
195	J. Trachtenberg
196	Ezra Gotthelf
197	J. G. Tolochko
198	Albert G. Baum
199	Samuel Wohl
200	Augustus Loeb
201	Albert Wolf
202	Nathan Kaber
203	I. F. Reichert
204	Marvin M. Reznikoff
205	Maxwell L. Sacks
206	Ernest Appel
207	Adolph Feinberg
208	A. L. Feinberg
209	Hugo Schiff

No.	NAME
210	M. C. Fierman
211	S. B. Finesinger
212	George Ende
213	J. J. Tepfer
214	Solomon Foster
215	Lee J. Levinger
216	N. Hershfield
217	Meir Lasker
218	Herbert Baumgard
219	James G. Heller
220	Theodore N. Lewis
221	Moshay P. Mann
222	W. G. Plaut
223	S. E. Cherniak
224	Mayer Lipman
225	N. L. Rosenthal
226	Max Vogelstein
227	Benjamin Kelson
228	Jacob Honig
229	Iser Freund
230	Julius Nodel
231	A. Shusterman
232	Julian Morgenstern
233	Abraham Cronbach
234	Alex Steinbach
235	Abraham Dubin
236	Saul Habas
237	A. A. Goldman
238	Israel Bettan
239	Robert A. Raab
240	Henry A. Schorr
241	H. A. Fried
242	James A. Wax
243	A. M. Shulman
244	M. M. Perley
245	Bertram Stein
246	Samuel Horowitz
247	Harry G. Friedman
248	F. S. Fierman
249	J. W. Grollman
250	A. A. Gordon
251	Roland B. Gittelsohn
252	Sanford Rosen
253	P. W. Jaffa
254	Jacob Turner
255	Sidney Shanken
256	L. Reichel
257	Eric Werner
258	Nathan A. Perilman
259	S. Thurman
260	I. J. Sarasohn
261	J. K. Shankman
262	N. S. Share
263	Ernst J. Conrad
264	J. Utschen
265	J. M. Taxay
266	Alfred Vise
267	S. E. Unger
268	Barnett R. Brickner
269	Maxwell Silver
270	F. F. Rosenthal
271	Eugene Borowitz
272	Jerome Unger
273	R. E. Singer
274	William G. Braude
275	Hugo Hahn
276	H. J. Wilner
277	D. H. Wice
278	I. J. Gruen
279	M. Lyons
280	Mendel Silber
281	L. I. Beerman
282	Avraham Soltes
283	Elias Epstein
284	Max Meyer

No.	NAME	No.	NAME
285	M. J. Urich	360	Morris Goldstein
286	I. E. Rosenthal	361	Lewis Satlow
287	Leon Fram	362	Alex. S. Kline
288	Philip Frankel	363	B. Kligfeld
289	Milton Greenwald	364	Sheldon H. Blank
290	Byron T. Rubenstein	365	Irwin M. Blank
291	Frederick A. Doppelt	366	Abraham D. Shaw
292	A. S. Dreyfus	367	David Sherman
293	R. I. Coffee	368	A. Zuckerman
294	Kalman Levitan	369	Camillus Angel
295	Henry Cohen	370	S. M. Berkowitz
296	Melbourne Harris	371	Harry H. Mayer
297	Jerome Rosen	372	S. Volkman
298	Lothar Lubash	373	E. C. Voorsanger
299	Louis Wolsey	374	E. F. Magnin
300	G. G. Fox	375	M. H. Stern
301	M. Weingarten	376	A. I. Jacobson
302	Zev Bloom	377	Rayfield Helman
303	Alvin I. Fine	378	Edward Ellenbogen
304	Julian Fleg	379	B. Zeiger
305	C. S. Freedman	380	William M. Stern
306	H. Kamsler	381	Eugene Hibshman
307	Albert M. Lewis	382	I. M. Bloom
308	H. G. Perelmuter	383	Ed. Zerlin
309	Harold Englander	384	S. Hirshberg
310	J. Silberfeld	385	J. H. Paymer
311	Mordecai Soloff	386	Benjamin Schultz
312	S. Kosofsky	387	R. J. Schur
313	Michael Alper	388	S. E. Nathanson
314	Sidney Akselrad	389	Morris A. Skop
315	Louis Kuppin	390	M. Bressler
316	Abram M. Granison	391	H. Brichto
317	A. J. Wolf	392	Irving Lehrman
318	Theodore Wiener	393	H. E. Wessel
319	J. Max Weis	394	Meyer Greenberg
320	S. W. Chomsky	395	Abraham Feinerman
321	S. Umen	396	M. M. Weitz
322	David Goldberg	397	Morris M. Feuerlicht
323	Karl Richter	398	C. L. Ozer
324	E. A. Grollman	399	P. W. Jacobs
325	Julius Mark	400	P. F. Waterman
326	Karl Weiner	401	David Marx
327	M. I. Hinchin	402	Max Schenk
328	J. Haberman	403	Solomon Herbst
329	M. Lieberman	404	David L. Zielonka
330	A. H. Fink	405	A. H. Sandman
331	S. S. Tedesche	406	Ira E. Sanders
332	Harold Gelfman	407	M. A. Bauman
333	Harry Brevis	408	S. E. Saperstein
334	S. J. Abrams	409	M. L. Zigmund
335	Jacob P. Rudin	410	Samuel Sandmel
336	Samuel J. Harris	411	J. H. Kaplan
337	Samuel Cook	412	I. S. Ravetch
338	Murray Blackman	413	Isaiah Zeldin
339	H. L. Freund	414	Isaac Rypins
340	Arthur Brodey	415	Martin Ryback
341	Abraham Freed	416	E. E. Einhorn
342	J. B. Messing	417	Joseph J. Rudavsky
343	Leo Bergman	418	Ben Bernfeld
344	B. J. Stern	419	L. I. Egelson
345	M. Goldblatt	420	M. B. Pekarsky
346	Eugene J. Lipman	421	Maurice Davis
347	T. H. Gordon	422	Morton Kaufman
348	M. L. Grafman	423	L. W. Roubey
349	Judah Cahn	424	Henry Tavel
350	William Silverman	425	Francis Hevesi
351	H. I. Pollack	426	Morris Bell
352	Max Reichler	427	L. J. Mervis
353	Monte Syme	428	Kurt L. Metzger
354	David Susskind	429	Jerome Rosenbloom
355	Sam. Perlman	430	A. L. Goldberg
356	B. Hoffseyer	431	J. A. Levy
357	Solomon B. Freehof	432	A. G. Silverman
358	Harry Weiss	433	M. Silverman
359	L. E. Grafman	434	J. I. Weiss

No.	NAME	No.	NAME
435	M. Nussbaum	509	Dr. A. N. Franzblau
436	Joseph Klein	510	S. E. Starrels
437	A. J. Klausner	511	E. I. Jacob
438	J. J. Funk	512	Saadia Gelb
439	M. A. Hirshberg	513	E. Honig
440	H. W. Saville	514	Ralph H. Blumenthal
441	S. J. Stern	515	Alton Winters
442	A. J. Brachman	516	H. S. Waller
443	William Sajowitz	517	Jacob J. Ogel
444	David Schoenberger	518	C. B. Lesser
445	S. Segal	519	T. S. Ross
446	William F. Rosenblum	520	S. Wolk
447	S. Blumenfield	521	M. L. Perlzweig
448	L. Devine	522	Joseph R. Narot
449	Jack Skirball	523	J. K. Gutmann
450	Ralph DeKoven	524	H. S. Linfeld
451	David Gruber	525	J. J. Seidler
452	David Fichman	526	Paul Liner
453	Samuel Berman	527	Meyer Lovitt
454	Arthur S. Montaz	528	L. Ruchames
455	R. E. Goldberg	529	Louis J. Segel
456	S. N. Bazell	530	E. Spicehandler
457	Steven S. Schwarzschild	531	Herman M. Saenger
458	W. H. Rosenblatt	532	Carl I. Miller
459	Henry Slonimsky	533	Leo Trepp
460	Abram. Feldman	534	Leo Shubow
461	Elias Margolis	535	B. B. Glazer
462	A. Holtzberg	536	H. B. Franklin
463	Moses Landau	537	Leo Mannheimer
464	Meyer Miller	538	Samuel Schulman
465	David B. Alpert	539	Abraham Ruderman
466	R. I. Kahn	540	M. Katzenstein
467	Walter G. Peiser	541	M. S. Lazon
468	Felix A. Levy	542	Julius Gordon
469	Morrison D. Bial	543	Meyer Machlis
470	N. Frishberg	544	S. Wolf
471	Lawrence E. B. Kahn	545	Ephraim Frisch
472	B. C. Ehrenreich	546	Jesse Ross
473	W. Kaelter	547	Martin Zion
474	Dr. Emanuel Gamoran	548	Jacob Singer
475	Meyer Salkover	549	Samuel S. Cohon
476	Israel I. Mattuck	550	Benjamin B. Lowell
477	Louis D. Mendoza	551	Harry Joshua Stern
478	S. R. Brav	552	Eric Friedland
479	Victor Eppstein	553	Leo Baerwald
480	A. Spiegel	554	H. Lyman
481	M. S. Sands	555	Wolf Macht
482	S. Glasner	556	Sanford Jarashow
483	Edward E. Klein	557	Benjamin Friedman
484	S. Sherman	558	B. D. Rosenberg
485	J. B. Wise	559	H. R. Richmond
486	Joshua Bloch	560	Sidney M. Lefkowitz
487	M. J. Bloom	561	Harry Caplan
488	Howard L. Fineberg	562	G. J. Klein
489	H. E. Kagan	563	Beryl D. Cohon
490	G. J. August	564	Morris Shapiro
491	Albert Plotkin	565	E. Louis Niemand
492	J. H. Miller	566	D. D. Shor
493	Ely E. Pilchik	567	Herbert Wiener
494	M. S. Kleinberg	568	Samuel M. Silver
495	H. Bruce Ehrman	569	Ephraim Fischhoff
496	S. D. Schwartzman	570	N. Feldheym
497	Leo E. Turitz	571	D. Jacobson
498	Alex Feinsilver	572	Walter Rothman
499	J. R. Malino	573	Randall M. Falk
500	Benjamin Parker	574	P. M. Steinberg
501	Henry Englander	575	G. B. Lieberman
502	Joseph Spevack	576	Harold Rosenman
503	Moses Cyrus Weiler	577	Julian Feibelman
504	George Zepin	578	Paul Gorin
505	Eugene Mihaly	579	Israel Renov
506	H. E. Manacher	580	Samson A. Shain
507	Morris Friedman	581	Rudolph M. Rosenthal
508	Henry D. Arrow	582	Jay R. Brickman

No.	NAME	No.	NAME
583	J. X. Cohen	651	H. A. Merfeld
584	N. J. Friedman	652	Morton Cohn
585	F. Hirsch	653	P. E. Nussbaum
586	Samuel R. Shillman	654	Gustave Falk
587	Marvin Petruck	655	Joseph Levenson
588	Louis Witt	656	Marius Ranson
589	M. M. Mazure	657	A. B. Lebowitz
590	B. E. Levinson	658	S. D. Soskin
591	Jerome Folkman	659	Harold Reinhart
592	Samuel Jaffe	660	S. H. Gordon
593	H. E. Schaalman	661	Paul R. Siegel
594	Samuel Gup	662	Nathaniel M. Keller
595	H. Waintrup	663	Harry L. Kronman
596	Meyer H. Marx	664	Fred W. Frank
597	J. Tarshish	665	B. Heller
598	Erwin Herman	666	Frank Minsker
599	Maurice N. Eisendrath	667	A. J. Lelyveld
600	J. F. Feingold	668	Samuel Goldenson
601	I. E. Kiev	669	J. H. Stolz
602	Joachim Prinz	670	W. A. Phillips
603	Julius Leibert	671	Simon Cohen
604	Irving M. Levey	672	Henry Rubin
605	A. L. Goodman	673	Theodore F. Joseph
606	Louis L. Mann	674	Jacob Lantz
607	N. M. Bension	675	S. S. Mayerberg
608	Herschel Levin	676	David W. Pearlman
609	A. S. Goldstein	677	S. E. Goldstein
610	Sidney I. Goldstein	678	A. G. Moses
611	M. M. Applebaum	679	Bernard J. Starkoff
612	B. H. Lavine	680	C. H. Levy
613	H. I. Saperstein	681	Jerome Mark
614	E. E. Siskin	682	Tibor Fabain
615	D. Lefkowitz	683	A. H. Hershon
616	D. Cedarbaum	684	S. Landman
617	Robert L. Katz	685	Sidney L. Regner
618	A. Opher	686	A. L. Friedman
619	Albert G. Minda	687	R. H. Levine
620	M. Simon	688	E. J. Sack
621	Michael Szenes	689	Mordecai M. Thurman
622	Aryeh Lev	690	Elmer Berger
623	Abram Gideon	691	Heinrich Lemle
624	Sol K. Kaplan	692	Peter P. Levinson
625	Joseph Rauch	693	Elihu Schagrin
626	Sam. Markowitz	694	L. A. Block
627	Azriel Grishman	695	Hyman Schachtel
628	Leon Kronish	696	L. J. Stillpass
629	Abba M. Fineberg	697	David Schwartz
630	Daniel S. Nathan	698	Morris Goldfarb
631	Joseph Jasin	699	Ulrick B. Steuer
632	R. C. Hertz	700	Harry Kaplan
633	Harry Essrig	701	L. Lichtenberg
634	Ben Steindel	702	Abba Hillel Silver
635	Abram Hirschberg	703	William Ackerman
636	Samson Levey	704	J. Schnitzer
637	K. Rosenthal		
638	D. L. Greenberg		
639	E. L. Fackenheim		
640	Dr. Leo Baeck		
641	S. H. Brooks		
642	Charles B. Latz		
643	Walter H. Plaut		
644	Joseph Buchler		
645	P. Smoller		
646	Abraham Feinstein		
647	S. F. Mendelsohn		
648	Solomon Lipman		
649	A. L. Krohn		
650	J. L. Goldberg		



THE CONGREGATION BETH ISRAEL
ORGANIZED 1843
HARTFORD • CONNECTICUT

OFFICE OF THE RABBI
ABRAHAM J. FELDMAN, D. D.
701 FARMINGTON AVE.
HARTFORD 7, CONN.

November 27, 1950

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

My dear Abba:

I have just had word that the first call for chaplains under the Selective Service vote of the CCAR has been made, and a group of these men will appear before the DRA in New York for ecclesiastical endorsement on December 13th.

Morris Lieberman just 'phoned me from Baltimore telling me that we may expect a number of appeals for deferrment and perhaps exemption.

It seems important therefore, that our Board of Appeals meet in New York on December 12th to take up such appeals as will be before us and to organize our committee and agree upon a modus operandi.

Accordingly, I am calling this meeting for December 12th, 11 A.M., at the Jewish Institute of Religion, 40 West 68th Street, New York.

