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

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

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

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Jewish Community Council, Cleveland, Ohio, 1940-1941.

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Rabbi A. H. Silver

Abraham Stern

Meyer Weintraub

Sidney N. Weitz

# The Jewish Community Council

## Cleveland

Chester-Twelfth Bldg. - CHerry 8176

Rabbi A H Silver  
The Temple  
E 105th & Ansel Rd  
Cleveland, Ohio

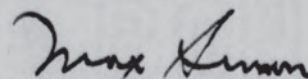
Dear Rabbi Silver:

In appointing the standing committees of the Jewish Community Council for the coming year, I should like very much to have you continue as chairman of the Committee on Jewish Fictitious Political Issues. I know how tremendously busy you are, but I believe that this question will have more importance and will have to be watched more carefully this year than at any time in the past. It is quite possible that the problem may grow from the status of a petty practice of individuals seeking personal gain, to that of a basic issue created by propagandists hoping to affect the position and security of American Jewry as a whole.

I am asking Saul Danaceau, Dan Wasserman, and Mrs Raymond Haas to serve with you.

We shall need your guidance in dealing with this problem, and unless I hear from you to the contrary I shall count upon your acceptance. You may be sure that it will be greatly appreciated.

Sincerely yours,



Max Simon  
President

July 30, 1940



WINNIPEG FREE PRESS, SEPTEMBER 6, 1940

THE JEWS AND THE WAR

More than once the Free Press has called attention to the eager desire of the Nazis to weaken the internal unity of the nations that dare oppose them by fomenting agitation in those states against the Jews. A year of war will convince everyone that this remains the Nazi game. Everywhere in Canada - not excluding Winnipeg - his agents are at work. Some few of them are on the Goebbels payroll. Many more are simple and unconscious tools of the more sinister figures engaged in the work. But, paid or unpaid, all are equally dangerous to Canada. Every man or woman who stoops to throw mud at Jews, who mutters all manner of false, base, distorted gossip about them is doing Canada a grave disservice.

How many times has it been said in this town that no Jews are joining the army, navy or air force? How many times is the story repeated that they let other people fight "their" war for them? But how many people, when they hear this vile kind of talk, halt the rumor-monger and ask for proof?

It so happens, on this particular point, that it is a rule of the Canadian Government not to publish the race or religion of the recruits to our armed forces. This is a legacy from the last war, when because of an element of dissatisfaction in Quebec, it was considered contrary to the interests of national unity to reveal such facts. That rule now plays into the hands of the anti-semities, who whisper to all and sundry that "the Jews won't join up." That is a lie. The first man to join up from the staff of this newspaper last fall was a Jew; and nobody who knows the Jews of Winnipeg-- as the scandal-mongers do not -- doubts that the Jews are playing their full part. But the Goebbels gang know that it is easy to start such a story; the world is full of fools who will pass it on. So the yarn now passes swiftly from mouth to mouth, one of the many of the shameful anti-semitic stories now in circulation here and elsewhere.

\* \* \* \*

It is time that some official warning was made to silence these Jew-hating enemies of the state. Some authority should be lent to a campaign to stop it, for the longer it goes on, the more it spreads and the more damage it does. People who blame their dissatisfactions and their troubles upon the Jews are not people to concentrate on the real business of the day - the effective waging of the war. People who blame Jews are people merely looking for a scapegoat, and the Goebbels gang know how easy it is to use the traditional weapon of anti-semitism. A people fighting among themselves about the Jews, a people filled with the bogey of the Jew in their midst, is not a people able to stand up to the Nazis. We have to choose very fast on this point, and politicians and teachers and clergymen should all play their part in a campaign against anti-semitism. They can use, if they care to, the noble example of Wendell Willkie when the detestable, anti-semitic Father Coughlin came out in support of him. Willkie announced he did not want his support. He would, he said, rather not be elected than owe success to Coughlin and his crew of Jew-baiters.



\* \* \* \*



The real spirit of the Canadian Jews was manifested last week at the meeting of the Western Division of the Canadian Jewish Congress. Led by the Congress president, Mr Samuel Bronfman, whose efforts on behalf of his people are unending, the conference passed a series of resolutions that merit recognition. The delegates declared that they were ready to dedicate their lives and all they possess to the cause of victory in this war. We believe they are doing this now and that as more sacrifices are called for they will stand in the van with their offers.

But, as a community, the Jews set up formal machinery with which to organize their effort. A permanent steering committee was set up to stimulate recruiting, to stimulate the sale of non-interest bearing bonds, to improve the organization of their work for the Red Cross and other war work, to increase enlistment of Jewish women in the women's auxiliary services, to assume responsibility for receiving refugees and evacuees from England, and to offer their homes for that purpose in advance of the moment when the need arises.

The Jews claim no special credit for this kind of activity. They properly consider themselves Canadians and they hope to translate their citizenship into concrete terms of actual service. Their leaders know that citizenship is a matter not only of rights but of responsibility; and this is a realization which those who befoul themselves with anti-semitic gossiping would do well to recognize for themselves. Wherever the whispering campaign goes on, there is to be found some one playing the Nazi game.





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# The Jewish Community Council Cleveland

Chester-Twelfth Bldg. - CHerry 8176

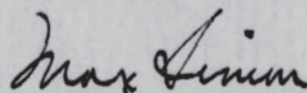
Dear Rabbi Silver:

It has been a number of weeks since we have met, and there are several important matters which require our attention. The Executive Committee will meet therefore on Monday evening, September 23, at 8:00 p.m., at the Temple (Board Room).

In these critical times, the Council bears a particularly important responsibility as representative of Cleveland Jewry. We need the best thought of all of our Committee in making our decisions, and I trust that you will make every effort to attend.

Unless I hear from you to the contrary within the next day or two, I shall count upon your presence.

Sincerely yours,



Max Simon  
President

September 13, 1940



September 16, 1940

Mr. Philip Bernstein  
Jewish Community Council  
Chester-Twelfth Building  
Cleveland, Ohio

My dear Phil:

Someone mentioned to me, yesterday,  
that in the entire Shaker Heights School System  
there is not one Jewish teacher employed. Is  
that a fact? And if so, ought not this matter to  
be discussed by the Jewish Community Council?

With all good wishes, I remain

Very cordially yours,

AHS:BK



Minutes of a Meeting Monday, September 23, 1940, at 8:15 p.m., at The Temple

1. Attendance There were present: Max Simon, Chairman; Philip Bernstein, Mrs Joseph Goldhamer, Mrs Joseph Gross, Myron Guren, Philmore J Haber, David Ralph Hertz, Mrs Siegmund Herzog, Dr S F M Hirsch, Rabbi Hugo Klein, Max Kohrman, Milton Lapine, Mrs A H Levine, A E Persky, Rabbi Israel Porath, Aaron Resnick, Ezra Z Shapiro, Abraham Stern, Mrs Clarence Weidenthal, and Meyer Weintraub.

2. Minutes Copies having been mailed to all members, the reading of the minutes was dispensed with.

3. Festival of Freedom The Committee was informed that the special Committee authorized at the last Community Council meeting to assist in the Festival of Freedom had worked splendidly. Headed by James Miller, and including Mrs Clarence Weidenthal, Leonard Labowitch, Mrs Albert Woldman, and Philmore Haber, the Committee had succeeded in raising a substantial sum of money through personal contact with a small, selected group of individuals and from member organizations, to help finance the event. It had also contacted the organizations to assist in assuring a maximum attendance.

The Festival itself had been a magnificent success, attracting a capacity throng of 75,000 persons, with 50,000 others who could not get in. It had given an outstanding message on democracy, intergroup unity, and freedom of speech, the press, assembly, and religion. The Cleveland Advertising Club and the American Legion, sponsors of the event, had agreed that similar programs should be held throughout the year. A by-product had been the increased membership in the Conference of Christians and Jews among the leaders of the project.

4. Alien Registration It was reported that the Federal government had invited private organizations to assist with the Alien Registration, so that the registration might go as smoothly as possible, and to protect aliens from any harm that might come from misunderstanding or misuse of this requirement. Locally the Council of Jewish Women, the B'nai B'rith, and the Council Educational Alliance, with the cooperation of the Community Council office, had been working jointly for several years to give aliens citizenship instruction, and to encourage and aid a maximum number to become naturalized. These groups already had undertaken to assist aliens with the present registration, which would continue through December 26. Information concerning it was being spread through posters distributed to synagogues and organizations, through the Jewish newspapers, and through personal contact with synagogue presidents. The purpose of the effort was to remove groundless fears of the registration, and to help aliens provide the information required by the registration act. Other nationality and social agencies were giving similar assistance.

The matter was discussed in some detail, and various provisions of the act were explained. It was agreed that every effort should be made to give such assistance, and it was planned to have an explanation of these resources at the next general meeting of the Council.

5. Committees The Chairman announced the appointment of the following Committees, explaining that he had attempted to make their composition as representative as possible, and that changes from the previous year had been balanced by a sufficient number of re-appointments to assure consistency of action:

Arbitration Committee: Philmore Haber, Chairman; Herbert Rosenthal, Vice-Chairman; Rabbi Harold Goldfarb, Abraham Kollin, I R Morris, Rabbi Israel Porath, Aaron Resnick, Ezra Shapiro, and Judge Samuel Silbert.