I hope you will be able to come.

With kindest personal regards, I am

Sincerely yours,

Dr. Abraham J. Feldman

AJF/sz

Emil W. Leipziger, Rabbi Emeritus
Touro Synagogue
New Orleans, La.

December 16, 1950

Dear Colleagues:

You will be interested in knowing that the various opinions of members of the Arbitration Committee, with reference to the case of Rabbi Moses M. Landau, were presented to the Executive Board at the recent Cleveland meeting.

Members of our Committee presented various judgments; some to drop the case, some to reprimand our colleague involved, some to drop it because our colleague did not carry out his expressed intention, and yet, these members of the Committee felt that Rabbi Landau should be informed of the deviation from American Rabbinical ethics which his course implied.

Our President, Dr. Philip Bernstein, was asked to write a letter to our colleague under discussion, giving the final judgment of the Board. I am enclosing a copy of the letter which Dr. Bernstein sent to Rabbi Landau.

The incident, I hope, is closed.

Faternally yours,

Emil

Emil W. Leipziger, Chairman,
Arbitration Committee, CCAR.

ewl:8

CENTRAL CONFERENCE OF AMERICAN RABBIS

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OFFICE OF PRESIDENT
117 GIBBS STREET
ROCHESTER 5, N. Y.

December 27, 1950

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Dear Colleague:

It was suggested at the Cincinnati sessions that members of the Conference would enjoy and profit from a Summer Institute in Israel following the Annual Meeting of the Conference in June. To this end, I asked Rabbi Herbert Friedman of Denver to investigate the possibilities of holding such an Institute. He looked into the problem quite thoroughly while he was in Israel recently and made a report of the possibilities to the Executive Board of the Conference in October. The Executive Board approved in principle the idea of holding such a Summer Institute, and authorized the announcement of it to members of the Conference. I am herewith informing all the members of the Conference through this circular-letter of the tentative plans, as they now stand.

As you know, the 1951 Session of the CCAR will be held in Groton, (New London) Connecticut from June 19-24. It was thought that the Institute might open in Israel on July 1st and last for five weeks until August 5th. The group would fly from New York sometime during the week following the Conference sessions, in order to arrive in Israel before the Sabbath, June 30th.

As presently contemplated, this would be a Summer Institute in Israel. It would therefore provide us an opportunity not only to study the institutions and meet the leading personalities of Israel, but also to avail ourselves of the presence in Israel of some of the great Jewish scholars of our day. We would be based in one central spot. There we would have our quarters for eating, sleeping, and our classrooms for seminars and discussion groups. To us would come all the top personalities of Israel whom we would care to invite. We will have access to the leading political, economic, religious, military, and intellectual figures of the country. We would attempt to profit both from classroom discussions and seminars, and, of course, from constant field trips throughout the country. We can meet in long and intimate sessions with Mr. Ben-Gurion and his cabinet, with the chief rabbis and their staffs, with the military leaders, with Professors Klausner, Buber, Scholem, and others whom we would desire to include in our curriculum.

We are working on the matter of price, but at the moment it would appear that the five weeks would cost approximately \$1500 per person. This would include all expenses: round trip air transportation from New York to Lydda; room and board for that period in Israel; all transportation within Israel; theatre tickets to the Habimah, the opera, etc., laundry and other amenities; and all the normal expenditures. In view of the fact that commercial air transportation from New York to Lydda in the summer season is \$1003 round trip, it would appear that the total figure of \$1500 for all the services for five weeks is not excessive. At any rate, we will attempt to reduce that figure if possible.

I would be happy, as President of the Conference, to write to the president of the congregation of any man requesting that I do so, explaining the nature of this Summer Institute, indicating the value of such a course to the individual rabbi concerned, and to his congregation, and suggesting that the president find ways and means to subsidize all or part of his rabbi's trip. Letters will be written only when the men definitely request me to do so.

I have the feeling that this Summer Institute can be of historic significance. Ours will be the first organized group of American Rabbis to make a visit to the State of Israel, in a body, for the purpose of studying that land, its people and institutions. I feel certain that this visit will not be without significance, in terms of cementing the relationships between America and Israel, and providing that two-way cultural passage of which we speak so much. The Government of Israel views this Institute with great interest and approval. The Executive Board of the Conference views it similarly. May I ask that any of you who are definitely interested in joining this Institute please mail the enclosed post card to Herbert Friedman in Denver, and he will then inform me as to those men who desire such a letter to be sent as I have indicated above.

If you have any questions, please address them to Rabbi Friedman, who is the Chairman of the Conference's Committee on Projects on Israel.

With all good wishes, I am

Sincerely yours,

Philip S. Bernstein

COMMITTEE ON APPEALS
CENTRAL CONFERENCE OF AMERICAN RABBIS

Office of the Chairman

December 28, 1950

To the Members of the Committee:

I am sending you herewith, the copy of the Minutes of the first meeting of the Committee on Appeals held in New York on December 12th. It will be essential for us to meet again, if possible, before January 17th when the next meeting of the DRA will be held in New York.

Our Committee does not have to meet in New York. Perhaps we might meet in Pittsburgh at Dr. Freehof's office. The only date that I find free to be away at that time is Monday, January 15th.

Will it be possible for you to go to Pittsburgh for the morning of January 15th? As soon as I have the acceptance of the members of the Committee, I will arrange with Dr. Freehof for the exact hour and place and will inform you accordingly.

With best wishes, I am



Sincerely yours,

Dr. Abraham J. Feldman
Chairman, Committee on Appeals

AJF/sz

COMMITTEE ON APPEALS
CENTRAL CONFERENCE OF AMERICAN RABBIS

Office of the Chairman

12/28/50

To the Members of the Committee on Appeals:

In order to simplify action on requests for deferment where the reason is that the wives are pregnant, I am polling the Committee on Appeals on the subject.

I have a request from one of our men asking deferment until after his baby is born, ~~he~~ wants to appear before our Committee.

In the meantime, Morris Lieberman informs me that the Rabbinical Assembly has the policy of granting deferment to men whose wives are pregnant - until *one month* after the birth of the child.

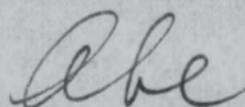
I am inclined to go along with that rule and if the Committee approves of it, I would notify the applicant for deferment of the fact, and he would not have to appear before our Committee, or send documents on the subject.

You will recall that at the special session of the CCAR in Cleveland, that question was raised on the floor also.

May I have your judgment in the matter so that I could inform the applicant for deferment from whom I have heard, and others should they come in?

With best wishes, I am

Sincerely yours,



Dr. Abraham J. Feldman,
Chairman, Committee on Appeals

AJF/sz

MINUTES OF
COMMITTEE ON APPEALS CCAR

The Committee met on December 12, 1950 in the conference room of the Jewish Institute of Religion at 11 A.M.

There were present, Chairman Feldman and Dr. Freehof, ^{Present} by invitation ~~also~~, was Rabbi Morris Lieberman, chairman of the CCAR Committee on Chaplaincy.

It was agreed that ^{to} all subsequent meetings of Committee on Appeals, Rabbi Lieberman should be invited to attend since he has the necessary files and personal data on all matters dealing with the competency of the men of the Conference.

It was voted also, to ask the Secretary of the CCAR to provide our Committee with the necessary stationery.

As a matter of guidance in our deliberations, Dr. Freehof formulated a principle which while agreed to by Chairman Feldman, it was agreed to bring up to the next meeting of the Committee on Appeals when the other members it is hoped might be present. The principle is,

"It is not for us to pass upon the qualifications of our men for ^{the} chaplaincy. It is the function of the Committee on Appeals only to consider a man's right to be deferred or to be exempted." Owing to the draft system voluntarily assumed by the members of the Conference, the Chaplaincy Committee has no right to determine who should or should not be deferred or exempted. Therefore, this Committee was established by the chaplaincy and the draft system and for this aspect alone."

The Committee then proceeded to consider the applications of a number of men.

1. Rabbi Zev Bloom who asked for a reclassification from Category A 1 to B. Rabbi Bloom was present and was interviewed.

Since he was ineligible in 1943 when he was ordained, because under the rule prevailing at that time, he did not have sufficient service in the Rabbinate and since he nevertheless, volunteered his services to the military in areas of service that were outside of G.I. benefits, since also, he was the overseas representative at large for HICEM, the Committee feels that he would belong in the category of past chaplains and therefore, granted his request for reclassification to Category B.

2. Rabbi Ernst J. Conrad, Rabbi Conrad appeared in person and was interviewed. He asked for deferment to June in order to be able to finish his residence work for the degree of Ph.D.

The request was disallowed.

3. Rabbi Samuel Jaffe. The applicant is Hillel director at the University of Florida. He appeared in person and was interviewed. He asked for an indefinite deferment because of family situation. Two brothers are in the reserve and have been alerted. Their mother is greatly disturbed mentally and emotionally. Rabbi Jaffe himself appears to be suffering from a disturbance which has some social and emotional aspects. The Committee decided to refer the applicant to Dr. Morton Seidenfeld, the consultant on personnel of the DRA, and continue the case to further judgment.

Subsequent to the meeting, arrangements were made for Rabbi Jaffe to be interviewed by Dr. Seidenfeld, which was done on the morning of December 13th. Dr. Seidenfeld reported to the chairman in writing recommending that because of emotional instability, there be granted to the candidate one year deferment. He advised that the case be reviewed at the end of that period "to see if he has gotten help and can therefore,

go in or be further deferred."

In consultation with Dr. Freehof and Rabbi Lieberman, one year's deferment was therefore granted to Rabbi Jaffe.

4. Rabbi Herbert Weiner has seen active ⁱⁿ and dangerous service in the Merchant Marine during World War II. He volunteered for that service and had a distinguished record. He asked for a reclassification to Category B.

The request was granted.

5. Rabbi Henry Arrow. He appeared in person and was interviewed. He asked for exemption on the ground of being a conscientious objector. After considerable discussion with the applicant and in his absence within the Committee, it was decided to refer this matter to a fuller meeting of the Committee to determine the principle of dealing with C.O.'s, or to get their opinion by correspondence.

Since the meeting of the Committee, the Chairman, in the presence of Rabbi Lieberman and Rabbi Granison, interviewed Professor John Tepfer of the Jewish Institute of Religion. In the course of our interview with Rabbi Arrow, he referred the Committee to Professor Tepfer as one who had knowledge of Rabbi Arrow's views on the subject prior to the present emergency. Finding that Professor Tepfer was in the building, he was invited to come in and in the course of the conversation, Professor Tepfer said, "I don't know that Arrow was a conscientious objector before the present situation." Rabbi Granison who knows the applicant well also expressed the view that Rabbi Arrow had never previously indicated that he was a conscientious objector. Dr. Tepfer pointed out that in a conversation with Arrow he asked him whether he would oppose a defensive war of Israel against the Arabs. He said that he would not, it was only that he considered the present war situation one that does not have the element of righteousness about it.

In the course of a conversation with both Rabbis Tepfer and Granison it appeared that Rabbi Arrow is even now considering an offer of a post in South Africa and that arrangements to accept the call have been nearly completed. (Rabbi Arrow made no reference to this in his appearance before the Committee).

Again, Rabbi Tepfer informed us that Rabbi Arrow is presently undergoing psychiatric treatment. (This was another matter to which Rabbi Arrow made no reference at the time of the interview). It was then suggested to Dr. Tepfer that he might discuss the matter further with Rabbi Arrow and convey to him the thought that he was not cooperative with the Committee and was not entirely frank with it in discussing the matter.

Since then, the Chairman of the Committee has received a letter which is quoted in full herewith:

"Dr. Tepfer conveyed your sentiments to me and I am deeply pained to learn that you did not consider me cooperative. I should like to assure you and the other gentlemen of the committee that any disrespect whatsoever was furthest from my mind and would you please consider any unbecoming conduct as entirely due to the stress of the moment.

I must admit that I was influenced by the considerations offered at the meeting and Dr. Tepfer's suasions and I should like to take a little more time for further reflection.

Dr. Tepfer chided me for not mentioning the possibility in South Africa. The only reason is that I assumed Rabbi Lieberman had knowledge of the matter (the South African congregation had written Rabbis Davis and Baum of the call to me and the knowledge of my position in reference to the chaplaincy)."

In view of the subject of C.O.'s, the Chairman asked Rabbi Aryeh Lev to provide the Committee with the regulations governing C.O.'s in the Defense Department. When these arrive, copies of these will be sent to members of the Committee. Reference is made to Selective Service Act 1948, Revised - reference to 1 AO - Conscientious Objectors.

6. Rabbi Robert Raab claimed exemption on the ground of hardships. He did not appear in person but covered the matter in lengthy correspondence which is on file with the Chairman of the Committee.

In connection with the hardships enumerated, he claimed that he had financial obligations to a sister who is going to college and to business reverses of his father.

The Committee considered this aspect of it, believed that the claim was not founded since if Rabbi Raab went into the chaplaincy, his salary would remain the same.

Moreover, he claimed exemption on the score that his mother is a high-tensioned person and to quote his words, "I shudder to think what would happen to her mental and physical state should I go into service. I don't believe that a man can be of any service to his fellow soldiers if he has a constant worry about his mother's condition as a result of his being in uniform." In a letter written to Rabbi Berman on the date of December 14, 1950, Rabbi Raab said, "to put it very bluntly, I would not want my parents' blood on my hands."

On this aspect of hardship of this kind, the Committee in attendance decided not to take action until the other members of the Committee were present. It was decided that Rabbi Raab be written to and told that his case would be continued and perhaps at a later meeting of the Committee, he may come in person for an interview with the other members of the Committee.

7. Rabbi Theodore Wiener. Rabbi Wiener is at present a cataloguer of Hebrew books at the Hebrew Union College Library. He asked for exemption in a letter dated December 14th, on the basis that he has no capacity for adequate and successful personal contact with other people. He referred to Dr. Morgenstern as one who would verify this self-analysis seeing that in the applicant's own judgment he is not fit for any kind of pulpit work but only for clerical work, etc.

Rabbi Lieberman volunteered the opinion that on the basis of his personal knowledge, this gentleman would not make an adequate chaplain.

The Committee decided to write to the college psychiatrist and ask him to give a judgment of the man before taking action on his application.

8. Rabbi Jay Robert Brickman. Rabbi Brickman applied to the Committee on Appeals for a deferment until June. The ground being that he is now under the care of a psychiatrist for "severe emotional disorder." He receives treatment five times a week. He reports that he is feeling better and believes that by the end of June, he would be fit to undertake this work. He had this interesting comment in his letter of December 3rd. "My request for deferment is not based in the slightest on moral or personal objection to service with the armed forces. I look forward to the chaplaincy with anticipation." It was decided that the Committee ask him to submit a supporting statement from his psychiatrist and to continue the case to a subsequent meeting.

9. Rabbi Amos Gunsberg. His plea for deferment was presented by Rabbi Lieberman. The grounds on which he asked deferment are psychological.

It was decided that his own psychiatrist submit to Dr. Morton Seidenfeld his diagnosis and prognosis and that the Committee will then consider the application again. Rabbi Lieberman reported that the army had been consulted about cases where men are undergoing psychiatric treatment and they advised that such cases be continued until the treatment is completed.

10. Rabbi Sidney Jacobs. His request for deferment was presented by Rabbi Lieberman. There was no direct appeal to the Chairman of the Committee. The grounds for deferment are medical. It was decided that he be granted a six month deferment on medical grounds.

11. Rabbi Nathan Hirshfield. His appeal was for deferment or exemption. It was presented by Rabbi Lieberman. (There is no direct correspondence with the Committee). Rabbi Lieberman reported on his personal knowledge of the applicant and in view of his present mental state and anxiety it was decided to grant him a deferment for six months on medical grounds.

The meeting adjourned at three o'clock.



December 29, 1950

Dr. Abraham J. Feldman, Chairman
Committee on Appeals, CCAR
Congregation Beth Israel
Hartford 7, Connecticut

My dear Dr. Feldman:

On the question raised in your letter of December 28th with reference to deferment requested to men whose wives are pregnant until one month after the birth of the child, which is the decision arrived at by the Rabbinic Assembly, I, too, am inclined to go along with that rule.

With best wishes, I am

Cordially yours,

ABBA HILLEL SILVER

AHS:er

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OF
AMERICAN RABBIS

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MAURICE L. ZIGMOND, Cambridge, Mass.

January 5, 1951

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

Dear Colleague:

I have a letter from your secretary inquiring about reprints of your paper printed in the Yearbook. You will receive them as soon as I can get them finished at the printers.



Cordially yours,

Isaac E. Marcuson
Isaac E. Marcuson
Administrative Secretary

IEM:am

RABBI ABRAHAM J. FELDMAN, D.D.
THE CONGREGATION BETH ISRAEL
701 FARMINGTON AVENUE
HARTFORD 7, CONN.

COMMITTEE ON APPEALS CCAR
Office of the Chairman

January 5, 1951
Dict. 1/4/51

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

My dear Abba:

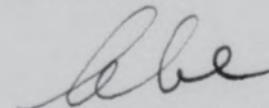
Thank you for the telegram and for your letter. I am calling the meeting definitely for Monday, January 15th at Sol Freehof's office. I thought we can take up some routine matters at about 11 o'clock, then have luncheon together. By that time, you will be able to join us and we shall hold all the applications that are pending for the time when you arrive.

Sol asks me to convey to you his warm invitation to remain for dinner with him. May I inform him that you will join us for dinner?

He also says if you want to stay overnight and want a hotel room to let him know ahead of time and he will make the necessary arrangements.

With every good wish, I am

As ever,



Dr. Abraham J. Feldman

AJF/sz

January 11, 1951

Rabbi Philip Bernstein
117 Gibbs Street
Rochester, New York

My dear Phil:

I am sure that your attention has been drawn to the book, "The Foot of Pride", by Malcolm Hay. It is an extraordinarily fine defense of Jew and Judaism against their enemies with especial emphasis on the poisonous attacks made against them by the early church fathers, to which so much of subsequent anti-Jewish bias can be traced. Malcolm Hay, as you probably know, is one of the leading Catholic laymen of Great Britain. His thoughtful and scholarly book is indeed a labor of love and a "Kiddush Hashem".

The Beacon Press, a Unitarian publishing house, published the book and it was first brought to my attention by the Unitarian minister here in Cleveland. I think it would be a "mitzva" to bring this book to the attention of all of our colleagues with the suggestion that they bring it to the attention of their congregations. It would be a good thing to have such a book placed in the libraries and in the hands of non-Jewish readers and clergymen.

With all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:er

[1951]

MINUTES OF MEETING OF THE
COMMITTEE ON APPEALS
CENTRAL CONFERENCE OF AMERICAN RABBIS

The Committee convened in Pittsburgh at Rodef Shalom Temple on Monday, January 15th at 11 A.M. In attendance were the Chairman, Dr. Abraham J. Feldman, Dr. Solomon B. Freehof, and Dr. Abba Hillel Silver. Rabbi Morris Lieberman represented the Committee on Chaplaincy, of which he is Chairman. Regrets for inability to attend were received from Dr. Jacob R. Marcus and Dr. James G. Heller.

The Chairman read before the meeting the suggested principle which was laid over from the previous meeting of the Committee on Appeals, a statement defining the function and scope of this Committee.

As stated (see minutes of meeting of December 12, 1950), it is as follows:

"It is not for us to pass upon the qualifications of our men for the Chaplaincy. It is the function of the Committee on Appeals to consider only a man's right to be deferred or to be exempted. Owing to the draft system voluntarily assumed by the members of the CCAR, the Chaplaincy Committee has no right to determine who should or who should not be deferred or exempted. Therefore, under the Chaplaincy and draft system this Committee was established and exists for this sole purpose."

This principle was accepted as the guiding principle for this Committee.

Rabbi Lieberman, Chairman of the Chaplaincy Committee was invited to inform the Committee of the status of the Jewish Chaplaincy. Rabbi Lieberman reported that by the end of June the American Rabbinate must provide 111 men for the chaplaincy. There are, as of to date, 28 chaplains on active duty of whom 13 are Reform Rabbis, 10 are Orthodox Rabbis, and 5 are Conservative Rabbis. 83 more chaplains are to be procured from the three groups; 28 to be supplied by each on the basis of the existing agreement whereby each group supplies one-third of the quota. The Central Conference has presented for endorsement since the procurement effort began, 16; the Conservative, 17, and 2 for the Orthodox. The Conference draft plan is on the principle that men in the reserves should be protected until others have served. Several of the men in the reserves have already gone into the service.

Continuing his report, Rabbi Lieberman pointed out that two of the 16 men presented for endorsement to the DRA have been physically disqualified. Of the 26 men in A-1, 11 have been endorsed, 8 are in process of being endorsed. Rabbi Lieberman thought that the most there will probably be 5 or 6 chaplains from this classification. He pointed out that the A-2 group has also been called. There are now 21 men in that category. Of these - 8 are appealing to the Committee on Appeals, 4 are being endorsed by the DRA, 3 are being processed, 3 have been disqualified, one transferred to another Rabbinical organization.

also

Rabbi Lieberman ~~however~~, reported that the Joint Commission on Military Service is considering the recommendation to establish an equalization fund to be contributed to by all congregations and by Rabbis not in the service. It is suggested that each congregation should contribute \$100.00 annually and each Rabbi who does not go into the service, should contribute \$50.00, annually. This fund would then be available to assist the Rabbis of smaller congregations which cannot pay the wage differential.

The Chairman then brought to the attention of the meeting, the question of the men whose wives are expectant mothers. The decision of the Committee was: That in each instance processing of the man should not begin until one month before the birth of the baby. The average length of time for processing is three to four months, which would allow the father to remain at home for two or three months after the baby's birth. The DRA will be asked to help control the processing time.

The Committee then adjourned for luncheon and reconvened at 2 P.M.

The following appeals were then carefully considered by the Committee:

HENRY D. ARROW - The Chairman reviewed this case (see the minutes of previous meeting). The Chairman informed the Committee that Rabbi Arrow has now changed his appeal from the grounds of Conscientious Objector to that of receiving psychiatric treatment. In accordance with the previous decision of this Committee, Rabbi Arrow was instructed to have his doctor communicate with Dr. Morton Seidenfeld, who in turn would inform us of his evaluation of the case. In this instance this procedure has been followed and Dr. Seidenfeld has informed us that in his judgment, Rabbi Arrow should be deferred for one year after which time his name is to be brought up again before the Chaplaincy Committee.

The Committee adopted the following rule in reporting to the Conference as a whole: The Chaplaincy Committee is requested that in stating the disposal of any case that has appealed to this Committee on Appeals, the statement should merely indicate as to how this case was disposed of, (endorsed, deferred for six months, exemption), but that it be made clear to the membership that the files of the Committee are open to any member of the Conference in the Armed Forces, or to any member who is called up for service.

JAY ROBERT BRICKMAN - This case was referred to this meeting from the previous meeting. Rabbi Brickman is receiving psychiatric treatment several times a week. He asks for deferment until June when his treatment will be completed and when he is eager to enter the service. Dr. Feldman read a letter from his attending physician urging deferment and expressing his judgment that Rabbi Brickman would then be qualified to serve in the Chaplaincy. Dr. Feldman was asked to write to Dr. Seidenfeld to send to him a copy of the doctor's letter, and if Dr. Seidenfeld recommends that Rabbi Brickman should be deferred, the Committee agrees that Dr. Feldman should then write to Rabbi Brickman informing him that his request was granted.

THEODORE WIENER - A member of the cataloging staff of the HUC Library. This case has been referred from the previous meeting. Rabbi Wiener asked for exemption on the ground of personality difficulty in getting along with people, informing us that he has withdrawn from public life and the active ministry to engage in scholarly pursuits because of this difficulty in meeting people. A letter was received by the Committee from Dr. Alpert, formerly of Cincinnati, informing us of the inadequacy of the candidate for military service. The Committee granted Rabbi Wiener's request for exemption.

AMOS GUNSBURG - This case also is referred from the previous meeting. The Chairman reported that Dr. Seidenfeld has confirmed the fact that this man is under the care of a psychiatrist and that Dr. Seidenfeld, after discussion, recommends deferment for a period of one year, after which he suggests that the case be reviewed. Deferment for one year was granted.

EARL GROLLMAN - Asked for deferment because of the pregnancy of his wife. He was asked to have his physician send a statement to the Committee. (This statement has been received by the Chairman since this meeting was held). The Committee voted to defer Rabbi Grollman until June 1st, at which time the processing will begin. This is in line with the policy established by the Committee at the morning session.

ROBERT RAAB - (This case was referred from the previous meeting). Rabbi Raab asked for exemption on grounds of family hardship and illness. The Committee considered the matter at great length and reached the following conclusion:

The Committee on Appeals cannot enter into the question of personal and family hardships in deciding whether to accept or reject such appeal. A man who makes such

a request and if his appeal is rejected, may still make a similar request from the Army. The Armed Forces do make provision for considering such hardship cases. The reason for the Committee's position in this matter is that by granting exemption or deferment in hardship cases, the Committee would compel the entrance into the Chaplaincy of men who have still greater family obligations, (f.i. A-2 are married men, A-3 are married men with one child). Rabbi Raab is to be informed of the Committee's action and attitude and his request for exemption was denied.

SEYMOUR BAUMRIND - Asked for exemption on the grounds of family hardship and business obligations. The request was denied on the same ground as ~~in~~ that of Rabbi Raab and with the same recommendation to be made to him.

DAVID SCHWARTZ - He asked for exemption on the ground that on June 13, 1949, his wife, then single, was hospitalized because of x serious injuries suffered in an automobile accident. He feels that the shock of separation would be very serious. In December, 1950, she was again hospitalized because of a miscarriage which has left her in a state of emotional disturbance. Rabbi Schwartz enclosed a statement from the doctor verifying the facts.

Dr. Feldman was asked to communicate with Dr. Seidenfeld and ask him to look into the matter from the medical point of view and make recommendations to us especially dealing with the aspect of how much ^{the} wife would suffer if the husband were taken into service. The Committee agreed to act in accordance with Dr. Seidenfeld's recommendation.

PAUL SIEGEL - Asked for deferment of from six to nine months because of illness of wife caused by miscarriage. He was asked to submit doctor's documents which had not arrived by the time the Committee ^{met} motion was made and passed to postpone action until the next meeting. In the meantime, the Chairman is to make an effort to get the necessary medical information as to the effect his leaving would have on his wife's health.

C. MELVYN HELFGOTT - Asked for deferment from military service on the grounds of being situated in a critical area where he is serving military personnel. Also, (and this was written in strict confidence), he is receiving psychiatric treatment and wants to continue with it believing ~~as he does~~ that such treatment will benefit him in his rabbinic and chaplaincy work.

On the basis of his open request, namely, that he is rendering service now to military personnel in a critical area, the Committee felt they should deny the request for deferment. On the more confidential material, the Committee cannot allow deferment unless the Committee has documents which would be passed upon by Dr. Seidenfeld. Moreover, it is possible for Rabbi Helfgott to volunteer his services and to inform the army medical staff of the confidential part of the letter and let the army decide. This treatment which he is receiving now seems not to have disqualified him from rendering the service on the ground on which he asks for deferment, and the Committee ^{done} cannot see how it would disqualify him from rendering military service. The appeal was not granted.

PRESIDENT OF TEMPLE BETH EL, FARGO, NORTH DAKOTA, re RABBI STEVEN S. SCHWARZSCHILD - This is a direct appeal from a congregation on a special ground. It was not a request from the Rabbi but a request from a congregation asking exemption or deferment for congregational reasons. The action of the Committee was as follows: While it is not generally in line with our policy to grant deferment on grounds of civilian need, but recognizing the special circumstances obtaining in the case of the congregation in Fargo, N.D. where Rabbi Schwarzschild serves an entire state, the Committee felt that deferment should be granted until an adequate replacement was obtained. At the same time, the congregation in Fargo is requested to communicate forthwith, with the Joint Commission on Military Service of which Dr. Joseph Fink of Buffalo, is chairman, with a view of obtaining a replacement for Rabbi Schwarzschild so that he may be made available for chaplaincy duty. If by June no replacement had been made, the Committee on Appeals reserves the right to reconsider its action.

DAVID RAAB - Asked for deferment until August 31, 1951, on the grounds that his congregation has not had a Rabbi for 12 years and he has been there for only a few months. In addition he is rendering auxiliary chaplaincy service for Jewish soldiers at Camp Polk and at the army base at Lake Charles, La. which is also being re-activated. He recently married an Israeli girl who has just come to the United States and is applying for citizenship papers. The action of the Committee was that Rabbi Raab be granted deferment for three months, which, in addition to the usual processing time, will bring his entrance into the service up to Shavuot.

The Committee then agreed that the next meeting would be held in Cleveland at the office of Dr. Silver, on Monday, March 5th. (Since the meeting the Chairman received word that March 5th would not be acceptable and he will therefore, make an effort to arrange a meeting some other time agreeable to the majority of the Committee.) The meeting will be held in Cleveland.

The date of the meeting - March 12th.



January 16, 1951

Rabbi Abraham Feldman
701 Farmington
Hartford 7, Connecticut

Dear Rabbi Feldman:

Rabbi Silver's expenses to Pittsburgh in connection with the meeting of the C.C.A.R. Committee on Appeals held January 15th amounted to \$25.00. I shall appreciate your seeing that reimbursement is made.