Committee on Fictitious Jewish Political Issues: Rabbi A H Silver, Chairman; Saul Danaceau, Dan Wasserman, and Mrs Raymond Haas.



Schools Committee: Rabbi B R Brickner, Chairman; Mrs Benjamin Levine and Abraham Kollin.

Coughlin Committee: Rabbi Rudolph Rosenthal, Chairman; Edward M Baker, Meyer Weintraub, George W Furth, and Irving Hexter.

Reappointment of the Kashruth Committee, Ritual Circumcision Committee, and Population Survey Committee was being delayed pending further clarification of their activity. In the meantime their present personnel would continue.

6. Father Coughlin The last issue of Social Justice Magazine had carried the announcement that Father Coughlin would not return to the air this fall. The reason given was that he had been unable to secure time on the large stations which he wanted. His Social Justice Magazine was becoming more openly anti-Semitic and pro-German than at any time in the past.

7. Schools As in previous years, the Schools Committee had written to the deans and superintendents of the local colleges and schools, to ask their cooperation in avoiding examinations and other important work on the Jewish holidays so that Jewish students would not be penalized by their absence. A number of cordial replies had been received. Letters had been sent also to the temples, synagogues, and religious schools, asking them to secure the cooperation of the children and parents in order to avoid the abuse of this arrangement.

While this matter apparently was being worked out satisfactorily, the attention of the members was called to the movement which had been spreading in a number of cities to use the public school buildings for religious instruction during school hours and to give the students scholastic credit for such classes. It was the considered judgment of some persons that this was contrary to the fundamental doctrine of separation of church and state, and that it might bring about the breakdown of one of the foundations of American democracy. The question was discussed, and it was agreed that the Schools Committee should give serious consideration to the matter, so that it would be prepared if the question would arise here.

8. General Jewish Council At its last meeting, the Community Council had authorized the appointment of a special Committee to express to the General Jewish Council the urgent need for a more active, united, and democratic national Jewish leadership than had been evident to date. The Committee, composed of Albert Woldman, Chairman, Edward M Baker, Meyer Weintraub, and George Furth (local leaders of the constituent bodies of the General Jewish Council) had sent such a letter to the General Council and to its member agencies. It had written also to about 35 communities throughout the country asking that they take similar action.

Replies had been received from Edgar J Kauffman, Chairman of the Council, Sol Stroock of the American Jewish Committee, Abraham Held, of the Jewish Labor Committee, and Henry Monsky, of B'nai B'rith, and were read to the Committee. It appeared clear from these letters that the desired unity and coordination had not been achieved, and that the General Council had failed to give communities the information and guidance which they required and expected from it.

Letters from the communities throughout the country, with only one exception, had endorsed the Community Council's statement and position. Several of them had sent similar communications, but it was evident that many had lost faith in the General Council and were pessimistic about its future.

From the General Council officially had come word that the matter would be placed before its Executive Committee at its next meeting. Apparently no session had been held during the summer.

In the discussion it was said that perhaps the Community Council's action had been helpful in bringing some of the weight of opinion throughout the country to the General Council and its member groups. It was felt also that possibly concrete results might yet be seen. The Secretary was instructed to communicate with the General Council again, to determine whether the matter had been considered, and if not, when it would be done.



9. Vacancy

The members were informed that Eugene Freedheim had tendered his resignation from the Executive Committee (and from other community activities) in order to devote his full energies to his new responsibility as Chairman of the local refugee service organization. Regret was expressed concerning the resignation. Upon motion made, duly seconded, and unanimously carried, Albert Woldman was elected to fill this vacancy.

10. Kashruth

Rabbi Israel Porath reported that pending the development of a permanent plan of Kashruth supervision, the Orthodox Rabbis were continuing to inspect the meat markets. He stated that the situation was greatly improved, and that consumers could now purchase meat with substantial assurance that it was really kosher.

Wholesale packers no longer were putting their own stamps upon meat. Only schochtim could do this, and three partners had been forced to leave the kosher meat business because they had forged such stamps.

The Rabbis had met with the Schochtim and a Committee of butchers and had worked out a uniform system of marking so that inspectors could determine whether or not the meat was kosher, and in order to eliminate all "excuses" by butchers that they "didn't know" the meat wasn't kosher. The butchers were being held responsible for all meat in their markets.

Open scandals had been avoided by quiet but effective action, and butchers who had attempted to thwart the inspection had publicly apologized.

The butchers association had been cooperative with the Rabbis, and had recently made available an automobile and driver to help the Rabbis with the inspection. The incentive for misrepresentation had been largely removed because butchers no longer feared that if they couldn't sell their customers certain kosher products their competitors would provide them with misrepresented non-kosher items. Indirectly some control was also exerted over the opening of new butcher shops, since the Rabbis required that such proprietors should be qualified to handle kosher products.

With the retail meat markets fairly well controlled, the Rabbis were giving more attention to delicatessen stores, and several had removed kosher signs from their windows. It was hoped that more attention could be given also to other types of food shops.

While great progress had been made, Rabbi Porath pointed out that the Rabbis found the responsibility a very difficult one because of their other tasks and the time which was required. They could only make occasional and irregular visits, but this had been effective because the butchers didn't know when they would come. A permanent arrangement was still needed, with a minimum budget for at least five full time inspectors and for office administration.

The Kashruth Committee of the Council had met to consider further the possibilities of a permanent program. The Committee had found itself unable to recommend any plan which would represent only a partial solution, and believed that an arrangement which would include the entire field of kosher food products would have to be developed. The Committee had agreed to meet jointly with the Rabbis to attempt to arrive at such a mutually satisfactory solution, and the meeting would be held after the holidays.

It was believed that the Community Council had been very helpful in causing the formation of the united body of Orthodox Rabbis, and in bringing about the situation which led to their assuming responsibility for Kashruth inspection. The continued interest and moral support of the Council would be very valuable, it was said.

In the discussion, tribute was paid to the substantial progress which had been made in dealing with this problem. It was recognized that the present arrangement was only a partial and temporary solution, but it was felt that there had been significant gains. The suspicion that there was much misrepresentation had been confirmed by the Rabbis' inspection; and even now, it was said that until there was a permanent, regular, and complete inspection, the Council's Committee could not give the community definite assurance that all meat purchased as kosher actually was kosher. The rabbis



wished the help of laymen in developing a permanent plan, Rabbi Forath said, and it was hoped the Council's Committee would be able to work out a program with them which would give the community the inclusive and thorough inspection which was required. The Committee was directed to report back on the results of such further efforts.

11. Arbitration Panel Upon motion made, duly seconded, and unanimously carried, the Arbitration Panel which was recommended by the Arbitration Committee was approved. (List attached.)

12. Jewish Peoples Committee A letter had been received from the local Poale Zion organization asking that the newspapers should be informed of the composition and status of the Jewish Peoples Committee, in order to avoid any distorted publicity concerning this group's activities. The merits of the suggestion were discussed, and it was agreed that the Secretary should arrange to have the editors of the three daily newspapers called informally to give them this information and to ask that they feel free to consult the Council should any question arise concerning the organization.

13. Tetiever Letter A communication had been received also from the president of the Tetiever Social and Benefit Society, asking that members of this group should be given representation on the Council's Committees. It was noted that he had been invited by the Secretary to discuss the matter with him personally, and upon motion made, duly seconded, and unanimously carried, the letter was ordered filed.

14. Membership Upon motion made, duly seconded, and unanimously carried, it was voted to recommend approval of the membership application of the Workmen's Circle Orchestra and Chorus. Action on the application of the Jewish Recreation Council's Women's Group was deferred pending clarification of its status and relationship to the men's recreation group.

15. Council Meeting It was agreed that the next meeting of the Community Council should be held on Monday evening, October 7.

16. No further business coming before the meeting, it was adjourned.

Respectfully submitted,

(signed)

Philip Bernstein  
Secretary



PANEL OF ARBITRATION

JEWISH ARBITRATION AND CONCILIATION COURT

Harry F Affelder  
Milton P Altschul  
Morris Berick  
Joseph M Berne  
Rabbi B R Brickner  
Rabbi Armond E Cohen  
Myron A Cohen  
Nathan Cornsweet  
Jerome N Curtis  
Milton Daus  
Judge Lewis Drucker  
B B Eisenberg  
Rabbi Louis Engelberg  
Suggs Garber  
Rabbi David Genuth  
Rabbi Harold Goldfarb  
Ben Goldish  
Jacob Goldman  
Julius Goodman  
B D Gordon  
Simon J Green  
Judge Mary Grossman  
S P Halle  
Rabbi Melbourne Harris  
Judge David Ralph Hertz  
Dr S F M Hirsch  
Samuel Horwitz  
I J Kabb  
Rabbi Hugo Klein  
Irving Kane  
Samuel Kloppe  
Max Kohrman  
Abraham Kollin  
Nathan Loeser  
Leo D Markowitz  
I R Morris  
Aaron Permut  
Rabbi Israel Porath  
Henry A Rocker  
Max L Rose  
Rabbi Rudolph Rosenthal  
Edward J Schweid

Julius Schweid  
Ezra Z Shapiro  
Judge Samuel H Silbert  
Rabbi A H Silver  
Harry Weiss  
Sidney N Weitz  
Eugene E Wolf  
Meyer Wolpaw





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# The Jewish Community Council

## Cleveland

Chester-Twelfth Bldg. - CHerry 8176

*Please return!*

Rabbi A H Silver

The Temple

E 105th & Ansel Road

Cleveland, Ohio

Dear Rabbi Silver:

Following the receipt of your letter concerning the employment of Jewish teachers by the Shaker Heights Public Schools, I made some inquiry concerning this. The girls in our office who handle the Schools Division in our Jewish Welfare Fund campaign, believe that there are about ten Jewish teachers employed by the Shaker Heights schools. I know also that the son of Mr Meyer Weintraub was appointed as a teacher for the school year which has just begun. Because he had another position in New York, he chose not to accept the appointment, but it was made with the knowledge that he is Jewish.

While it therefore seems clear that the Shaker Heights Public Schools do appoint some Jewish teachers, it may be that the proportion is very small. This would have to be carefully checked, and would come within the province of the Bureau on Employment Problems. I am therefore referring the matter to Mr George Segal, Director of the Bureau, for such further check as might be necessary and advisable.

With all best wishes, I am

Cordially yours,

*Phil*

Philip Bernstein

September 25, 1940



## Officers

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Rabbi A. H. Silver  
Abraham Stern  
Meyer Weintraub  
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# The Jewish Community Council

## Cleveland

Chester-Twelfth Bldg. - CHerry 8176

Rabbi A H Silver  
The Temple  
E 105th & Ansel Road  
Cleveland, Ohio

Dear Rabbi Silver:

You will recall that when the Jewish Arbitration and Conciliation Court was established, you kindly consented to serve as a member of the Arbitration Panel.

Knowing how extremely busy you are with a multitude of community matters, we have refrained from calling upon you for active service in any case. As you know, however, the Court has settled amicably and quietly disputes which formerly had gone to the civil courts and with the attendant publicity had cast discredit upon the entire Jewish community.

The Arbitration Committee and Executive Committee of the Council join me in asking you to continue to serve as a member of the Arbitration Panel for the coming year. We shall not call upon you unless there is a matter of such importance that you would want to participate, and in that event arrangements could be made to meet your convenience. Your inclusion as a member of the panel will help greatly to maintain the prestige of the Court.

Unless I hear from you to the contrary, I shall count upon your acceptance.

Sincerely yours,

*Philmore J. Haber*

Philmore J Haber, Chairman  
Jewish Arbitration and Conciliation Court

September 30, 1940



## JEWISH COMMUNITY COUNCIL

Summary of Meeting Monday, October 7, 1940, at 8:15 p.m., at the Jewish Center

1. Reported Philmore J Haber, presiding in the absence of Max Simon from the city, reported briefly on the following action:

Festival of Freedom -- The Committee authorized by the Council at its last meeting to assist the Festival of Freedom had worked splendidly. It had raised a substantial amount of money to help finance the event, through personal contact with a small selected group of individuals, and from member organizations. It had also contacted the latter to help assure a maximum attendance. The Committee consisted of James Miller, Chairman, Mrs Albert Woldman, Leonard Labowitch, and Mrs Clarence Weidenthal.

The Festival itself had been a magnificent success, with a capacity throng of 75,000 in the Stadium and 50,000 others who could not get in. It had provided an outstanding message of democracy, intergroup unity, and freedom of speech, press, religion, and assembly. The sponsors of the event had agreed that similar events should be held throughout the year, and a by-product had been increased membership in the Conference of Christians and Jews.

Committee Appointments -- The following Committees had been appointed by the President, Mr Simon. In selecting the membership he had attempted to make them as representative as possible, and had tried to balance new members with a sufficient number of reappointments to assure consistency of action:

Arbitration Committee: Philmore Haber, Chairman; Herbert Rosenthal, Vice-Chairman; Rabbi Harold Goldfarb, Abraham Kollin, I R Morris, Rabbi Israel Porath, Aaron Resnick, Ezra Shapiro, and Judge Samuel Silbert.

Committee on Fictitious Jewish Political Issues: Rabbi A H Silver, Chairman; Saul Danaceau, Dan Wasserman, and Mrs Raymond Haas.

Schools Committee: Rabbi B R Brickner, Chairman; Mrs Benjamin Levine and Abraham Kollin.

Coughlin Committee: Rabbi Rudolph Rosenthal, Chairman; Edward M Baker, Meyer Weintraub, George W Furth, and Irving Hexter.

Reappointment of the Kashruth Committee, Ritual Circumcision Committee, and Population Survey Committee was being delayed pending further clarification of their activity. In the meantime their present personnel would continue.

Arbitration Panel -- The membership of the arbitration panel of the Jewish Arbitration Court for the current year was announced. (List attached.)

Executive Committee -- Albert Woldman had been elected by the Executive Committee to fill a vacancy in its membership caused by the resignation of Eugene Freedheim. Mr Freedheim had resigned in order to give his full energies to his new responsibility as Chairman of the local Refugee Service Committee.

Father Coughlin -- The last issue of Social Justice Magazine had carried the announcement that Father Coughlin would not return to the air this fall. The reason given was that he had been unable to secure time on the large stations which he wanted. His Social Justice Magazine was becoming more openly anti-Semitic and anti-British than at any time in the past. The matter was receiving the attention of the Council's special Committee and other agencies.

Schools -- As in previous years, the Schools Committee had written to the deans and superintendents of the local colleges and schools, to ask their cooperation in avoiding examinations and other important work on the Jewish holidays so that Jewish students would not be penalized by their absence. A number of cordial replies had been received. Letters had been sent also to the temples, synagogues, and religious schools, asking them to secure the cooperation of children and parents in carrying out this arrangement.



National Conference of Christians and Jews -- The Cleveland Round Table of the National Conference of Christians and Jews was starting the season with the largest membership and the most active program in its history. Its first event would be a civic luncheon to be addressed by Dr Abram Sachar, national director of the Hillel Foundations, on Monday noon, October 28. Dr Sachar would be the first Jewish speaker to address a Round Table luncheon, and tickets would be available at the Community Council office. Several other important projects were being planned, and the officers of the Council were continuing to give the Round Table their full cooperation.

New Agencies -- The three new agencies established last year through the efforts and cooperation of the Community Council, had been functioning actively and were expanding their programs.

The Jewish Vocational Service was finding employment for as many as 190 persons per month, and was giving vocational guidance to a number of others. Employers having openings, and persons seeking work, were asked to contact the agency at 1404 East 9th Street.

The Bureau on Employment Problems had investigated a number of complaints concerning discrimination in specific companies, and had succeeded in opening the doors of some companies which had formerly not employed Jews. The Bureau had also contacted employment agencies to secure their cooperation, and during the past few weeks had been assisting some Jewish workers to get time off for the Jewish holidays. Persons having complaints were urged to bring them to the Bureau at the Union Commerce Bldg. It was stressed that no one else should attempt to handle them, and members were asked to bring this information to their organizations.

The Jewish Young Adult Bureau was assisting your people's organizations in finding facilities for their activities, and was giving them direction and guidance in building wholesome recreational and cultural programs. It had been gaining steadily in the number of groups and individuals it was aiding, and had become a very important agency in the lives of Cleveland's Jewish young people. Its office is at 9801 Euclid Avenue.

Fictitious Jewish Political Issues -- The representatives were reminded of the work done by the Council and its special Committee to eliminate false religious and racial issues from local political campaigns. Hand bills and whispered charges and countercharges of anti-Semitism against opposing candidates had been largely eliminated, and the Council had made it clear that anyone resorting to them would find them a boomerang. The Council had made it clear likewise that there was no such thing as a "Jewish vote", and that every Jew voted as an individual American citizen. The Committee was prepared to take any action necessary to prevent the injection of such "issues" into the current campaign, and persons hearing any such rumors were asked to contact the Secretary promptly.

2. Anti-Subversive Bills -- The Secretary reported on bills which had been introduced in Congress to control and eliminate fifth column activities in the United States, particularly the Dickstein Bill and the Sabath Bill. Advice had been received from the American Jewish Committee and B'nai B'rith Anti-Defamation League which indicated that the Sabath Bill was badly drawn, and there was some question as to whether the purpose of the Dickstein Bill would not be accomplished by a better Bill. It was emphasized that while the purposes of such Bills might be good, their language and provisions might be such as to destroy the very things they were trying to save. Both organizations, and the American Jewish Congress, advised the Community Council to wait until the meeting of the General Jewish Council on October 14 before taking any steps, so that action here would be consistent with that of other communities and with the national agencies. It was agreed by the representatives that this should be done, and the matter was referred to the Executive Committee to act on the basis of advice to be received from the General Jewish Council.

3. League for Human Rights Irving Hexter, Chairman of the League for Human Rights, informed the Council that the League was continuing its work in strengthening the boycott of Nazi goods and services,



and was intensifying its program of counteracting un-American activities. He reviewed some of the latter work done by the League, and asked the representatives to have their members use the League office constantly for any help they might need and to give the League information which might be helpful to it. He stated also that the League would be glad to send speakers to organizations.

4. Kashruth Rabbi Israel Porath reported that substantial progress had been made in Kashruth inspection. He recalled the situation that had existed for several years, with no Kashruth supervision whatsoever of the retail food shops, and reviewed the work done by the Council's Committee.