Sincerely yours,

Secretary to Rabbi Silver



THE CONGREGATION BETH ISRAEL

ORGANIZED 1843

HARTFORD • CONNECTICUT

OFFICE OF THE RABBI
ABRAHAM J. FELDMAN, D. D.
701 FARMINGTON AVE.
HARTFORD 7, CONN.

January 18, 1951

Miss Elizabeth Rice
Secretary to Dr. Abba Hillel Silver
E. 105th St. and Ansel Rd.
Cleveland 6, Ohio

Dear Miss Rice:

With reference to Dr. Silver's expense item in connection with the meeting of the Committee on Appeals in Pittsburgh on January 15th, this will be processed through the usual sources of the Conference, and I am quite certain that Dr. Silver will be reimbursed in due time.

Sincerely yours,

(Mrs.) Sylvia Zagorsky

Secretary to Dr. Abr. J. Feldman

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ROCHESTER 5, N. Y.

January 24, 1951

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The Temple
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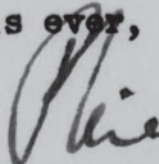
Dear Abba:

I have been out of town for most
of the past week; hence this delay in replying
to your note of the 11th concerning "The Foot
of Pride."

I too have read the book and find
it excellent. I will act on your suggestion
in the near future. In the next communication
which I send to the members of the Conference,
I will include a strong recommendation of this
book together with some practical suggestions
for its use.

With cordial personal regards,

As ever,



Philip S. Bernstein

PSB/1r

Copy

January 26, 1951

Rabbi Abraham J. Feldman
701 Farmington Avenue
Hartford 7, Connecticut

Dear Abe:

I am instructed by the Chaplaincy Committee, which met in New York on January 16th, to transmit the following suggestions to the Committee on Appeals. It is not the thought of the Committee to act as a Committee on Appeals over the Committee on Appeals but we would like your Committee to be aware of our thinking because of the close connection between your work and our whole chaplaincy procurement program.

The Committee is very much concerned about the number of men claiming deferment on psychiatric grounds. It recognizes the wisdom of the procedure thus far adopted by the Committee on Appeals for those men who have been receiving psychiatric treatment for sometime. It is concerned, however, about the utilization of psychiatric treatment as a means of obtaining deferment and it recommends "that no rabbis be exempted from the chaplaincy because of treatment which has been begun since the 'draft' plan was adopted by the Conference".

In the cases of men whose wives are expecting babies, it is suggested that the rabbis should apply for endorsement and take their physical examinations but that formal processing should not start until after the baby is born, allowing a minimum of three months for the processing procedure, this will give the father at least three or four months to stay at home with his family.

In all cases where deferment is granted, excepting those for psychiatric reasons, the Chaplaincy Committee recommends that the Appeals Committee instruct the rabbis to take their physical examinations and receive ecclesiastical endorsement.

I am instructed particularly by the Chaplaincy Committee to express its concern over the deferment granted Steven S. Schwarzschild. The Committee feels that this deferment is not within the principles of the procurement plan which states definitely that military requirements must be given precedence over all civilian considerations. It feels that this deferment

will establish a precedent based on civilian need which will open the door to many similar requests. It respectfully reminds the Committee on Appeals that the Joint Commission on Military Services has been set up to deal with cases of this kind and it has no doubt that in any urgent situation special efforts would be made by the Commission to obtain adequate replacement. The Chaplaincy Committee, is of the opinion that the entire procurement program would be endangered if rabbis who are in line to enter the service under the draft are deferred because their congregations doubt their ability to obtain adequate replacements.

In the case of Zev Bloom, who was reclassified from category A-1 to B-1, members of the Chaplaincy Committee with a personal knowledge of the case felt that all the facts had not been brought to the attention of the Appeals Committee. This action, however, is now academic in view of the fact that we are now instructed by the military that initial commissions will not be granted to men who have passed their 33rd birthday. Bloom will soon be 34.

I am sure that your Committee will receive these suggestions in the helpful spirit in which they are intended. This is a common problem in which we are jointly concerned.

Sincerely,

Morris Lieberman

copy to:

Rabbi James G. Heller
Rabbi Solomon B. Freehof
Rabbi Abba Hillel Silver
Rabbi Jacob R. Marcus

January 29, 1951

Dr. Abraham J. Feldman
701 Farmington Avenue
Hartford 7, Connecticut

My dear Abe:

I received this morning copy of the letter which was addressed to you by Rabbi Lieberman reporting on action taken by the Chaplaincy Committee which met in New York on January 19th and which seemingly must have reviewed the decisions of the Committee on Appeals.

I must take sharp exception to the whole procedure. Not only is the action of a committee on appeals not subject to such review - at least it was not intimated to those who were requested to serve on the Committee on Appeals that their decisions would be subject to review by the Chaplaincy Committee - but the trend of the discussion which took place at the Chaplaincy Committee and the suggestions which were forwarded to the members of the Committee on Appeals clearly indicate that the latter committee would have very little freedom indeed to exercise its judgment and its discretion. I am at a loss really to understand what the work of this Committee on Appeals is to consist of. I should naturally like to be of help, and in this spirit I accepted the invitation of Rabbi Bernstein to serve on the Committee, but I do not wish to spend valuable time in purposeless activity.

With all good wishes, I remain

Most cordially yours,

ABRAHAM HILFEL SILVER

ANS:er

cc: Dr. Solomon B. Freehof
Rabbi Morris Lieberman

c
o
p
y

January 30, 1951

Dr. Abraham J. Feldman
701 Farmington Avenue
Hartford, Connecticut

Dear Abe:

I have just received the letter from Morris Lieberman dated January 26, 1951, which was sent to all members of the Board of Appeals. It is clear that something has to be settled definitely as to the relationship between the Chaplaincy Committee and the Board of Appeals.

If the Chaplaincy Committee feels that it is entitled to determine all the rules and circumstances of chaplaincy procurement and to leave nothing to the Board of Appeals but a few mechanical tasks, then it is foolish to have a Board of Appeals altogether. The Board of Appeals must have a fairly wide latitude; otherwise it cannot serve. The very existence of the Board of Appeals was due to the fact that the Chaplaincy Committee was given new and greater powers than the Chaplaincy Committee which preceded it. For the first time such a committee is in charge of a draft; and the Conference would never consent to a draft, or at least will never be content with a draft, unless there is a very strong safeguard or counterpoise.

Of course, the Chaplaincy Committee can take it for granted that it is not the intention of the Board of Appeals to undo the work of the Chaplaincy Committee or to hamper it in its important and arduous tasks. But we would have no right to exist as a Board if we did not have other tasks and other responsibilities or at least another emphasis of our common responsibility.

Please discuss this matter with Rabbi Lieberman. He surely will understand that the Conference cannot possibly be satisfied if our Board of Appeals is reduced to trivial functions.

As ever,

(Signed) Sol (omon B. Freehof)

SBF/rsw

cc Dr. Silver
Rabbi Lieberman

January 31, 1951

Rabbi Philip Bernstein
117 Gibbs Street
Rochester, New York

My dear Phil:

In connection with the letter which I wrote to you about Malcolm Hay's book, "The Foot of Pride", you may be interested to read the enclosed letter which I received from Alice Paterson, the mother-in-law of Colonel Ord Wingate, both of whose devotion to the Zionist cause is, I am sure, well known to you.

With all good wishes, I remain

Most cordially yours,

ABRA HILLEL SILVER

AHS:er
Enc.

P.S. After reading the letter, please return it to me.

January 31, 1951

Mrs. Alice Ivy Paterson
21 Rubislaw Den North
Aberdeen, Scotland

My dear Mrs. Paterson:

I hope that you will pardon the long delay in acknowledging your kind letter which I read with great interest. I, too, recall with pleasure our meeting, and I regret that it has not been my good fortune to meet more often.

I read Mr. Malcolm Hay's book, "The Foot of Pride", with deep satisfaction as well as gratitude. It is such an honest book and so forthright. It cannot help but serve the cause of truth, of tolerance, and of brotherhood in the years to come.

I wrote to the President of the Central Conference of American Rabbis some time ago, calling his attention to Mr. Hay's book, and suggesting that he write to all the members of the Conference, drawing their attention to it and requesting them to review it in their pulpits or in their bulletins, and to place it in the libraries of their communities. The President of the Conference, Rabbi Philip Bernstein, was very enthusiastic about "The Foot of Pride" and said that he would proceed to do that at once. I hope that good results will follow.

You stated in your letter that Mr. Hay may be planning a lecture tour in the United States. I believe that that would be excellent, and when his plans mature, I would appreciate if he or his lecture bureau manager would get in touch with me.

With warmest regards I remain

Very sincerely yours,

ABBA HILLEL SILVER

AHS:er

RABBI ABRAHAM J. FELDMAN, D.D.
THE CONGREGATION BETH ISRAEL
701 FARMINGTON AVENUE
HARTFORD 7, CONN.

January 31, 1951

Dr. Abba Hillel Silver
East 105th St. at Ansel Rd.
Cleveland 6, Ohio

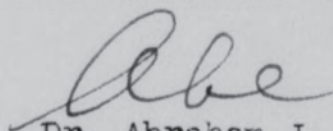
My dear Abba:

I am glad to have your letter of January 29th, and, I hope that at our meeting on March 12th, at your office, we shall be able to set Morris Lieberman and his committee straight.

I am looking forward to being with you on that date.

With every good wish, I am

Sincerely yours,



Dr. Abraham J. Feldman

AJF/sz

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CENTRAL CONFERENCE OF AMERICAN RABBIS

COMMITTEE ON CHAPLAINCY

Office of the Chairman

7401 Park Heights Avenue

Baltimore 8, Maryland

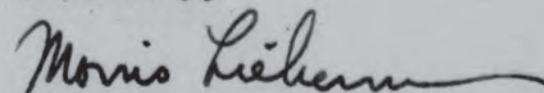
January 31, 1951

Rabbi Abba Hillel Silver
Congregation Tifereth Israel
East 105th Street & Ansel Road
Cleveland 6, Ohio

Dear Dr. Silver:

I have received the copy of your letter of January 29th to Dr. Feldman. I regret exceedingly that you feel that the letter from me, in the name of the Chaplaincy Committee, was not within the proper bounds of our jurisdiction. Let me assure you that there was no thought whatsoever of doing anything more than simply to bring to the attention of the Committee on Appeals the thinking of the Chaplaincy Committee. It is firmly recognized by all, certainly by me, that the Committee on Appeals is absolutely sovereign. The Chaplaincy Committee did not intend and does not intend ever to review the decisions of the Appeals Committee. There can be no question about the fact that final authority to decide questions of deferment or exemption must reside solely in Committee on Appeals. Yet there is a relationship between the decisions of your Committee and the success of the procurement program, with which the Chaplaincy Committee is charged. The members of the Chaplaincy Committee, spread throughout the country, are constantly being queried by members of the Conference and in a very real sense have their fingers upon the pulse of the men. The only thought in writing to the Appeals Committee was to pass on the reactions of the Committee itself and of the men who have expressed their views to them. The Committee on Appeals is, of course, free to accept or reject as it wishes any recommendations made by the Chaplaincy Committee. Our only desire is to try to be helpful in bringing to the attention of the Appeals Committee some of the reactions expressed by members of the Conference.

Sincerely,



Morris Lieberman

Copy to:

Dr. Abraham Feldman

Dr. Solomon B. Freehof

COMMITTEE ON APPEALS CCAR
Office of the Chairman

February 2, 1951

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

My dear Sol:

This is to acknowledge your letter of January 30th. As I wrote to Abba, I think the matter could well be discussed in the full Committee when we meet on March 12th in Cleveland. In the meantime, Morris Lieberman called me this morning, and we discussed this matter. He referred to his letter to Abba, copy of which was sent to you, and I told him that in my judgment, while I was confident that the Chaplaincy Committee was not attempting to circumscribe the Board of Appeals, the manner in which the matter was presented to us lent itself to an impression which Lieberman disavows. I told him that after all, the purpose of his being invited to attend our meetings is to create the liaison between the two committees, and seeing that the Board of Appeals has given lengthy and thorough consideration to every case, it seemed gratuitous to have the Chaplaincy Committee communicate with us in the manner in which it did.

He regretted that he gave what he considered a false impression and will try to explain his position and that of the Chaplaincy Committee at our next meeting.

Sincerely yours,

Dr. Abraham J. Feldman

AJF/sz

cc/ Dr. Abba Hillel Silver
Rabbi Morris Lieberman

COMMITTEE ON APPEALS
CENTRAL CONFERENCE OF AMERICAN RABBIS
Office of the Chairman

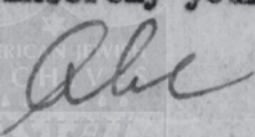
February 2, 1951

TO THE MEMBERS OF THE COMMITTEE:

I have received a letter from Rabbi Seymour Baumrind of New York, (see minutes of the December meeting), in which he says that his previous letter "may not have been detailed enough to properly present my case." He respectfully urges that we give him an opportunity "to write a more detailed letter to the Appeals Board" explaining his case in a detailed manner.

I shall be pleased to hear from the members of the Committee whether they wish to have this case re-opened. I promised to let Rabbi Baumrind know what the decision of the Committee may be.

Sincerely yours,


Dr. Abraham J. Feldman

AJF/sz

February 9, 1951

Dr. Abraham J. Feldman
701 Farmington
Hartford, Connecticut

My dear Abe:

In reply to your letter of February 2nd, I see no reason why Rabbi Seymour Baumrind should not be given the opportunity to write a more detailed letter to the Appeals Board since he feels that he did not fully state his case in his earlier letter.

With all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:er

CENTRAL CONFERENCE
OF
AMERICAN RABBIS

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ROCHESTER 5, N. Y.

February 13, 1951

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Rabbi Abba Hillel Silver
The Temple
East 105th Street at Ansel Road
Cleveland 5, Ohio

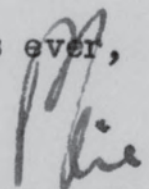
Dear Abba:

Thanks for letting me see
Mrs. Paterson's interesting letter which
I am herewith enclosing.

Some time soon I will
send out to the members of the Conference
a letter which will contain, among other
things, some helpful (I hope) reference
to "The Foot of Pride."

Cordial regards,

As ever,


Philip S. Bernstein

PSB/ir
Enc.

21 Rubislaw Den North
Aberdeen.

AL. 37108.
MONYMUSK-29.

BRAES O' BENNACHIE,
MONYMUSK,
ABERDEENSHIRE.