The Merkaz Harabbonim, which had been formed as a united body of Orthodox Rabbis at the suggestion of the Council's Committee, had been inspecting the meat markets for a few months on a voluntary basis. They had taken five major steps to provide a basis for control, he said, namely: (1) They had established a rule that only Schochtim could place Kashruth stamps upon the meat -- some Jewish packers had been doing this themselves, and were instructed not to do so in the future. One firm had admitted forging stamps on non-kosher meat and was compelled to leave the kosher meat business entirely. (2) Because some local government numbers had been found on meat with stamps or tags from Rabbis in other cities, and in some cases meat had been found in retail markets from local packers who were not in the kosher meat business at all, kosher butchers had been instructed to buy only meat prepared in Cleveland with the stamps of local Schochtim, and of course only from packers who sold kosher meat. (3) A system had been worked out with the butchers and Schochtim to have a sufficient number of stamps, properly placed, on each item of meat, so that the Rabbis could readily determine whether the meat was kosher. (4) For the same purpose, a system of stamps and tags had been worked out for special meats such as tongues, livers, spleens, and sweetbreads, and for pickled meats. (5) A secret code of marking had been developed with the Schochtim so that forgery of their stamps could be detected.

In making their inspection, with these five measures of control, the Rabbis had found a number of shocking violations. These had been handled strictly but quietly, to avoid public scandals. A number of bad situations had been corrected, and steps had been taken to prevent their repetition in the future. As a result, the number of violations in the past few weeks had been reduced to a minimum, and butchers who were inclined to oppose the inspection now found it in their best interests to comply. Each butcher was being held responsible for all meat in his shop, and no "mistakes" were recognized.

The butchers as a whole were cooperative, knowing that their future as kosher butchers depended upon public confidence that they sold only kosher meats. They had helped the Rabbis in various ways, and had placed at their disposal an automobile and a retired butcher to aid in the inspection. They had carried out instructions not to buy from packers who sold no kosher meat.

With the retail meat markets fairly well controlled, the Rabbis were giving more attention to the delicatessen stores and restaurants. Already 12 delicatessen stores had removed kosher signs from their windows, and 5 had agreed to sell only kosher products. Others were deciding to do one or the other.

Rabbi Porath stated that the Community Council had been very helpful, firstly in bringing about the formation of the Merkaz Harabbonim, and secondly in crystallizing public opinion to make necessary and possible the Kashruth supervision that had been achieved to date. The continued interest and moral support of public opinion through the Council was necessary, he said.

While substantial progress had been made, he pointed out that the present arrangement was only a temporary one, and that the Rabbis' other responsibilities made it impossible for them to carry this burden permanently. It was planned to have the Kashruth Committee of the Council meet with the Rabbis at an early date to continue their efforts to work out a mutually satisfactory permanent plan, and a report on this would be made at the next Council meeting.

Rabbi Porath's report was applauded by the Council, and the work which had been done and the progress made were highly commended.



5. National Leadership Albert Woldman, Chairman of the special Committee authorized at the last Council meeting to attempt to stimulate a more united, active, and democratic national Jewish leadership, reported on the work done by his Committee. Letters had been sent to the General Jewish Council and to its four constituent agencies, to urge the development of such leadership. Copies had been sent also to about 35 communities throughout the country suggesting that they should take similar action.

Mr Woldman summarized the replies which had been received and read parts of this correspondence. Letters from the national agencies confirmed the Community Council's impression of the situation, and replies from other cities heartily endorsed the action which the Community Council had taken. Several of them had written directly to the national agencies to express their support of the Council's letter.

The matter would come before the General Jewish Council on October 14, and further action would have to be based upon what would be done at that time. It was said that this was one of the most important tasks the Community Council had ever undertaken, and that in these critical times the Cleveland Jewish community would not have discharged its obligation until it had done everything possible to help bring about the national leadership and guidance which American Jewry required to meet the grave problems confronting it.

In view of these facts it was moved, duly seconded, and unanimously carried that the special Committee, which included Edward M Baker, Meyer Weintraub, and George Furth, in addition to Mr Woldman, should take such further steps as might be necessary with the approval of the Executive Committee, on the basis of the action to be taken by the General Jewish Council.

6. Alien Registration and Citizenship Norman Gutfeld, co-chairman of the joint Committee on Citizenship of the B'nai B'rith and Council of Jewish Women, outlined the provisions of the Alien Registration Act, and the services which have been set up by the Committee to provide assistance for the registration and for naturalization. Classes were being conducted at the Council Educational Alliance on East 105th Street and on Kinsman, at the Jewish Center, Oheb Zedek Synagogue, and N'vai Zedek Synagogue under the direct sponsorship of the Committee, and other classes were being held in neighborhoods with large Jewish populations under the auspices of the W.P.A. and the Citizens Bureau.

Instructors and assistants at these classes not only were preparing people to meet their naturalization tests, but also helped persons to get the necessary information for their citizenship applications and for alien registration. Through the Jewish newspapers, synagogues and organizations, speakers, handbills, and window posters, the Committee was attempting to reach all Jewish aliens who required such assistance. The cooperation of the representatives and their organizations was requested in this.

The representatives discussed various questions related to citizenship and alien registration.

7. Membership Upon motion made, duly seconded, and unanimously carried, the Council approved the membership application of the Workmen's Circle Chorus and Orchestra.

Respectfully submitted,

(signed)

Philip Bernstein

Secretary



PANEL OF ARBITRATION

JEWISH ARBITRATION AND CONCILIATION COURT

Harry F Affelder  
Milton P Altschul  
Morris Berick  
Joseph M Berne  
Rabbi B R Brickner  
Rabbi Armond E Cohen  
Myron A Cohen  
Nathan Cornsweet  
Jerome N Curtis  
Milton Daus  
Judge Lewis Drucker  
B B Eisenberg  
Rabbi Louis Engelberg  
Suggs Garber  
Rabbi David Genuth  
Rabbi Harold Goldfarb  
Ben Goldish  
Jacob Goldman  
Julius Goodman  
B D Gordon  
Simon J Green  
Judge Mary Grossman  
S P Halle  
Rabbi Melbourne Harris  
Judge David Ralph Hertz  
Dr S F M Hirsch  
Samuel Horwitz  
I J Kabb  
Irving Kane  
Rabbi Hugo Klein  
Samuel Kloppe  
Max Kohrman  
Abraham Kollin  
Nathan Loeser  
Leo D Markowitz  
I R Morris  
Aaron Permut  
Rabbi Israel Porath  
Henry A Rucker  
Max L Rose  
Rabbi Rudolph Rosenthal  
Edward J Schweid

Julius Schweid  
Ezra Z Shapiro  
Judge Samuel H Silbert  
Rabbi A H Silver  
Harry Weiss  
Sidney N Weitz  
Eugene E Wolf  
Meyer Wolpaw





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Isadore Finesilver  
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Rabbi David Genuth  
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Mrs. A. F. Mellman  
A. E. Persky  
Rabbi Israel Porath  
Aaron Resnick  
Rabbi Rudolph Rosenthal  
Rabbi A. H. Silver  
Abraham Stern  
Meyer Weintraub  
Sidney N. Weitz

# The Jewish Community Council

## Cleveland

Chester-Twelfth Bldg. - CHerry 8176

Dear Rabbi Silver:

I regret very much that you were unable to attend the Jewish Community Council meeting last Monday evening. We had a splendid attendance, and you will note from the enclosed minutes that the following important items were considered by the Council:

A report of the excellent work done by our special committee to assist the Festival of Freedom.

The appointment of the standing committees of the Council for the current year.

The personnel of the Arbitration Panel of our Jewish Arbitration and Conciliation Court.

The selection of Albert Woldman to fill a vacancy in our Executive Committee.

The announcement that Father Coughlin would not return to the air this fall, and the recent trend of his Social Justice Magazine.

The work of the Schools Committee with reference to the Jewish holidays.

The growing importance of the National Conference of Christians and Jews in Cleveland and the announcement of its first major program for October 28.

The work of the Jewish Vocational Service in finding employment for 125 to 190 persons per month, and its other service.

The activities of the Bureau on Employment Problems in breaking down discrimination against Jews in industry.

The expanded program of the Jewish Young Adult Bureau to aid our young people in their recreational and cultural needs.

The activity of the Council to eliminate fictitious racial and religious issues from local political campaigns.

A report on bills now pending in Congress aimed at fifth column activities in the United States.

A report by the League for Human Rights on its current program.

A report on the substantial progress made in the Kashruth situation.

Action taken by the Council's special committee to stimulate a more active, united, and democratic national Jewish leadership.

Information concerning alien registration and citizenship.

Will you please review the minutes carefully, and make certain that your organization is given a full report on these items at its next meeting?

Sincerely yours,

*Philmore J. Haber*

Philmore J. Haber  
First Vice-President

October 11, 1940



October 18, 1940

Mr. Philip Bernstein  
Jewish Welfare Federation  
Chester Twelfth Building  
Cleveland, Ohio

My dear Phil:

I am enclosing herewith a letter from Lorain.  
I believe that you are in a better position to answer it  
than I am.

With all good wishes, I remain

Very cordially yours,

AHS:BK  
Enc.



**Officers**

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Max Simon

**First Vice-President**

Philmore J. Haber

**Second Vice-President**

Ezra Z. Shapiro

**Third Vice-President**

Mrs. Clarence Weidenthal

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Isadore Finesilver

Eugene H. Freedheim

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Mrs. A. H. Levine

Mrs. Benjamin Levine

Mrs. A. F. Mellman

A. E. Persky

Rabbi Israel Porath

Aaron Resnick

Rabbi Rudolph Rosenthal

Rabbi A. H. Silver

Abraham Stern

Meyer Weintraub

Sidney N. Weitz

# The Jewish Community Council

## Cleveland

Chester-Twelfth Bldg. • CHerry 8176

Rabbi A H Silver  
The Temple  
E 105th & Ansel Road  
Cleveland, Ohio

Dear Rabbi Silver:

In the light of our conversation the other evening, I thought that you would be interested in the enclosed copy of an editorial which appeared recently in the Winnipeg Free Press concerning Jewish participation in the current war.

Cordially yours,

*Philip Bernstein*

Secretary

October 22, 1940



October 30, 1940

COMMUNITY CALENDAR

Compiled by the Jewish Community Council

(Only special events are listed below. Regular business meetings are not included. Additional events are being phoned in daily. For complete information, therefore, before scheduling a program, please call the office of the Community Council, Cherry 8176.)

<u>Month</u>	<u>Date</u>	<u>Organization</u>	<u>Event</u>
November	1	Temple Women's Association	Course on Marriage
	2	Cleveland Junior B'nai B'rith	Hay Ride
	3	Orthodox Old Home Cleveland Auxiliary, B'nai B'rith	Anniversary Banquet Theatre Party
	4	Mount Sinai Women Volunteers Boycott Chairmen	Field Trip Meeting
	5	Community Temple Women Temple Men's Club Jewish Center Men's Club Mt Pleasant Consumptive Aid Society	Membership Party Election Party Election Party Donor Luncheon
	6	Council of Jewish Women	Program Meeting
	7	Euclid Ave. Temple Men's Club Jewish Center Congregation	Round Table General Meeting
	8	Mt Sinai Women Volunteers Temple Women's Association	Benefit Party Course on Marriage
	9	B'nai B'rith Young Women United Order of True Sisters Pioneer Women's Council	Dance Dinner Dance Regional Conference
	10	Council of Jewish Juniors Central Junior Hadassah Heights Lodge B'nai B'rith Pioneer Women's Council	Program Meeting Membership Dance Initiation Regional Conference
	11	Euclid Ave Temple Ladies Bikur Cholim Society B'nai B'rith League National Home for Jewish Children Aux. Council of Jewish Women	Teachers Dinner Bazaar (all week) Lecture Social Program Membership Tea
	12	Jewish Recreation Council Heights Temple Sisterhood Jewish Center Sisterhood Community Temple Women Oer Chodesh Sisterhood Balfour Auxiliary B'nai B'rith	Boxing Show Fund Raising Affair Program Meeting Promotion Tea Card Party Donor Luncheon
	13	Euclid Ave Temple Business and Professional Group Hadassah Heights Consumptive Relief Society Oheb Zedek P.T.A. Temple Women's Association	Lecture- Max Lerner  Program Meeting Card Party Luncheon Program Meeting
	15	Council of Jewish Women Heights Junior Hadassah Temple Women's Association	Victory Tea Shabbos Tea Course on Marriage



<u>Month</u>	<u>Date</u>	<u>Organization</u>	<u>Event</u>
November	16	Council of Jewish Juniors Daughters of Bikur Cholim Central Junior Hadassah True Sister Juniors	Formal Dance Theatre Party Monte Carlo Barn Dance
	17	N'vai Zedek Sisterhood Euclid Ave Temple Jr. Alumni Central Junior Hadassah B'nai B'rith League	Anniversary Dinner Dinner Dance Monte Carlo Program Meeting
	18	Jewish Big Brother Association	Program Meeting
	19	Daughters Mt Pleasant Consumptive Aid Society Euclid Ave Temple Sisterhood Heights Jewish Consumptive Aid Society Immediate Aid Society	Donor Luncheon Program Meeting Card Party Program Meeting
	20	Euclid Ave. Temple Men's Club Hadassah	Thanksgiving Dance Program Meeting
	22	Temple Women's Association	Course on Marriage
	23	Cleveland Junior B'nai B'rith Euclid Ave. Temple Alumni	Monte Carlo Thanksgiving Dance
	24	Heights Lodge B'nai B'rith Cleveland Junior B'nai B'rith	Jamboree Monte Carlo
	25	Orthodox Old Home Auxiliary Ezra's Yehomoth B'nai B'rith League	Card Party Donor Tea Lecture
	26	Community Temple Women Giddings Mothers Club	Promotion Tea Card Party
	27	Cleveland Lodge B'nai B'rith National Home for Jewish Children Aux. Euclid Ave Temple Balfour Auxiliary B'nai B'rith	Program Meeting Program Meeting Lecture - Henry Busch Tea
	28	Cleveland Round Table, Conference of Christians & Jews	Business Men's Luncheon
	29	Temple Women's Association	Course on Marriage
	30	Heights Temple Men's Club	Supper Dance
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December	1	Jewish Center Alumni Business & Professional Group Hadassah B'nai B'rith League Oheb Zedek Congregation	Thanksgiving Tea Dance Bridge & Mah Jong Party Informal Dance Annual Dinner
	2	Orthodox Old Home Auxiliary	Donor Luncheon
	3	Temple Men's Club Jewish Center Men's Club Immediate Aid Society	Program Meeting Program Meeting Party
	4	Council of Jewish Women Glenville Auxiliary B'nai B'rith	Program Meeting Donor Luncheon
	6	Council of Jewish Juniors	Oneg Shabat



<u>Month</u>	<u>Date</u>	<u>Organization</u>	<u>Event</u>
December	8	Euclid Avenue Temple	Annual Meeting
		Central Junior Hadassah	Program Meeting
		Child Care Association	Donor Affair
		Cleveland Junior B'nai B'rith	Nominations
		Alliance Alumni Association	Dance
	9	B'nai B'rith League	Lecture
		Cleveland Auxiliary B'nai B'rith	Program Meeting
		Heights Lodge B'nai B'rith	Nominations
	10	Jewish Center Sisterhood	Program Meeting
		Community Temple Women	Promotion Tea
	11	N'vai Zedek Senior & Junior Sisterhoods	Theatre Party
		Temple Women's Association	Program Meeting
		Ezrath Yetomoth	Donor Luncheon
		Euclid Ave. Temple	Lecture- Dr George Hunt
		Business & Professional Group Hadassah	Program Meeting
	14	Heights Junior Hadassah	Dance
	15	Hadassah	Donor Reception
		League of Jewish Youth	Conference & Dance
		B'nai B'rith League	Program Meeting
	17	Community Temple Women	Donor Luncheon
		Immediate Aid Society	Membership Tea
	18	Yeshiva Adath B'nai Israel Jr. Aux.	Donor Luncheon
		National Home for Jewish Child. Aux.	Luncheon Meeting
		Cleveland Lodge B'nai B'rith	Program Meeting
	20	Business & Professional Group Hadassah	Oneg Shabat
	21	Jewish Center Alumni	Formal Dance
		Temple Women's Association & Men's Club	Chanukah Program (tentative)
	22	Council of Jewish Juniors	Chanukah Party
		Cleveland Junior B'nai B'rith	Election
	23	Heights Lodge B'nai B'rith	Election
		Daughters of Bikur Cholim	Linen Shower
	24	Avukah	Regional Conference
	25	Balfour Auxiliary B'nai B'rith	Chanukah Party
		Ladies Bikur Cholim	Linen Shower
		Jewish Center Congregation	Chanukah Party
		Avukah	Regional Conference
	26	Orthodox Old Home Auxiliary	Box Social
		Avukah	Regional Conference
	27	Euclid Ave Temple Men's Club & Sisterhood	Oneg Shabat
		Avukah	Regional Conference
		Euclid Ave Temple Junior Alumni	Skating Party
	28	Jewish Center Sisterhood	Oneg Shabat
	29	Cleveland Hebrew Schools PTA	Chanukah Dinner
		Euclid Ave Temple	Chanukah Celebration
		Temple Alumni Association	Collegiate Reunion
		Temple Men's Club & Women's Association (tentative)	Chanukah Dinner
	30	Heights Temple Sisterhood	Chanukah Party