Dear D? Silver,

A few days ago I saw
a Bulletin issued by the Temple
in Cleveland containing "Extracts"
from Nathaniel Harris' last book "The
Foot of the Tide". Do you remember me
2 weeks? We met in various places.
London, Geneva? before the war. In
1937 I had just become a Zionist -
you gave me advice about public
speaking & other subjects which
was all useful to me later, and
I hoped that one day I might go
to U.S.A. But always there.
Other way - to Palestine - there
times before the war & for times
since. There can have been no more

eventful time in his life than these
years - & certainly met for me
people. I hope for me personally
fate has not been too hard & that
I've suffered no real bereavement.
We lost my son in law Rde Brigati.
He left us a fine little boy - now
6 1/2 years old. Rde Ima than.
Now I want to talk to you a few
minutes about the Fort of Hilde.
I am happy to see you appreciate
the significance of this wonderful
work - & I hope you will continue
to do all in your power to see that
as many people as possible read it.
You will realise the courage of
the author in writing it in the
first place. He is one of the best
prominent Catholics in Scotland;
& a historian of real stature (he
was by the way honoured by the
University of Aberdeen with an hon.

MONYMUSK 28.

BRAES O' BENNACHIE,
MONYMUSK,
ABERDEENSHIRE.

11 D. a few minutes
before the publication of "The Fort-
Harcourt" He has been a friend
of my family for nearly 30 years but
it was in 1940 that I began to
know him really well as I worked
in his organisation to help prisoners
during the war. Of course I
helped to him I missed Palestine
how could I do otherwise when it
was so near my heart? He saw
at once the significance of it all
not only from a Jewish point of view
but from a Christian too. When he
began to read & occasionally to meet
some of the leaders - to teach him-
self (I see!) Hebrew - & very soon
he knew more about it all than
most Jews. I was always sure he

would write a book - & so, when
eventually he did, he honored
me by putting my initials on the
Dedication page. Christians will
I am afraid, the "take" this
find it very hard to "take" this
book, so we must never forget
the faith & courage of the Beacon
Press who have published it. &
there is a group of really fine &
pure hearted men. We must do
everything we can to support them
(I by the way, I mean the Jewish
people above all - & then all many
in the States). Nathan Hay has
had no help from anyone. I saw
a Gentile, in the preparation &
writing of this book - & indeed had
it not been for the courage of the
Beacon, it is possible it may not
have seen the light of day. You can
imagine how the British will like it!

MONYMUSK 28.

BRAES O' BENNACHIE,
MONYMUSK,
ABERDEENSHIRE.

And 1st. Since day
I believe the all Christians,
will be glad that this book was
written by a Christian - & a Catholic.
I must tell you that Mr. Har
has already had some wonderful
letters from people whose opinion
he greatly values. Very happily,
the first letter he received
from any Jew was from Albert-
Einstein. Cecil Rothe has also
written moving. saying how much
he has learnt from it. Then the
American philosopher Dr. Dewey
also wrote a splendid letter -
But on the other hand, reviews &
articles were all set up to appear

in the New York Times & Time.
& were later suppressed 'at the
last moment' from above.
In many quarters there is - &
will continue to be a conspiracy
of silence. Still, we may find
that the pressure of the people
will force a big circulation in
time. I hope so. For I have a big
message for your people as well
as for Christians. I still hope
some day we may meet again.
There is some talk that I may
well visit the States to lecture
(he is a fine speaker) I would so
much like to meet each
other. Write to me & tell me your
plans. Good wishes to
you & the New Year & with
kindest remembrance
Sincerely yours Alice Levy Paterson

Central Conference of American Rabbis
COMMITTEE ON JEWISH LITERATURE AND ART

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JACOB P. RUDIN, Great Neck, N. Y.
JACOB J. WEINSTEIN, Chicago, Ill.

March 6, 1951

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

Dear Dr. Silver:

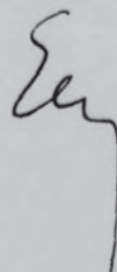
As Chairman of this Committee on Literature and Art, I find myself in the company of publishers from time to time. Yesterday I had an interesting session with one of the really fine men in the trade, Mr. Elliott B. Macrae, President of E. P. Dutton & Co. He asked me to recommend someone for this purpose:

His company is publishing a new edition of Paul Goodman's "Little History of the Jews", now brought up to date by Israel Cohen. He wanted an outstanding person to write the preface for this new American edition. I took the liberty of suggesting your name. I indicated that you were an exceedingly busy man and that you might not be able to do it, but that if you could, there was no one better qualified.

With my every best wish,

Cordially yours,

EEP:FC



MINUTES OF THE MEETING OF THE
COMMITTEE ON APPEALS
CENTRAL CONFERENCE OF AMERICAN RABBIS
HELD AT CLEVELAND, OHIO
MARCH 12, 1951

The Committee met at the Temple in Cleveland at 11 A.M. All the members of the Committee being present; Dr. Solomon B. Freehof, Dr. James G. Heller, Dr. Jacob R. Marcus, Dr. Abba Hillel Silver, and Dr. Abraham J. Feldman, the Chairman, presiding. Present also, was Rabbi Morris Lieberman, chairman of the Chaplaincy Committee.

The Chairman presented the matter of the letter from the chairman of the Chaplaincy Committee dated January 26, 1951, following the last meeting of the Committee on Appeals. (see letter on file.) Copies had been sent to members of the committee. Resentment had been expressed by some members in letters to Rabbi Lieberman, Chairman of the Chaplaincy Committee, over that Committee's reviewing the decisions of the Appeals Committee. Dr. Freehof stated that the issue revolved around the functions of the two committees, and that if the Chaplaincy Committee felt it must act on decisions of the Appeals Committee, there was no point in such a committee's function. He felt, however, that the matter had been adequately settled in correspondence. Rabbi Lieberman stated that such had not been the intention of the letter and asked whether the Appeals Committee did not wish to be informed when the Chaplaincy Committee disagreed with their decisions. Dr. Freehof pointed out that the Chaplaincy Committee now has the power to draft men and that the Appeals Committee had been set up to counter-balance it. After some further discussion it was agreed by all that the Committee on Chaplaincy and the Committee on Appeals are to act independently and that the decisions of the latter committee are not subject to review.

The Chairman stated that the Chaplaincy Committee had expressed alarm over the number of deferments based on psychiatric grounds. Rabbi Lieberman stated that since the last meeting, however, he has learned that the army will not accept a man under care by a private psychiatrist or analyst. After considerable discussion as to the action of the committee in such cases, on motion of Rabbi Silver it was agreed that those appellants who seem to the Committee to use psychiatric care as a device for being deferred, shall be directed to apply for army examination; those who appear to the Committee to be genuinely under psychiatric care should be acted on by this committee and their deferment considered.

With reference to deferment on the basis of the pregnancy of the wife, it was agreed that deferment be granted until the birth of the child, and that immediately thereafter processing begin. This will mean that the man^{will} be with his family from three to four months following the birth of the child.

Discussion followed, in response to a question by Rabbi Lieberman, concerning the date on which deferment begins when it is granted by the Appeals Committee; i.e., is it to begin as of the date when the applicant was called or as of the date of the Appeals Committee meeting. Rabbi Heller suggested that it be "until such and such a date." It was agreed that deferment should start with the date of the Appeals Committee meeting.

Rabbi Lieberman reviewed the status of the draft. As of January 30, 1951, 111 Chaplains are to be on active duty. Of these, one-third are to be Reform, one-third Conservative, and one-third Orthodox. As of February 20, 1951, 37 men are on active duty, 18 of whom are Reform, 8 Conservative and 11 Orthodox. In addition, 2 Reform, 1 Conservative, and 1 Orthodox have also received orders as of April 30th. Of the 37 to be provided by the CCAR, 20 are on duty or under orders, leaving 17 to be provided. Two already called are in the Air Force reserves. Both had served in World War II. When Rabbi Lieberman had consulted with Washington, he had been advised that although the CCAR can supply enough Chaplains without using men in the reserves, the Air Force is calling up men in terms of rank and age; i.e., if they have called 2 Catholic majors, they must also call 2 Jewish majors, etc. Rabbi Lieberman stated that the Chaplaincy Committee is calling only men in the A-1 and A-2 categories. He further stated that 13 men are now being processed although they have not all passed their physical examinations. Ten have been deferred temporarily, 4 additional whose cases are pending before the Committee on Appeals, and 1 who has been in Israel and is returning June 1st and will be eligible.

In order to supply the 17 additional Chaplains required, approximately 28 are available at some stage, which should be sufficient. In addition, rather than go into the A-3 category, Rabbi Lieberman met with the seniors at the HUC and JIR. All except one man expressed their willingness to cooperate in order that the A-3 men would not have to serve. They would be endorsed by the CCAR and take their physical examinations at once so that they will be ready to serve by June 30th.

Rabbi Lieberman stated that the Conservative group has almost reached its quota, but that the Orthodox group is having difficulty. Some question was raised as to whether the CCAR should exceed its one-third quota in order to meet the Jewish quota. The opinion was expressed that they should not, even though this might necessitate the calling of some reserve officers.

Dr. Marcus asked whether the College should enlarge its enrollment in order to form a pool from which to draw future Chaplains since it was recognized that the armament program was on a more-or-less permanent basis. He stated that they would continue to accept large numbers of students as long as it was necessary.

Rabbi Feldman then presented for consideration the following cases:

1. Rabbi Paul R. Siegel - Deferment requested on the basis of health of his wife who had recently undergone a miscarriage and was now being treated for secondary anemia. (See letter of physician on file.) The case had been referred to Dr. Seidenfeld who recommended temporary deferment on emotional rather than physical grounds. Some question was raised by the members of the Committee concerning the validity of the request. Rabbi Feldman was instructed to communicate with the physician in charge to determine whether Rabbi Siegel's departure would in any way affect the recovery of his wife. If so, he was empowered to grant a 3 month deferment. If not, Rabbi Siegel was to be advised accordingly.
2. Rabbi Albert Plotkin - Request for deferment based on pregnancy of wife and birth of first child in September. In accordance with action taken this date, Rabbi Plotkin is granted deferment until the birth of the child at which time he is to begin processing.
3. Rabbi C. Melvyn Helfgott - Requested deferment on the ground that he is doing military service in his area and that he is also undergoing psychiatric treatment. This case had been presented at the last meeting when it was agreed that his request could not be granted on the basis of his first point, and at that time he did not wish it known that he was undergoing psychiatric treatment. It was moved and seconded that Rabbi Helfgott be advised to submit to an examination by the army.

4. Rabbi Seymour Baumrind - This request had been rejected at the last meeting of the Committee, following which Rabbi Baumrind wrote a letter requesting another hearing. This letter was circulated to the members of the Committee. On February 12th, the chairman wrote to him, advising him to send additional material at once. As of this date nothing further has been heard, and it was, therefore, the judgment of the Committee that since Rabbi Baumrind did not reply in time for the meeting, the case is closed, and the action of the Committee taken at the previous meeting stands.

5. Rabbi Henry D. Arrow - Rabbi Feldman reported that Rabbi Arrow had requested deferment on the grounds of a conscientious objector, but when the Committee had rejected this he had then submitted his request on the basis of being under psychiatric care, and Dr. Seidenfeld had recommended deferment. Accordingly it was granted for one year. Rabbi Arrow has since taken a pulpit in South Africa and question was raised as to whether the congregation should not be advised. Rabbi Silver pointed out that deferment had been granted for one year and until that time, no action can be taken. At the end of one year, in accordance with the policy, the Chaplaincy Committee will call Rabbi Arrow.

6. Rabbi David Raab - Following the rejection of his request for deferment, a letter had been received from Rabbi Raab stating that he would not go. Rabbi Lieberman had a discussion with him after which Rabbi Feldman received a letter from Rabbi Raab stating that he would enter the Chaplaincy.

7. Rabbi Randolph Falk - Rabbi Falk made his appeal in person. He expressed his embarrassment at having to make such an appeal since, were circumstances other than what they are, he would prefer serving. He stated that his mother has been ill for 26 years with high blood pressure and the situation had been greatly aggravated by the death of his only sister six year ago and the death of his father a year later. When he accepted the call to Erie, his mother came with him and has progressed quite well. When a Veterans Hospital was under construction two years ago he wanted to serve as Chaplain and entered the Reserves, knowing that should war be declared, he would be one of the first to be called. However, since his mother was progressing, he felt that should he be called, she could live with her sister. However, last year the sister died, leaving Mrs. Falk entirely alone with her son as her only living relative. He appealed to the military on the basis of hardship and received two deferments, after which he was placed in the inactive reserves. Rabbi Falk reiterated his desire to serve, but stated that while his mother is not bedridden, she is too ill to be alone and not ill enough to be institutionalized, thus leaving him no choice but to ask for continued deferment. Rabbi Falk presented a letter from the physician in Erie, substantiating his story. (See letter on file.) In response to a question from Rabbi Silver, Rabbi Falk stated that there was a possibility of improvement on his mother's part over a period of time. There being no further questions, Rabbi Falk retired.

Rabbi Lieberman felt that this was a valid case of hardship. Since there has been some resentment on the part of other men over Rabbi Falk's deferment, it was pointed out that his situation is unique and that the situation will be carefully watched. On motion of Dr. Freehof, seconded by Dr. Heller, a six-month deferment was granted Rabbi Falk on the basis of his mother's illness, at which time the Committee will consider a similar appeal if it is presented.

The meeting adjourned at 2:15 P.M. to reconvene at the call of the Chair.

JOSEPH FACTOR, M.D.
51 Brattle St.
Cambridge, Massachusetts

April 4, 1951

Dr. Abraham J. Feldman
Committee on Appeals CCAR
Hartford 7, Conn.

Dear Doctor:

In reference to your request concerning Mrs. Paul (Lorraine) Siegel, I hasten to explain that the relative delay in replying to your inquiry was due to the fact that I felt it was wise to have a more recent appointment with the patient.

I am able to state that Mrs. Siegel has completely recuperated from the effect of her miscarriage and consequent anemia and that at present there is no evidence of serious organic gynecological pathology.

Very truly yours,

Joseph Factor, M.D.

JF/pab
cc/ Rabbi Lieberman
Dr. Jacob R. Marcus
Dr. Solomon B. Freehof
Dr. James G. Heller
Dr. Abba Hillel Silver

April 5, 1951

Rabbi Paul R. Siegel
220 Lexington Street
Belmont 78, Mass.

My dear Paul:

Since you wrote to me on the date of January 11th, asking for a deferment until your wife's condition warranted it, the Committee on Appeals has had your case under consideration thus giving you effective deferment at the time of your anxiety.

From information that has come to us it appears that your wife has completely recuperated and accordingly, I am instructed by the Committee on Appeals to say to you that you should proceed to have the processing for the chaplaincy begin.

I am sending a copy of this letter to Rabbi Lieberman, chairman of the Chaplaincy Committee of the CCAR from whom doubtless you will hear further.

With every good wish for you and your dear wife,
I am

Sincerely yours,

Dr. Abraham J. Feldman

AJF/as

cc/ Rabbi Lieberman
Dr. Jacob R. Marcus
Dr. Solomon B. Freehof
Dr. James G. Heller
Dr. Abba Hillel Silver

PROPOSED
CONSTITUTION AND BY-LAWS
OF THE
CENTRAL CONFERENCE OF AMERICAN RABBIS

ARTICLE I—*Name*

This organization shall be known as the Central Conference of American Rabbis.