<u>Month</u>	<u>Date</u>	<u>Organization</u>	<u>Event</u>
December	31	Jewish Consumptive Relief Society Groups Daughters of Bikur Cholim	New Year Party New Year Party
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January	5	Cleveland Junior B'nai B'rith Central Junior Hadassah Euclid Ave. Temple Confirmation Class	Installation Luncheon Program Meeting Social Program
	6	B'nai B'rith League	Lecture
	7	Euclid Ave Temple Jewish Center Men's Club Ladies Bikur Cholim	Lecture-Dr Abram Sachar Program Meeting Donor Luncheon
	8	Temple Women's Association Business & Professional Group Hadassah	Program Meeting Program Meeting
	11	Hadassah Junior Hadassah	Tea Regional Convention
	12	Council of Jewish Juniors Junior Hadassah	Program Meeting Regional Convention
	13	Heights Lodge B'nai B'rith League of Jewish Youth	Installation Drama Contest
	14	Heights Temple Sisterhood Jewish Center Sisterhood Community Temple Women Euclid Ave. Temple Sisterhood	Program Meeting Luncheon Program Meeting Program Meeting
	15	Ladies Bikur Cholim Ezrath Yetomoth	Bake Sale Card Party
	16	Euclid Ave Temple Men's Club Ladies Bikur Cholim	Program Meeting Bake Sale
	17	Euclid Ave Temple Parent Teachers	Oneg Shabat
	18	Oheb Zedek Congregation	Theatre Party
	19	Heights Lodge B'nai B'rith Young Women of B'nai B'rith	Annual Banquet Donor Luncheon
	21	Pioneer Women Organization Immediate Aid Society Euclid Ave Temple National Home for Jewish Child. Aux.	Donor Affair Annual Luncheon Lecture- Spencer Irwin Program Meeting
	22	Council of Jewish Women Balfour Auxiliary B'nai B'rith	Program Meeting Tea
	24	Business and Professional Group Hadassah	Oneg Shabat
	25	Superior Through Parents Organization	Theatre Party
	27	Orthodox Old Home Auxiliary Child Care Association	Card Party Card Party
	28	Euclid Ave. Temple National Home for Jewish Child. Aux.	Ministers Institute & Jewish Institute Luncheon
	29	Daughters of Mt Pleasant Consumptive Aid Business & Professional Group & Jr Hadassah Balfour Auxiliary B'nai B'rith Euclid Ave. Temple	Card Party Joint Program Book Review Jewish Institute
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<u>Month</u>	<u>Date</u>	<u>Organization</u>	<u>Event</u>
February	2	Jewish Center Men's Club Central Junior Hadassah	Father-Son Dinner Program Meeting
	4	Euclid Ave. Temple	Lecture - Dr Jacob Meyer
	5	Pioneer Women's Council	Donor Affair
	9	Council of Jewish Juniors Oheb Zedek Congregation	Program Meeting Father-Son Dinner
	12	Business & Professional Group Hadassah Daughters of Bikur Cholim	Program Meeting Card & Mah Jong Party
	16	Euclid Ave. Temple Cleveland Junior B'nai B'rith	Father-Son Dinner Dance
	18	Jewish Center Sisterhood Euclid Ave Temple	Mother-Daughter Dinner Lecture-Dr Joseph Remenyi
	19	Council of Jewish Juniors	Mother-Daughter Tea
	22	Euclid Ave Temple Sisterhood Euclid Ave Temple Jr. Alumni	Mother-Daughter Luncheon Inter-Temple Dance
	23	Euclid Ave Temple Alumni Jewish National Fund	Social Concert
	26	Balfour Auxiliary B'nai B'rith	Book Review
	27	Euclid Ave Temple Men's Club	Program
	28	Business & Professional Group Hadassah	Oneg Shabat
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March	2	Cleveland Hebrew Schools Jewish Day Nursery Central Junior Hadassah	Annual Dinner Purim Festival Program Meeting
	4	Jewish Center Sisterhood Community Temple Women Euclid Ave Temple Jewish Center Men's Club	Program Meeting Party Lecture- David Dietz Mock Trial
	5	Bikur Cholim Groups Council of Jewish Women Cleveland Junior B'nai B'rith	Purim Meeting Program Meeting Membership Party
	7	Mt Sinai Women Volunteers	Meeting - Tea
	9	Jewish Center Sisterhood Council of Jewish Juniors	Purim Party Program Meeting
	11	Heights Temple Sisterhood Jewish Day Nursery	Purim Celebration Donor Luncheon
	12	Mt Pleasant Consumptive Aid Society Temple Women's Association Euclid Ave Temple Business & Professional Group Hadassah Temple Men's Club Ezrath Yetomoth	Card Party Program Meeting Megillah Night Program Meeting Purim Program Card Party
	15	Jewish Center Sisterhood	Oneg Shabat



<u>Month</u>	<u>Date</u>	<u>Organization</u>	<u>Event</u>
March	16	Jewish Consumptive Relief Society (Senior Group) Euclid Ave. Temple Community Temple Men's Club	Purim Party Purim Carnival Purim Carnival
	17	Orthodox Old Home Auxiliary	Program Meeting
	18	Hadassah Immediate Aid Society Euclid Ave Temple Community Temple Women	Program Meeting Program Meeting Lecture - Wilbur White Lecture
	19	Jewish Singing Society Daughters of Bikur Cholim Oheb Zedek Sisterhood (Tentative) National Home for Jew. Children Aux.	Annual Concert Anniversary Meeting Mother Daughter Dinner Program Meeting
	22	Euclid Ave Temple Alumni	Informal Dance
	23	Business & Professional Group Hadassah Jewish Consumptive Relief Society 'Junior Group) Central Junior Hadassah	Donor Luncheon Donor Luncheon Mother-Daughter-Father Program
	25	Immediate Aid Society	Donor Luncheon
	26	Balfour Auxiliary B'nai B'rith National Home for Jew. Children Aux. Council of Jewish Juniors	Book Review Donor Rally Fund Raising Affair
	28	Euclid Ave Temple	Oneg Shabat
	29	Community Temple Women	Mother-Daughter Luncheon
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April	1	Jewish Center Men's Club National Home for Jew. Children Aux. Euclid Ave Temple	program Meeting Donor Luncheon Symposium
	2	Council of Jewish Women	Program Meeting
	6	Daughters of Bikur Cholim Central Junior Hadassah	Donor Dinner Dance Program Meeting
	8	Heights Temple Sisterhood	Election
	9	Temple Women's Association Business & Professional Group Hadassah	Program Meeting Program Meeting
	11	Euclid Ave Temple Temple	Seder Seder
	13	Council of Jewish Juniors Euclid Ave. Temple Junior Alumni	Program Meeting Dance
	14	Cleveland Auxiliary B'nai B'rith Ezrath Yetomoth	Program Meeting Election
	15	Jewish Center Sisterhood	Passover Party
	16	Ladies Bikur Cholim Hadassah	Passover Party Program Meeting
	18	Euclid Ave Temple Alumni	Oneg Shabat



<u>Month</u>	<u>Date</u>	<u>Organization</u>	<u>Event</u>
April	20	Jewish Consumptive Relief Society (Daughters Group) Central Junior Hadassah	Donor Dinner Dance Donor Luncheon
	21	United Order of True Sisters Orthodox Old Home Auxiliary	Guest Day Program Meeting
	22	Community Temple Women Euclid Ave Temple Sisterhood Immediate Aid Society	Lecture Annual Meeting Program Meeting
	23	Giddings Mothers Club Balfour Auxiliary B'nai B'rith National Home for Jew. Children Aux.	Luncheon Tea Program Meeting
	24	Euclid Ave Temple Men's Club	Program Meeting
	25	Business & Professional Group Hadassah	Oneg Shabat
	26	Council of Jewish Juniors	Dance
	29	Heights Auxiliary B'nai B'rith	Donor Luncheon
	30	Daughters of Bikur Cholim Council of Jewish Women Daughters of Mt Pleasant Consumptive Aid Society Balfour Auxiliary B'nai B'rith	Nominations Program Meeting Luncheon Book Review
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May	4	Jewish Welfare Fund (tentative) Euclid Ave Temple Alumni	Campaign Opening Annual Meeting
	5	Jewish Consumptive Relief Society (Heights & Senior)	Donor Luncheon
	6	Jewish Center Men's Club Ladies Bikur Cholim	Election Card Party
	7	Daughters of Bikur Cholim	Luncheon
	11	Euclid Ave Temple Central Junior Hadassah	High School Graduation Program Meeting
	12	Orthodox Old Home Auxiliary Cleveland Auxiliary B'nai B'rith Ezrath Yetomoth	Program Meeting Program Meeting Mothers Day Program
	13	Mt Pleasant Consumptive Aid Society	Luncheon
	14	Daughters of Bikur Cholim National Home for Jew. Children Aux.	Election Program Meeting
	15	Euclid Ave Temple Men's Club N'vai Zedek Sisterhood	Annual Meeting Donor Luncheon
	16	Euclid Ave Temple	Hebrew School Grad.
	19	United Order of True Sisters	Mothers Day Program
	20	Jewish Center Sisterhood Business & Professional Group Hadassah Immediate Aid Society	Annual Luncheon Dinner Meeting Program Meeting



<u>Month</u>	<u>Date</u>	<u>Organization</u>	<u>Event</u>
May	21	Council of Jewish Juniors Hadassah	Annual Dinner Program Meeting
	25	Central Junior Hadassah	Installation
	26	Mt Sinai Women Volunteers	Annual Meeting
	27	Community Temple Women	Program Meeting
	28	Daughters of Bikur Cholim Balfour Auxiliary	Installation Luncheon
	30	Euclid Ave Temple	Class Night
-----			
June	1	Temples	Confirmation
	3	Jewish National Fund	Annual Meeting
	4	National Home for Jewish Children Aux.	Annual Meeting
	5	Euclid Ave Temple Men's Club	Picnic
	9	Cleveland Auxiliary B'nai B'rith	Program Meeting
	10	Jewish Day Nursery	Luncheon
	11	Orthodox Old Home Auxiliary Heights Auxiliary B'nai B'rith	Lawn Party Luncheon
	15	Ladies Bikur Cholim	Father-Mother Day
	16	Jewish Consumptive Relief Societies Euclid Ave Temple United Order of True Sisters Orthodox Old Home Auxiliary	Annual Luncheon Picnic Box Luncheon Program Meeting
	17	Immediate Aid Society	Luncheon
	23	Ezrath Yetomoth	Luncheon
	25	Heights Auxiliary B'nai B'rith Balfour Auxiliary B'nai B'rith Oheb Zedek Sisterhood	Donor Luncheon Book Review Garden Party



C O P Y

Mr E R Howard, Editor  
The News  
1801 Superior Avenue  
Cleveland, Ohio

Dear Mr Howards

Recently there appeared in The News an editorial calling attention to the fact that forty-one men prominent in Jewish life had made statements in behalf of one of the presidential candidates. The presentation of these names, listing the Jewish affiliations of each, unfortunately may have given the impression that there exists a Jewish vote, that the Jewish citizens constitute a political bloc, and that appeals may be made to Jews as a separate group of voters apart from other American citizens.

The Jewish Community Council, representing the Jewish people of Cleveland, has consistently during the past several campaigns maintained the position that there exists no "Jewish vote". Jewish citizens vote as individual Americans according to their individual convictions and interests, as do all other American citizens. Any attempt to segregate a religious or racial group as such does not contribute to the unity of American life, which we feel sure you are deeply interested in conserving and strengthening.

Sincerely yours,

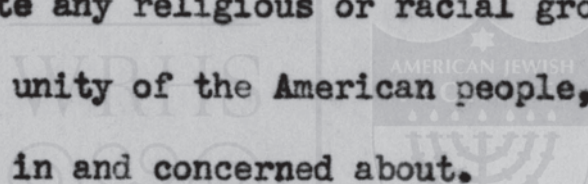
Rabbi A H Silver, Chairman  
Civic Committee  
Jewish Community Council

November 1, 1940



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### First Vice-President

Philmore J. Haber

### Second Vice-President

Ezra Z. Shapiro

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Mrs. Clarence Weidenthal

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Rabbi B. R. Brickner

Rabbi Armond E. Cohen

Jerome N. Curtis

Isadore Finesilver

Eugene H. Freedheim

George W. Furth

Rabbi David Genuth

Rabbi Harold Goldfarb

Mrs. Joseph Goldhamer

Mrs. Joseph H. Gross

Myron Guren

A. I. Hausman

David Ralph Hertz

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Dr. S. F. M. Hirsch

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Milton J. Lapine

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Mrs. Benjamin Levine

Mrs. A. F. Mellman

A. E. Peraky

Rabbi Israel Porath

Aaron Resnick

Rabbi Rudolph Rosenthal

Rabbi A. H. Silver

Abraham Stern

Meyer Weintraub

Sidney N. Weitz

Albert A. Woldman

# The Jewish Community Council

## Cleveland

Chester-Twelfth Bldg. - CHerry 8176

Rabbi A H Silver

The Temple

E 105th & Ansel Road

Cleveland, Ohio

Dear Rabbi Silver:

In checking our records, I find that Judge Joseph Silbert, who has been designated as one of the representatives of the Cleveland Zionist Society to the Jewish Community Council, already is representing the Orthodox Jewish Orphan Home. Judge Silbert, as you know, is Chairman of the Board of Trustees at the Home. Inasmuch as the constitution of the Community Council provides that no person may represent more than one organization, it will be necessary for the Society to appoint another representative. The other two representatives, you will recall, are Jerome N Curtis and Saul Danaceau. I shall appreciate having the name of the additional representative at your early convenience.

With all best wishes, I am

Cordially yours,

*Philip*

Philip Bernstein  
Secretary

December 19, 1940

*Harry Epstein*  
*Harry X Kurland*



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Albert A. Woldman

# The Jewish Community Council

## Cleveland

Chester-Twelfth Bldg. - CHerry 8176

Rabbi A H Silver, President  
Cleveland Zionist Society  
The Temple  
E 105th & Ansel Road  
Cleveland, Ohio

Dear Rabbi Silver:

We have been informed by the Orthodox Jewish Orphan Home that Joseph Silbert prefers to serve as a representative of the Cleveland Zionist Society rather than the Home. We are therefore listing him as one of your three delegates, in accordance with your original instructions. The other two are Jerome Curtis and Saul Danaceau.

With all best wishes, I am

Cordially yours,

*Phil*

Philip Bernstein

December 31, 1940



January 3, 1941

Mr. Philip Bernstein  
Chester-Twelfth Building  
Cleveland, Ohio

My dear Phil:

This letter may interest you.  
Do you think I ought to comply with the  
request of Mrs. Feldman and write to Miss  
Bayes of Superior School?

With all good wishes, I remain

Very cordially yours,

AHS:BK  
Enc.



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Albert A. Woldman

# The Jewish Community Council Cleveland

Chester-Twelfth Bldg. - CHerry 8176

Rabbi A H Silver  
The Temple  
E 105th & Ansel Rd  
Cleveland, Ohio

Dear Rabbi Silver:

I have your letter with reference to the Christmas and Chanukah programs arranged by the principal and PTA of Superior School in East Cleveland, and I am glad to give you my reaction to it. While the intent of the principal is undoubtedly admirable, the program is contrary to the position which our Committee has taken in these matters. We have advised the elimination or modification of sectarian religious programs in the public schools rather than their extension to embrace all faiths. It has been our belief that sectarian religious programs are the function of the churches rather than the public schools.

In addition to the fundamental question of separation of church and state, there are other complications. With reference to the Jewish practices, there immediately arises the question as to which interpretation should be followed, the Reform, Conservative, or Orthodox. The wearing of hats and other factors are involved, particularly in a case such as this, where the brochos were recited. Similar questions arise between Catholics and Protestants.

Another complication is illustrated by this statement in the letter: "On the morning of December 20th, the children will assemble around the school Christmas tree and all children, Jewish and Christian, will sing the Rock of Ages".

Mrs Feldman requests a letter of commendation from you to encourage the continuance of this practice and its spread to other schools. My personal feeling and that of our Committee, I am quite sure, is that while the purpose may be splendid, the program is quite the reverse of what we are trying to do, and shouldn't be encouraged.

Very cordially yours,

*Philip*

Philip Bernstein  
Secretary

January 6, 1941



## JEWISH COMMUNITY COUNCIL

Minutes of a Meeting Monday, January 13, 1941, at 8:15 p.m., at The Temple

1. Minutes            Copies having been mailed to all members, the reading of the minutes was dispensed with.
2. Miscellaneous    Max Simon, Chairman, reported on the following items:

Alien Registration and Citizenship -- The program of the Council of Jewish Women and B'nai B'rith to assist Jewish aliens with the Federal Alien registration had been carried out very conscientiously. The Jewish Social Service Bureau also had cooperated in difficult individual cases. The entire matter had been handled smoothly, and the Council and B'nai B'rith were now concentrating on citizenship training in the several classes they were sponsoring. The Community Council had been working with them.

Schools Committee -- The Schools Committee had been cooperating with public school officials in the observance of the Jewish holidays by Jewish students, and in questions arising from Christmas observances. Very few complaints had been received, and had been handled satisfactorily. The Committee was also making an intensive study of the Released Time Plan of religious education in connection with the public schools which had been adopted by New York and other cities. While there apparently was no organized movement to institute the plan in Cleveland, the Committee wanted to have accurate information and an intelligent judgment of it, particularly since Jewish groups in some other communities had not supported it. The Committee planned to confer with the local Rabbis and heads of Jewish religious schools to arrive at a joint judgment.

Committee on Fictitious Religious Political Issues -- This Committee had acted in the recent political campaign to prevent the creation and spread of false religious issues. It has sent a letter to one of the local newspapers protesting against an editorial which had given the impression of a Jewish political bloc and a Jewish vote. The letter was published by the editor. Local leaders of both major political parties had cooperated splendidly with the Committee to prevent the issuance of literature that would have created such issues, and had stopped the local distribution of objectionable pamphlets received from national headquarters. It was said that Cleveland had been free from much of the difficulty experienced by some other cities in this regard.

State Cooperation -- Letters had been sent to the major Jewish communities of Ohio, to remind them of the wisdom of consulting with each other in matters of common concern. This applied particularly to state legislation of special Jewish interest. It was hoped that consultation before action were taken would foster cooperative efforts where advisable, and would prevent individual action when several communities opposed it.

Vacancy -- The Chairman read a letter from Meyer Weintraub, announcing his resignation from the Council's Executive Committee because of his moving to Los Angeles. He expressed gratitude for the privilege of having helped to create and build the Council, and conveyed his good wishes for its continued success. Tribute was paid to him for the service he had rendered. Because the next regular election would be held soon, the Executive Committee had decided not to fill the vacancy until that time.

Educational -- The Chairman announced that there was available a few more copies of the pamphlet, "Jews in America", which had been mailed to the presidents and representatives a few weeks ago. He stated that it was intended to send similar literature from time to time, on questions which were constantly being asked by Jews and about Jews, so that Jewish leaders would be accurately informed about them.

Community Calendar -- Many more organizations than ever before were checking with the Community Calendar to avoid conflicts in the dates of their events. A few more copies of the latest revised composite Calendar were still available. Organizations which did not find their events listed were asked to call the Community Council.