ARTICLE II—*Object*

The object of this Conference shall be to preserve and promote the Jewish religion and to encourage all efforts for the dissemination of the teachings thereof in a liberal spirit; to advance the cause of Jewish learning; to foster the spirit of fellowship and cooperation among the rabbis and other Jewish scholars of America; and to make provision for worthy colleagues who are prevented for any sufficient reason from following their calling.

ARTICLE III—*Membership*

SECTION 1. Membership in the Central Conference of American Rabbis shall be of three classes. Applicants for membership shall fill out a blank furnished for that purpose and shall indicate thereon their respective classification. All applications for membership shall be acted upon by the Executive Board.

CLASS I. Any ordained Rabbi, either a graduate of a recognized rabbinical seminary or the possessor of a Semicha regarded as authoritative by the Executive Board, and who is engaged solely in rabbinical work or in work akin thereto, provided he is not a member of any other national rabbinical body.

CLASS II. One who is not an ordained Rabbi but who is a professor in a Rabbinical Seminary and devotes his full time to such a profession.

CLASS III. Educational Director of the Union of American Hebrew Congregations engaged exclusively in Jewish religious education.

SECTION 2. Jewish scholars who are ordained rabbis, whose activity is in fields allied to Jewish education, and communal workers of prominence who live outside the United States and Canada who have been rabbis, and Liberal Rabbis; serving outside the United States and Canada, who are not graduates of American seminaries, may be elected as corresponding members upon recommendation of the Executive Board. Corresponding members shall pay dues. They shall not, however, be entitled to financial benefits.

SECTION 3. Membership in the Conference shall be terminated by the action of the Executive Board under the following conditions:

CLASS I. Whenever a Rabbi leaves the ministry permanently and enters into an occupation or profession unrelated to rabbinical service.

CLASS II. Whenever a professor in a Rabbinical Seminary, who is not an ordained Rabbi, severs his connection with such a seminary.

CLASS III. Whenever the educational director severs his connection from directorship of religious education of the Union of American Hebrew Congregations.

SECTION 4. Honorary members or honorary officers may be elected by the Conference when unanimously proposed by the Executive Board. They shall not be required to pay dues, but shall be entitled to vote.

ARTICLE IV— *Dues*

SECTION 1. The annual dues of members shall be as follows:

Those men receiving a salary up to and including

\$5,999	shall pay	\$5.00
From \$6,000 to \$7,999	shall pay	\$10.00
From \$8,000 to \$9,999	shall pay	\$15.00
From \$10,000 to \$14,999	shall pay	\$20.00
From \$15,000 and up	shall pay	\$30.00

All payments shall be made in advance.

SECTION 2. The dues shall entitle members to a copy of all publications of the Conference.

SECTION 3. The amount of annual dues to be paid into the Relief Fund shall be decided by the Conference upon recommendation of the Executive Board and shall be used by direction of the Executive Board for the assistance of any deserving member of the Conference or his family.

SECTION 4. Any member in arrears for two years may be suspended by the Executive Board, and a notice of this action shall be sent to the suspended member by the Administrative Secretary. A member suspended for nonpayment of dues may be reinstated by the Executive Board upon satisfactory settlement of arrears.

SECTION 5. The Executive Board shall have the power to remit any or all of the dues of a member.

ARTICLE V—*Expulsion*

SECTION 1. When any member of this Conference, by public or private conduct, has rendered himself unworthy of membership, the Executive Board shall have a thorough investigation made of the signed and detailed charges, which shall have been submitted to the Board, giving the accused ample opportunity to defend himself; and, if the charges are found true, the Board shall expel said member from the Conference. Pending final action the Board may suspend a member.

SECTION 2. No expulsion shall be valid unless at least three-fourths (3/4) of the members of the Executive Board shall affirmatively vote for same.

SECTION 3. An expelled member shall have the right to appeal from the decision of the Executive Board to the Conference at any regular annual meeting of the Conference but not later than the

second annual meeting following his receipt of notice of expulsion, and the session at which such appeal is heard shall be executive.

SECTION 4. Notice of the expulsion of a member shall be sent to every member of the Conference by the Administrative Secretary.

ARTICLE VI—*Officers*

SECTION 1. The Officers of this Conference shall be a president, vice-president, administrative secretary, financial secretary and treasurer who shall be elected at each annual Conference. These officers, together with eighteen (18) additional members shall constitute the Executive Board. At the time of the adoption of this Constitution nine (9) of these eighteen (18) additional members shall be elected to hold office for one year, and the other nine (9) shall be elected to hold office for two (2) years; and at each annual Conference thereafter, nine (9) members shall be elected to the Executive Board to hold office for two (2) years. All officers and the eighteen (18) additional members constituting the Executive Board shall hold office until their respective successors have been elected.

SECTION 2. No member of the Conference shall serve as President or Vice-President for more than two consecutive terms; and no member who has served on the Executive Board for four successive years shall be eligible to reelection until two years have passed. The Administrative Secretary, the Financial Secretary, and the Treasurer shall be eligible for re-election. The immediate past President of the Conference shall serve a two-year term on the Executive Board immediately after retirement as President, and shall be deemed to be one of the eighteen (18) additional members referred to in Section 1 above.

SECTION 3. A member of the Executive Board who is absent from two consecutive meetings of the Executive Board, held at other times than in connection with the meeting of the Conference, without sufficient excuse, shall have his office declared vacant by the Executive Board.

ARTICLE VII—*Meetings*

SECTION 1. This Conference shall meet annually, at such time and place as the previous convention or Executive Board shall select.

SECTION 2. The first notice of the time and place of each meeting shall be mailed to all members as soon as the Executive Board has made its decision. A second notice shall be issued at least four weeks in advance of each meeting.

ARTICLE VIII—*Amendments*

SECTION 1. Amendments to this Constitution may be acted upon at any annual meeting, provided that prior notice in accordance with Section II below has been duly given. Action relating to Amendments shall be the first order of business at each annual Conference.

SECTION 2. The Executive Board shall give notice of proposed amendments to each member at least four weeks before the annual convention at which action thereon is to be taken.

SECTION 3. A two-thirds vote of the members present, representing not less than one-sixth of the total membership of the Conference shall be necessary to adopt any proposed amendment.

BY-LAWSARTICLE 1—*Duties of Officers*

SECTION 1. The officers of the Conference shall perform the duties usually incumbent upon such officers. They shall submit to the Conference at its annual convention a written report of their official transactions during the past year.

SECTION 2. The Treasurer shall give bond in such sums as the Executive Board may determine. No money of the Conference shall be paid out by the Treasurer except upon a voucher drawn by the

Financial Secretary and signed by the President, or, in the absence of the President, the Vice-President.

SECTION 3. It shall be the duty of the Executive Board:

(a) To take charge of the affairs of the Conference during adjournment.

(b) To arrange a program for the work of each meeting of the Conference and to send a copy of said program to each member of the Conference at least four weeks in advance of the annual meeting.

(c) To publish a Yearbook, containing a report of the transactions of the preceding convention, together with papers read and addresses delivered or abstracts therefrom.

(d) To appoint a Committee on Committees consisting of members of the Board to recommend to the President of the Conference all appointments on committees and commissions.

(e) The Board shall meet three times a year and attend such special meetings as the President may call.

SECTION 4. Notice of meeting of the Executive Board and of the business to be brought before such meeting shall be sent to all members of the Board at least three weeks before the meeting shall take place. Ten members of the Executive Board shall constitute a quorum for the transaction of business, and all decisions shall be by majority vote of those present.

(a) The President of the HUC-JIR and the President of the UAHC shall be ex-officio liaison non-voting members of the Executive Board during their terms of office provided, however, that they or either of them may be elected to serve as voting members. The foregoing limitations shall not affect their right to vote as members of the Conference.

ARTICLE II—*Temporary Committees*

SECTION 1. The President shall appoint, at the opening session of each convention of the Conference, the following temporary committees: and such other committees as the Executive Board may deem necessary.

- (a) On President's Message.
- (b) On Resolutions.
- (c) On Nominations.
- (d) Public Relations and Thanks.

SECTION 2. The Committee on President's Message shall consider and report on the suggestions and recommendations contained in the annual report or message of the President.

SECTION 3. The Committee on Resolutions shall, before final adjournment, consider and report on all resolutions offered at the convention, unless otherwise ordered by the Conference.

SECTION 4. The Committee on Nominations shall submit a list of names for all offices, members of the Executive Board, and members of Commissions on which the Conference is represented to be voted on at a session of the annual convention.

ARTICLE III—*Standing Committees*

SECTION 1. The business, functions, and size of all standing committees and CCAR Commission appointments shall be determined by the Executive Board.

SECTION II. No member of the Conference can serve as chairman of two committees or on two commissions at the same time.

ARTICLE IV—*Quorum*

Ten per cent of the enrolled membership shall constitute a Quorum for an annual Conference.

ARTICLE V—*Order of Business*

1. Roll Call.
2. Reading of President's Message.
3. Reports of Officers.
4. Appointment of Temporary Committees.
5. Offering of Resolutions.
6. Report of Commissions.
7. Report of Committees.
8. Reading of Papers.
9. Unfinished Business.
10. New Business.
11. Election of Officers.
12. Adjournment.



ARTICLE VI—*Amendments*

These By-Laws may be amended by a vote of two-thirds (2/3) of the members present at any meeting of the Conference.

CENTRAL CONFERENCE
OF
AMERICAN RABBIS

OFFICERS: 1950-1951

PHILIP S. BERNSTEIN, President
Rochester, N. Y.

JOSEPH L. FINK, Vice-President
Buffalo, N. Y.

PHINEAS SMOLLER, Treasurer
Los Angeles, Calif.

ISAAC E. MARCUSON, Administrative Secretary
Macon, Ga.

SIDNEY L. REGNER, Financial Secretary
Reading, Pa.

OFFICE OF PRESIDENT
117 GIBBS STREET
ROCHESTER 5, N. Y.

April 6, 1951

EXECUTIVE BOARD:

ALBERT G. BAUM, New York, N. Y.
SAMUEL M. BLUMENFIELD, Chicago, Ill.
LOUIS J. CASHDAN, Charleston, W. Va.
FREDERICK A. DOPPELT, Ft. Wayne, Ind.
ABRAHAM J. FELDMAN, Hartford, Conn.
ARIEL L. GOLBERG, Richmond, Va.
HENRY E. KAGAN, Mt. Vernon, N. Y.
NATHANIEL M. KELLER, New Brunswick, N. J.
SIDNEY M. LEFKOWITZ, Jacksonville, Fla.
JACOB R. MARCUS, Cincinnati, Ohio
SELWYN D. RUSLANDER, Dayton, Ohio
SAMUEL D. SOSKIN, Fort Worth, Texas
DAVID L. ZIELONKA, Tampa, Fla.
MAURICE L. ZIGMOND, Cambridge, Mass.

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

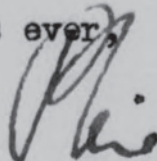
Dear Abba:

Because you are going to Israel shortly, I take the liberty of sending to you for your own information and for whatever good purpose you may wish to make of it, the enclosed memorandum covering our recent meeting with Rabbi Maimon. You will note that this was a joint statement signed by the leadership of both the Conservative and the Reform bodies. We have refrained from publicizing it because we wish to do nothing which might hurt Israel. At the same time, we desired to make our position quite clear to Rabbi Maimon.

I am assuming that, like myself, you desire to see equal rights for non-Orthodox forms of Judaism and, at the same time, do not desire any exaggeration of the problem. My thought in sending it to you is both to keep you informed and to suggest that you might find some statesmanlike way to iron out the difficulties when you meet with the leadership in Israel.

Best wishes for a good trip.

As ever,



Philip S. Bernstein

PSB/ir
Enc.

March 7, 1951

MEMORANDUM

TO: RABBI JUDAH MAIMON, MINISTER OF RELIGIONS OF THE STATE OF ISRAEL

On behalf of the Conservative and Reform rabbinate of America, we greet you. Our greetings are extended to you personally as a distinguished leader in Israel; in the larger sense we salute you as an official representative of the State of Israel.

Our rabbis and their congregations take pride in the glorious achievements of the State of Israel. We also take satisfaction from the help that we have been privileged to give. The names of such illustrious American rabbis as Stephen S. Wise, Abba Hillel Silver, James Heller, Israel Goldstein, Solomon Goldman, Milton Steinberg will be forever associated with victorious Zionism. Through the years, hundreds of their colleagues in the Conservative and Reform rabbinate as well as the overwhelming majority of their lay followers have likewise devoted themselves to the upbuilding of the Jewish commonwealth. For them we pledge our continued affection, devotion and support.

Precisely because we are so profoundly concerned over the welfare of Israel, we consider it our duty to address you concerning a problem that is gravely disturbing American Jewry. We do this, we trust, in the spirit of sympathetic understanding; we have no desire to intervene in the internal affairs of the State. Furthermore, we believe that religion in Israel must express the will of the people of Israel.

Just because we believe that laws inherited from the Turkish and British regimes do not permit all the people of Israel to exercise free choice in matters of religion, we make these representations to you. It is known that the Ministry of Religions under your direction has been scrupulously fair to the Christian and the Moslem faiths. This is as it should be. However, there has not been equal consideration for the religious views and practices of non-Orthodox Jews. We know that there has been no interference with their right to worship. But we are also aware that they do not enjoy equal rights in the vital matters of marriage and divorce. With one special exception, non-Orthodox rabbis do not enjoy status as rabbis in the sight of the present officially recognized rabbinical authorities in Israel.

This constitutes discrimination against Conservative and Reform Judaism. Such discrimination is inconsistent with the basic democratic outlook of Judaism. The Torah portion of this past Sabbath prescribes that the offerings for the Mishkan should be given with a willing heart. There may be difference of opinion among Jews, but religious beliefs and observances cannot be coerced.

Such discrimination is inconsistent with the democratic development and objectives of the new State. To deny equality of rights to non-Orthodox Jews is to attempt to turn back the clock of history. The modern forms of Judaism which we represent are the product of a century of adaptation to changing conditions in the modern world. These developments affecting a large segment of Jewry cannot be erased by fiat.

March 7, 1951

The failure to grant equal rights in Israel to non-Orthodox Jews is a source of offense to Conservative and Reform Judaism throughout the world. It tends to create irritations and even antagonism which are injurious to healthy relations between Israel and the Diaspora. It places weapons of attack in the hands of the enemies of Israel. Not only the democratic outlook of Judaism and the Jewish people, but also practical considerations call for the elimination of this injustice.

Therefore, the undersigned Presidents respectively of the Rabbinical Assembly of America and the Central Conference of American Rabbis, the largest rabbinic bodies in the world, respectfully but firmly request that you employ your good offices as Minister of Religions to bring about the granting of equal rights to non-Orthodox rabbis and early action which will fix such equal rights into the law of the land.

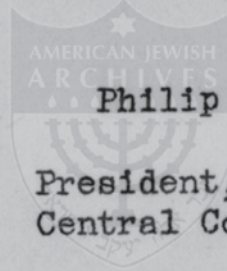
Respectfully submitted,

Max Davidson

President,
Rabbinical Assembly of America

AMERICAN JEWISH
ARCHIVES
Philip S. Bernstein

President,
Central Conference of American Rabbis



The following is a summary of a meeting held between Rabbi Judah Maimon, Minister of Religions in the Israeli cabinet, and a group of non-orthodox rabbis representing the Central Conference of American Rabbis and the Rabbinical Assembly of America. Present also were rabbis of the Mizrachi Organization of America. The meeting was held in Rabbi Maimon's suite at the Hotel Esplanade on March 6, 1951.

A prepared statement was presented to Rabbi Maimon citing, in general, the disappointment of the non-orthodox American rabbinate with the Ministry of Religion in denying religious freedom to some groups of Israeli Jews. The statement was signed by Rabbi Philip Bernstein for the CCAR and by Rabbi Max Davidson for the RAA, Presidents of the respective organizations.

In reply, Rabbi Maimon stated that no representation of protest had ever been made to his office by either a non-orthodox rabbi or congregation. Instances were cited from among the experiences of the Liberal rabbis and congregations in Israel wherein they were refused the right to marry and bury those of their own group but had, instead, to accept the ministrations of another rabbi, one approved by the Chief Rabbinate.

When asked whether he would grant full rights to one of these Liberal groups, should they present themselves before him, Rabbi Maimon replied, on the several occasions when the same question was posed, that he could not tell beforehand what his decision would be. Besides, he pointed out, the endorsement and engagement of rabbis did not lie within his province but under the aegis of the Chief Rabbinate. When asked whether he would use his influence upon the Chief Rabbinate urging it to grant full rights to this Jewish minority, he stated that, per contra, he would urge the Chief Rabbinate not to grant the group the permission now denied them.

It was pointed out that the non-orthodox rabbis were meeting with him, not only as rabbi to rabbi, but in his role as Minister of Religions, who they hoped would consider the matter with the disinterested objectivity of a government official.

Rabbi Maimon stated that his reply stemmed from his thinking both as a rabbi and as a member of the Israeli cabinet, that there was one nation in Israel and there must be one Torah, one form of religious life for the Jewish inhabitants. On that basis he would vigorously oppose the introduction of autonomous splinter

sects into the religious life of the community. As it is presently constituted, the Chief Rabbinate approves the credentials and qualifications of all rabbis and they are thus enlisted within the framework of the Chief Rabbinate. Someone had stated in the discussion, he recalled, that the Liberal congregations were identical in their mode of worship with those of the majority of congregations in Israel, the only difference being that though the men and women sat apart, there was no curtain separating the two sexes. This is an erroneous supposition, he declared, if those who presented it felt that this was the sole cause for the exclusion of the Liberal congregations and rabbis from the framework of the Chief Rabbinate. The Agudat Yisroel of Jerusalem has refused to accept upon itself the authority of the Chief Rabbinate and demands its own bet din. They, too, are excluded from the framework of organized religion and will remain so until they yield in their recalcitrance and accept the authority of the Chief Rabbinate. It cannot be charged that this group is unobservant or that it violates the taryag mitzvot, still they are denied the right to perform weddings and funerals.

There must be a centralized and controlled rabbinate, Rabbi Maimon went on. There are innumerable other groups who, similarly, seek to have their own rabbinate and their own bet din, for example, the Sephardim who are the most persistent in their efforts to win such rights. In Israel there must be am echad and such diversity would exert an undesirable centrifugality. It had been noted in the previous discussion that in 18th and 19th century Europe, the Chassidim and Mitnagdim has constituted am echod though each had its own autonomy and bet din. Rabbi Maimon commenting upon this observation, stated that the Chassidim in Israel would have to accept the hegemony of the Chief Rabbinate and forsake their own total autonomy for the sake of the larger community. There always would be, however, ample and unrestricted freedom within the broad framework.

Rabbi Maimon pointed out that it was important for Americans to take cognizance of the fact that in Israel, a rabbi was appointed to minister to the religious needs of an entire area. He did not meet with a single congregation nor

deal with its congregants in the same manner as did an American rabbi. He dealt with legal matters, divorce, etc., but had none of the personal pastoral contact of the American rabbi. Thus a man assigned to a section of the county would have to be the type acceptable to the majority in the area and certainly this would not apply to a Liberal rabbi. Besides, the congregation does not provide for the rabbi's financial support, the State through the Chief Rabbinate paid his salary, thus allowing for the placement of rabbis in those small, outlying, impecunious settlements where the support of a rabbi would otherwise be impossible.

When it was suggested that this was an outright example of the union of Religion and State and that, likewise, through this procedure, the State of Israel was denying the freedom of worship to segments of its populace, Rabbi Maimon stated, again, that no one interfered with worship per se. Any group of ten might assemble and pray in any manner which suited their conscience with no interference from the government. He was asked how this statement could be made in view of the fact that the Liberal congregation in Tel Aviv had sought to rent a hall for High Holy Day worship from the municipal government and had been refused permission. He declared that he was unaware of this incident and wanted to be apprised of the facts for though he had no control over the elected authorities of the city of Tel Aviv he doubted that such discrimination was conscious and deliberate.

An instance was described of an American woman who had received a get from an authorized American Conservative bet din, whose members were shomray mitzvot and fully qualified to grant such a get. When she arrived in Israel, a Jerusalem rabbi apparently noting the source of the get automatically declared it void, making the woman an aguna. No effort was made to ascertain the reliability of the bet din; it was unilaterally condemned as invalid. Here, it was pointed out to Rabbi Maimon, was a matter in which the Israeli rabbinate was not primarily concerned. Instead, the validity and character of an American religious institution was judged by an Israeli rabbi, casting reflection upon its reliability and a Jewess was gratuitously placed in the desperate plight and grave state of an aguna.

Rabbi Maimon felt that from the facts presented this was an injustice and promised to investigate the matter once all the pertinent details had been presented to him.

In the course of this discussion, it became known that Israeli rabbis seeking to ascertain the validity of a get simply write an acquaintance among the orthodox rabbinate of the American city in which the get has been prepared and accept the arbitrary judgment of this lone rabbi as to the competence of the rabbi who prepared the get. It was agreed that though in most instances the rabbi of the community was in a position to judge accurately the qualification of the rabbi who had prepared the get, it was a most ineffective and irresponsible method of validization.

Rabbi Maimon was assured, at the close of the meeting, that the group of rabbis who met with him came in a spirit of respect and affection. They had been staunch Zionists all of their lives and would continue to in this role, aiding Israel with all their zeal. They were, nonetheless, disappointed in the views presented by Rabbi Maimon and they would continue to seek for remediation of the present religious pattern in Israel which they feel to be contrary to the very spirit of Israel and to Judaism itself.

It was agreed that no release should be made to the press discussing either the meeting itself or the results thereof.

This statement was prepared by:

Rabbi Jay Kaufman
for the Central Conference of American Rabbis
Rabbi Ben Zion Bokser
for the Rabbinical Assembly of America

In attendance at the meeting were:

CCAR

Rabbi Phillip Bernstein
Rabbi Bernard Bamberger
Rabbi David Seligson
Rabbi Jay Kaufman

RAA

Rabbi Theodore Friedman
Rabbi Max Davidson
Rabbi David Aronson
Rabbi Ben Zion Bokser

MOA

Rabbi Max Kirshblum
Rabbi Sol Shapiro

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Keef

BULLETIN

CENTRAL CONFERENCE OF AMERICAN RABBIS

April, 1951

Dear Colleague:

I think it may be interesting, and perhaps helpful, to inform you of recent developments affecting the Conference; hence this letter. It is, of course, not intended as a final or complete report, but contains a miscellany of items which seem significant at this time:

1. More than eighty members of the Conference have indicated their desire to attend the Institute in Israel this Summer. Because of the large numbers and special arrangements, the cost has been reduced to approximately \$1250.00 which includes air transportation both ways and five weeks in Israel. If you are interested in joining the Institute, and have not already expressed your interest, please communicate with Rabbi Herbert Friedman in Denver immediately.
2. The Presidents of the Rabbinical Assembly of America and the C.C.A.R., together with official delegates from both bodies, met with Rabbi Judah Maimon, Israel's Minister of Religions, in New York on March 6th, 1951. Respectfully but firmly, we presented the case for equality of rights for non-Orthodox Jews in Israel. Rabbi Maimon was not in a position to make a commitment, nor are we certain as to the position he will take on this matter. Nevertheless, it is our conclusion that these representations by the Reform and Conservative rabbinate and the written statement which accompanied them are likely to have a beneficial effect. By agreement between the two groups, the interview was not publicized in that we wished to do nothing which might in any way hurt Israel at the present time. At the Conference sessions in New London, I plan to give you a full report.
3. Under the able leadership of Morris Lieberman and with the fullest cooperation of those most directly involved, the Conference is meeting its responsibilities in regard to Chaplaincy needs.

For this report to you, Rabbi Lieberman has prepared a brief summary:

"As of February 20th there were eighteen Reform chaplains on active duty and two more under orders—giving us a total of twenty men towards our quota of thirty-seven, which is to be met by June 30, 1951. Thirteen rabbis are in various stages of their processing. Twelve have received temporary deferment by the Committee on Appeals. From these two categories and from the senior classes of the Hebrew Union College-Jewish Institute of Religion, which have responded most heartily to the request of the Chaplaincy Committee to register in advance of graduation for processing so that they will be able to enter upon active duty immediately following ordination, the Conference will be able to meet its quota by June 30th without question. For the time being and until our quota is raised, there is no thought of calling rabbis in category A-3."

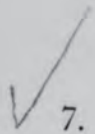
4. Because the Chaplaincy problems involve the U.A.H.C. and the H.U.C.-J.I.R. as well as the Conference, a Joint Commission on Military Services has been established designed to protect the interests of rabbis who enter the Chaplaincy as well as those of the congregations. Rabbi Joseph Fink, its Chairman, thus summarizes the current program of this body:

"The Joint Commission on Military Services consists of representatives of the C.C.A.R., the Union of American Hebrew Congregations and the H.U.C.-J.I.R.,—fifteen men whose responsibility it is to negotiate with the congregations whose rabbis have volunteered for chaplaincy services. The Commission has communicated with every rabbi who has volunteered to serve as a chaplain and, at the suggestion of the rabbi, has communicated with the congregation in order to secure proper tenure, salary differential and any other arrangements which would ease the mind of the rabbi while in military service and, at the same time, would protect the congregation during the rabbi's absence. The Commission has worked diligently ever since it was organized at the emergency meeting of the Executive Board of the Conference last Fall. Although there has been many difficult problems to solve, in each instance satisfactory arrangements were made both with the congregation and the rabbi concerned. The Commission is always eager to be of assistance to any member of the Conference concerned with the question of military services and congregational arrangements. The Commission meets regularly with large attendance at all meetings. All members of the Conference are urged to consult with this Commission in any instance where it can be helpful."

5. An attempt has been made to activate and rotate Committee functions and personnel. In the early Fall, I requested Conference members to indicate their special interests. Wherever possible, these requests were honored. By action of the Executive Board in face of the expanding mem-

bership, only those rabbis were placed on Committees who have been in the Conference four years or more. We have tried to limit members to a maximum of two Committees with exceptions only in cases of special usefulness. With a large, growing Conference, rotation in Committee Chairmanships seemed desirable. Therefore, changes were made in most Chairmanships. I take this opportunity to thank the Chairmen who this year retired from their positions. Nearly all of them were re-appointed to the Committees under new Chairmen with the expectation that their experience and counsel would be of great help. We urged Chairmen to arrange Committee meetings during the Cleveland Biennial. We see no point in inactive Committees or Chairmen. Lacking a professional Executive, the Conference is dependent upon the conscientious devotion of its Committee Chairmen and members.

6. Under the direction of Vice-President Fink, an outstanding program is being planned for the convention in New London, Connecticut to be held June 19th through June 24th. One interesting evening will be devoted to an evaluation of trends in Reform and Conservative Judaism. Rabbis James G. Heller and Leon Feuer will speak for the Reform group. Rabbis Ira Eisenstein and Robert Gordis will interpret current agreements and differences, from the viewpoint of the Conservative rabbinate.

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7. Although not specifically related to the activities of the Conference, I call your attention at the suggestion of some of our colleagues to a remarkable book, "The Foot of Pride" by Malcolm Hay. It contains, as Rabbi Abba Hillel Silver has written, "an extraordinarily fine defense of Jews and Judaism against their enemies with especial emphasis on the poisonous attacks made against them by the early church fathers, to which so much of subsequent anti-Jewish bias can be traced. Malcolm Hay is one of the leading Catholic laymen of Great Britain. His thoughtful and scholarly book is indeed a labor of love and a "Kiddush Hashem."

It is suggested that it would be helpful to have this book placed in libraries and in the hands of Christian leaders.

I take this occasion to wish you a good Pesach. Looking forward to seeing you in New London. I am

As ever,

Philip S. Bernstein,

President

TENTATIVE PROGRAM
SIXTY-SECOND
ANNUAL CONVENTION
OF THE
CENTRAL CONFERENCE
OF
AMERICAN RABBIS



NEW LONDON, CONNECTICUT
TUESDAY, JUNE NINETEENTH
MONDAY, JUNE TWENTY-FIFTH
NINETEEN HUNDRED AND FIFTY-ONE

PROGRAM

Tuesday Morning, June 19, 1951 — 9:30 O'clock

Meeting of the Executive Board

Hotel Griswold

Tuesday Evening, June 19, 1951 — 8 O'clock

Hotel Griswold — New London, Conn.

Opening Prayer	Julian Morgenstern
Greetings	Joseph L. Fink
President's Message	Philip S. Bernstein
Memorial Tributes:	
1. William Ackerman	Julian Feibelman
2. Joseph I. Gorfinkle	Max Maccoby
3. Abram Hirshberg	Louis Wolsey
4. Abraham Holtzberg	James G. Heller
5. Louis Witt	Samuel H. Goldenson
Kaddish and Closing Prayer	S. H. Markowitz

Wednesday Morning, June 20, 1951 — 9:30 O'clock

Opening Prayer	Herbert Hendel
REPORTS:	

President	Philip S. Bernstein
Administrative Secretary	Isaac E. Marcuson
*Financial Secretary	Sidney L. Regner
Treasurer	Phineas Smoller
*Finance	Sidney L. Regner
*Investments	Phineas Smoller
*Publications	Isaac E. Marcuson
*Solicitations	Nathan A. Perilman
*Synagogue Council	Samuel Wolk
Contemporaneous History and Literature	Herbert I. Bloom
*Synagog Activities	Jacob D. Schwarz
*Committee on Palestine	Herbert Friedman
*Arbitration	Emil W. Leipziger
Chaplains	Morris Lieberman

Discussions on Placement and Chaplains

Responsa	Israel Bettan
12:45—Noonday Service and Sermonette	Morris M. Feuerlicht

Wednesday Afternoon — 2 O'clock

REPORTS:

*Religious Work in Universities	Maurice Zigmond
Church and State	Jacob Shankman
Committee on Tenure	Emil W. Leipziger
*Ceremonies	Max Reichler
*Curator of Archives	Sheldon Blank
Synagog Music	Samuel Sandmel
Justice and Peace	Roland B. Gittelsohn

Wednesday Evening — Conference Dinner — 6 O'clock

ADDRESS BY
NELSON GLUECK

Wednesday Evening — 8 O'clock

PAPER:

Total War and Total Peace Roland B. Gittlesohn

Thursday Morning — 9 O'clock

Opening Prayer Bernard Lavine

New Constitution

12:45—Noonday Service and Sermonette Sidney M. Lefkowitz

Thursday Afternoon — 2-3:30 O'clock

SECTIONAL MEETINGS

Youth Experiments

Rabbi Samuel Cook

Experiments in Ritual and Congregational Activities

Rabbi William B. Silverman

The Role of the Rabbi and His Interrelations with Social Work and Community Work

Rabbi Robert L. Katz

Thursday Afternoon — 4 O'clock

PAPERS:

The Impact of Alien Culture Upon the Jew and Judaism, Edgar E. Siskin
and Maurice L. Zigmond

Thursday Evening — 6:30 O'clock

Conference Dinner Honoring Men in Rabbinate for Fifty Years

ADDRESS BY

MAURICE N. EISENDRATH

Thursday Evening — 8:30 O'clock

Discussion on Reform and Conservative Judaism

(Reform) James G. Heller

(Conservative) Ira Eisenstein

Leon I. Feuer

Robert Gordis

Friday Morning — 9:30 O'clock

Opening Prayer Sanford E. Saperstein

REPORTS:

*Information on Judaism Harry W. Ettelson

*Relief Samuel M. Gup

*Subvention Felix A. Levy

*Institutes on Judaism Samuel Wohl

*Union Prayer Book Richard Hertz

*Foreign Correspondents Frank Rosenthal

Adult Religious Education Max Maccoby

Religious Education David I. Cedarbaum

12:45—Noonday Service and Sermonette Philip D. Bookstaber

Friday Afternoon — 2-4 O'clock

SECTIONAL MEETINGS

The Rabbi and His Personal Religion

Rabbi Jerome Malino

Preaching Techniques

Rabbi Israel Bettan

Religious Education

Rabbi David Cedarbaum

Friday Afternoon — 4 O'clock

Meeting of the Conference to consider resolutions adopted by Sectional Meetings

Friday Evening Services

Opening Prayer	Leonard Mervis
Reading of Service	Irving I. Hausman
Conference Lecture	Edgar F. Magnin
Adoration and Kaddish	Aaron Lefkowitz
Benediction	Robert I. Kahn

Saturday Morning Services

Opening Prayer	Sidney Ballon
Reading of Service	James A. Wax
Torah Reading	Samuel Teitelbaum
Conference Sermon	Max Maccoby
Adoration and Kaddish	Eugene Blachschleger
Benediction	Harvey Wessel

Saturday Afternoon — 3-4 O'clock

SECTIONAL MEETINGS

Oneg Shabbat Hebrew Discussion

Rabbi Ezra Spicehandler

Pastoral Counselling

Rabbi Julian Feibelman

Saturday Evening — 6:30 O'clock

Alumni Association Dinner

Sunday Morning — 9:30 O'clock

Opening Prayer	Earl S. Stone
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REPORTS:

Interfaith Work	Julian Feibelman
*Pension	Samuel M. Gup
*Scouting	Philip D. Bookstaber
*Psychiatry	Albert A. Goldman
Marriage, Family and the Home	Jerome D. Folkman
Recruitment for Rabbinate	A. J. Lelyveld
12:45—Noonday Service and Sermonette	Martin M. Perley

Sunday Afternoon — 2 O'clock

Reports from Sectional Meetings to Conference at Large and Resolutions Adopted by Sectional Meetings

Sunday Evening — 8 O'clock

PAPERS:

What is Authority in Judaism? Bernard Heller and Ellis Rivkin

Monday Morning — 9:30 O'clock

Opening Prayer	William N. Sajowitz
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REPORTS:

Nominating Committee	
Resolutions	
President's Message	
Closing Prayer	Nelson Glueck

Monday Afternoon — 2 O'clock

MEETING OF THE EXECUTIVE BOARD

Reports marked * to be presented to the Executive Board only. All others to be condensed.

[June?, 1951]

To The Officers and Members of the Executive Board, Central Conference of American Rabbis:

It is my pleasure to present the following report on Rabbinical Tenure:

On January 30, 1950, President Bernstein asked the Arbitration Committee to carry on the study of Rabbinical Tenure.

It seems that in his administration, Rabbi Abba H. Silver appointed a Committee on Tenure, to act with representatives of the Conservative and Orthodox groups. Rabbi Nathan Perilman represented the CCAR. This report was never presented to the Conference. Nor did Rabbi Abraham Feldman, who acted for Rabbi Silver in a great many matters, know anything about this report.

The aforesaid document was called "Principles Governing Rabbinical Agreements" as regard to terms of office. They suggested a minimum term of one year, followed by an interim of 3 years, then terms of 5 years. However, after approximately 15 years the relationship between Rabbi and Congregation was to be called permanent. Then, the Rabbi should continue until he attains a mutually agreed upon retirement age. This instrument advocated, also, a retirement plan in which both Congregation and Rabbi should share. Agreements should be renewed, except for the weightiest reasons, reasons expressing a genuine will of the congregation. - Sufficient notice for non-renewal is required by both parties. Further, if the contract was not renewed by the congregation on or before its expiration, a rabbi should receive 10% of his current salary, multiplied by the number of years he has served under his current or previous agreement.

Why the above was never presented to the Conference or to the Board, no one seems to know.

The subject came up again in the next administration - was referred to the Board, but nothing was done. It is with the intention of having something done that Rabbi Bernstein has referred the matter to the Arbitration Committee and the Chairman of that Committee was given the privilege to appoint, out of the roster of the Arbitration Committee, a smaller group to handle the matter, to be known as the Executive sub-Committee.

Let me now state what was done by your Chairman, before calling a sub-Committee meeting. An inquiry, addressed to Rabbi Jacob Schwarz, Secretary of the Commission on Synagogue Activities, elicited little information in regard to the question of tenure. There was some material with reference to the matter of the Model Constitution, but Rabbi Goodman, who handled the details of the discussion on Model Constitution, informed the Committee that he kept no adequate records. It would be well to know that the Model Constitution indicates that the Rabbi may be elected "for a term of years, or in the absence of any specified period of election, and after serving 3 years, he shall be considered the rabbi of the Congregation until formal action to terminate this relationship should be taken." Rabbi or congregation may terminate the relationship upon notice of not less than 5 months.

The present status of the Model Constitution is this: 20 Congregations have shown interest in it, one way or another; one has accepted it. It is placed before all new congregations as a model; 9 have stated that they are using this Constitution. However, not one has adopted provisions with reference to the Replacement Commission, participation in the Pension Plan, and Tenure.

Furthermore, your Committee's attention was called to the interest in Tenure on the part of the New York Board of Rabbis. That organization began its "attack on the problem by preparing a set of tenure standards in 1948, aimed at eliminating the injustices of which rabbis are occasionally the victims at the hands of congregations. The standards provide that the minimum term for which a rabbi shall be called shall be for one year, the second term a minimum of three years, and the following succeeding terms for a minimum of five years each. The proposals also suggest that when a rabbi has served as spiritual leader for 15 years, he should be considered as having life tenure. The next step in this program is to get the approval of the congregational bodies, Rabbi Berman said, stressing that "American Jewry have to get used to the idea that rabbis are human beings." -- If and when the lay Jewish organizations formally adopt the minimum tenure provisions, Rabbi Berman said, then the New York Board of Rabbis will take the matter to Jewish members of the New York State Legislature to get the standards incorporated into state law." (Quoted from the American Jewish Press, Apr. 20, 1951.)

Your Chairman thought it would be very interesting to know how this problem of tenure was handled by non-Jewish groups and received statements from the Archdiocese of New Orleans (Archbishop Joseph F. Rummel), from the Episcopal group, through a local Bishop, from one of the prominent Methodist Ministers, and from the Presbyterian group. The Committee has had this material before it. It contributes very little that will be helpful to us. Most of the religious groups regard the ministry

as a "call", and tenure is either subject to the will of the high dignitary in the hierarchy, or by a conference in some of the protestant groups. As one of them reports "limited tenure is never a part of the contract. The relationship may be terminated by mutual consent". Another group informs us there is no limit to the number of years a man may serve in a particular church. He serves until his usefulness in that field is at an end or until such time as he feels God has called him to some other work. In the Presbyterian group a plan is being considered by which pastorates would be limited and exchanges facilitated. Such a plan would make it possible for a minister to change at any time, but would make it mandatory to change after about 7 years. However, our informant concludes "that the church, as a whole, is not yet ready for such a plan".

Later in this report it will be noted that a recommendation is made that a survey of other religious groups be continued.

This material was presented by your Chairman to the members of his Committee, Rabbi Joseph Rauch, Rabbi Felix Levy, Rabbi Julian Morgenstern, Rabbi Nathaniel Share, and Rabbi Emil W. Leipziger, Chairman. In response to inquiries by letter, from the Chairman, the Committee unanimously agreed that before a questionnaire be sent to the members of the Conference, or the scope of the inquiry be determined, a meeting at some central point be held, to discuss the matter of procedure.

Such a meeting was held in Cincinnati on Monday, May 21, with the full Committee present.

The time consuming discussion had not gone very far before one judgment was reached - that the question of tenure should be regarded as a Conference problem; that it would be unwise at this stage of the study to coopt laymen, or to ask for a joint commission of Conference and Union to deal with the problem. The Rabbinical group itself must first formulate its own views with regard to the principles which should govern tenure of office and professional security and all that pertains thereto.

Your Committee found the question, even with this limitation, difficult to approach wisely. They could envisage the limited problem but not exhaust it. They found that they themselves had no true knowledge of the alleged situation of insecurity and frustration. The fact that the Committee on Arbitration and Ethics had no single case referred to it in the past year seemed to argue that conditions were not too disturbing. However, a letter to our President, from a Rabbi in the Middle West, made a strong emotional appeal for speedy action on the part of the Conference, because, in his area, the Rabbinic-Congregation relationship was deplorable. Yet the Committee had before it the countering reply of our President, that the part of the Eastern Area which he knew best, revealed very happy relationships.

Your Committee envisaged many questions which could be posed in a questionnaire at once, but recognized the futility of such procedure when they, five men sitting around the table, could reach no decision as to standards without a wider knowledge of what our men want and where the truth lies, in motivation and in fact, as to Rabbinical frustration and insecurity.

Some of these questions are of a practical nature:

- What tenure should a man expect who just graduates from a seminary, and what, a man changing from another post?
- What term of years should a man serve before renewal of his period of service?
- At what point in his career should there be a consideration of permanent tenure?
- At what point of his era of service, or at what age, should a Rabbi suggest retirement, or consent to it?
- Can the tenure of an assistant, or associate Rabbi, be determined without a careful consideration of the relationship of that assistant, or associate, to his chief?
- What procedure should be followed as to severance pay, if, for good mutual reasons, a parting of the ways is indicated for Rabbi and Congregation?

There were other questions - those within the more delicate ramifications of the subject, which inhibited your Committee's natural wish to take decisive action. There could be no hope of meeting the problems these questions involve by a simple fiat; and without full-scale, mass discussion.

For instance;

- Where there are conflicts, is the Congregation always wrong and the Rabbi always right?
- If we create standards which we desire congregations to recognize, how can they be maintained without self-imposed sanctions?
- Will such sanctions be respected by all the members of the Conference, which is a body with only advisory powers, and with none of the compulsive force of a guild?

- How great a responsibility have the Seminaries to brief rabbinical students in the problems of Rabbinic-Congregational relationships?
- Would not the effectiveness of sanctions be destroyed by the few men graduated by the Seminaries, who do not recognize that there is a 38th parallel between a selfless yearning for security and a selfish desire for place and position?
- May it not be said, then, that the Seminaries have failed in their highest duty of inspiring all of their graduates with a deep sense of consecration?

In the face of so many questions, which would be variously answered in a survey made now, your Committee determined, unanimously, to suggest a course of action, which impatient colleagues may call a counsel of delay, but which we hope the Executive Board, and ultimately the Conference itself, will consider a counsel of wisdom. At this juncture there can be no consensus in the Conference. We need a more thorough knowledge of all the ramifications of the problem. We need education through bold and open discussion and debate.

We recommend, therefore;

- 1) That the Executive Board instruct the incoming Program Committee to set aside a whole executive session at the Conference of 1952, to be devoted to a symposium on the question of tenure. It is suggested that three men be appointed to study the whole problem of Rabbinical and Congregational relationship through the questionnaire method, and present their findings in concise papers - concise in order to allow for full discussion.
- 2) The three papers should define and deal with the problem from the point of view of men of varied experience. One man should be chosen from the older group of from 25 to 40 years of experience; one from a younger group of 10 to 20 years of community service in the ministry, and a third should be selected because he personally had come to grips with congregational conflict.
- 3) The purpose of these papers will be to promote discussion, through which, in the course of time, (perhaps a period of 2 years or more) an appointed Committee could crystallize the will of the Conference membership into acceptable standards and appropriate action.
- 4) That enlightening discussions may be initiated even at the 1951 Conference in New London, it is recommended that this report, now being presented, be submitted not only to the Executive Board but by the latter, to the Conference as a whole.
- 5) Furthermore, it is recommended that investigations, already initiated by the present reporting Committee, of the methods used by various denominations in dealing with the problems, be continued by the current or by a new Committee, so that the next Conference have available any suggestions which may seem pertinent to our own problem.

Finally, it is the hope of your Committee that this program be found acceptable and will be the beginning of a project which will converge to a new era of a Rabbinate, freed from frustrations and fears; happy in rewarding service for the welfare of liberal Judaism, and at the altar of God.

Respectfully submitted,

Emil W. Leipziger, Chairman
Sub-Committee on Tenure.

Keep

CODE OF ETHICS

Adopted by the Central Conference of American Rabbis and the Union of American Hebrew Congregations.

Section I, Article 3

No Rabbi should solicit or cause to be solicited, for membership in his congregation, anyone who is already a member of another congregation. A Rabbi should discourage the efforts of any of the laymen of his congregation who seek accessions from the membership roster of other congregations.