3. Financial Report Max Kohrman, treasurer, reported a total income of \$1,047.24 for the year 1940. A balance of \$362.24 had been carried over from 1939, and \$685 had been received during the year. Total expenditures for postage, stationery, printing, office supplies, the Chaim Weizmann community meeting, telegraph, and Arbitration Court, had been \$749.64. This left a balance of \$297.60 at the end of the year. He stated that the collection of dues for 1940 had been close to one hundred per cent of the total amount owed for the year.
4. Arbitration Court Philmore J Haber, chairman of the Arbitration Court, informed the Council that three cases had been handled successfully during the past few weeks; a Jewish divorce, a question of business ethics involving a Jewish company and a Christian client, and a family dispute over the laying of a tombstone.
5. Conference of Christians and Jews Mr Haber, as Jewish Co-chairman of the Cleveland Round Table of the National Conference of Christians and Jews, reported the following activities: Responsibility for the programs of the current International Exposition at Public Hall, giving the Round Table friendly contacts with a large number of nationality groups; a community Youth Meeting for Brotherhood Week in February; an interfaith forum meeting at the City Club on February 22; a young people's forum discussion on January 26; preparation and distribution of a course of six lectures on religious tolerance to every junior and senior high school social studies teacher, through the Cleveland Board of Education.
6. General Jewish Council -- Albert Woldman, Chairman of the Committee on National Jewish Leadership, reviewed developments in the General Jewish Council since the last Community Council meeting. He read correspondence from Edgar Kaufman, chairman of the General Council, and from Maurice Bisgyer, secretary of B'nai B'rith, an article by Louis Lipsky of the American Jewish Congress, and reported a long distance telephone conversation from Henry Monsky, president of B'nai B'rith. The four member agencies of the General Council had been unable to agree upon a plan whereby coordination of their programs and financial budgeting would have been centralized in a Committee of ten persons, and apparently could not agree on an alternative plan, the fifth one to have been submitted, which would have coordinated their fund raising efforts. Apparently there were deep seated differences which they could not bridge, and the outlook for their achieving any real unity seemed hopeless.

There was a long discussion of the matter. It was said that the present situation was a tragic one and that the national split was becoming greater rather than smaller, in a period of crisis when Jewish unity was needed more than ever; that the overlapping, duplication, competition, and working at cross purposes in the defense of Jewish rights was something that American Jewry could ill afford at the present time; that unless unity could be achieved Jews might find themselves without responsible, united leadership and representation at a peace conference to follow the war, when their fundamental rights might be at stake; that unity of action was fundamental, and should not be prevented through arguments over fund raising.

It was stated further that the disunity was not unexpected, since the persons and organizations involved could hardly wish to sacrifice their own position and power in any respect. It was pointed out also that these fundamental differences would have to be recognized as a part of Jewish life, and that a complete solution could not be achieved immediately. It was said, however, that if progress were to be made the communities throughout the country rather than the national agencies would have to take the initiative. The Community Councils had a most important responsibility in the situation, and the time had come for them to wield their power. This power would be even greater, it was said, if the Council controlled directly a substantial part of the funds given the agencies, but it was felt that in this regard more influence could still be exerted than had been exercised in the past.

In conclusion it was moved, duly seconded, and carried that the special Committee and the Executive Committee should consider the advisability of calling a conference of cities having representative Jewish Community Councils to seek the attainment of national Jewish unity. In this regard, it was



recognized that other groups, such as the Council of Jewish Federations and Welfare Funds at its forthcoming national assembly, were also considering this matter.

7. United Jewish Appeal The question of the relationship of the recent split in the United Jewish Appeal to the disunity in the General Jewish Council was raised and discussed. It was expected that this split would not affect the united fund raising program in Cleveland - that there would still be only one campaign, the Jewish Welfare Fund, and that all of these agencies would be included in it.

8. Kashruth Rabbi Israel Porath, Chairman of the Council's Kashruth Committee and of the Merkaz Harabbonim, reported that the Orthodox Rabbis were continuing to inspect retail food shops. Violations were being found almost weekly and were being handled quietly but effectively to prevent their repetition in the future.

The current voluntary inspection was only a temporary arrangement, he emphasized, and a permanent plan would still have to be found. The Council's Committee and officers, and the Merkaz Harabbonim were considering the possibilities of several alternative proposals.

The Merkaz Harabbonim were disturbed by the fact that many Jewish organizations, including Orthodox groups, were holding luncheons and dinners in non-kosher restaurants and hotels, Rabbi Porath said. This constituted an open and official disregard for Kashruth and helped to break it down. He urged such organizations, and particularly the Orthodox groups, to observe Kashruth in their public functions.

The latter was discussed at some length. It was proposed that the Community Council should formally recommend to all Jewish community wide agencies that they should observe Kashruth in their public functions. In the consideration of the proposal, the question was raised as to its feasibility in the light of existing Kashruth facilities, and as to whether such recommendation came within the responsibility of the Council. Upon motion made, duly seconded, and carried the matter was referred to the Executive Committee for careful study.

9. Legislation The Secretary reported that the Public Relations Committee of the General Jewish Council had not approved the proposed bills intended to curb un-American propaganda because they were not agreed that the specific bills would achieve the purposes being sought. One of the obstacles had been the danger to civil liberties which might have helped to destroy what the bills were trying to save. With the ending of the old Congress, and the start of the new, bills again would have to be introduced. Action already had been proposed by the Dies Committee to stop the dumping of propaganda by the Nazi government under the protection of the international postal agreement. Investigation had also been made of bills in the last session with reference to citizenship and refugees. Similar and perhaps improved bills would probably be introduced in the new Congress, and the Council would cooperate with national and local agencies with regard to them. If emergency action were required the Council's Executive Committee could take necessary steps, as authorized at the last Council meeting. If this were not necessary, action could be taken by the Council at its next meeting.

10. Nominating Committee Upon recommendation of the Executive Committee, and upon motion made, duly seconded, and carried, the following persons were elected to serve as a Nominating Committee: Jerome N Curtis, Ben Goldish, Mrs Benjamin Levine, Myron Guren, James Miller, Herbert Rosenthal, and Julius Schweid.

11. League for Human Rights Miss Grace Meyette, director of the League for Human Rights, reviewed the work being done by the League with regard to Nazi goods and services in the United States, providing accurate information about the Nazi state, and exposing and counteracting Nazi propaganda. Its program was based upon the Bill of Rights, and it was cooperating with government agencies and other organizations. She described some of the present Nazi propaganda efforts, the status of German imports which continued to enter the country, and some of the pro-democracy material which had been



recently published. She asked the organizations to cooperate closely with the League by calling it to get accurate information, and by reporting to it any information related to its work.

12. Membership Upon recommendation of the Executive Committee, and upon motion made, duly seconded, and carried, the Council approved the following membership applications: Jewish Vocational Service, Bureau on Employment Problems, Jewish Young Adult Bureau, Anshe Grodno Congregation, Cleveland Branch of Histadruth Ivrit, and Migdal Zion Society.

13. Palestine Day Mr Haber reported on the program of Palestine Day at the International Exposition, and commended all of the groups which participated for their splendid cooperation.

14. No other business coming before the meeting, it was adjourned.

Respectfully submitted,

(signed) Philip Bernstein





## PLAN PUBLIC SCHOOL CLASS IN RELIGION

Youngstown Ready; Akron and E. Cleveland Mapping Program

An interdenominational program of week-day religious instruction for public school children will go into effect in Youngstown at the start of the new semester and is being considered for early adoption in East Cleveland and Akron, according to an announcement made this week by the Rt. Rev. Msgr. John R. Hagan, Ph.D., diocesan superintendent of schools.

The Youngstown program, Monsignor Hagan explained, will consist of one hour of religious instruction each week for Catholic, Protestant and Jewish children in the public high schools. Pupils desiring to attend the classes must have their parents' consent and will thereupon be dismissed from regular classes to receive the religious instruction.

### Program is Unique

The Youngstown program is unique in that the religious instruction classes will take place in the public school buildings themselves. Both the Youngstown Board of Education and Superintendent Pliny H Powers of the Youngstown public schools have agreed to this plan, which, though unusual, is permitted by the Ohio law, Monsignor Hagan said.

Catholic, Protestant and Jewish religious groups will be responsible for the teachers and the courses to be offered, both in Youngstown and in the two other deaneries where similar programs are being considered. The Rt. Rev. Msgr. John N Trainor, dean of Mahoning County clergy, is in accord with the plan and with the Rev. Joseph Gallagher, dean of Ursuline High, will cooperate in putting the instruction program into effect in the public schools as soon as Monsignor Hagan presents the class schedule for Catholic students.

The program has also been approved by the Youngstown Ministerial Association.

"We are now studying the problem in both East Cleveland and Akron," said Monsignor Hagan, "and our plans have advanced far enough for us to be able to say that very probably a religious instruction program for public school children will be launched in the public schools of these two cities during the coming year."

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Cleveland News  
January 27, 1941

### OHIO CHURCH GROUP OPENS CONVENTION

Columbus - Citing a renewed interest generally in religion, the Ohio Council of Churches and Religious Education opened its annual convention today, hopeful of making religious education available to every public school pupil in the state.

The Rev. B F Lamb, secretary of the interdenominational group, asserted that less than half of Ohio's 2,200,000 school children have contact with religion. About 25 per cent of the remainder are touched "only superficially".



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Mrs. A. H. Levine  
Mrs. Benjamin Levine  
Mrs. A. F. Mellman  
A. E. Persky  
Rabbi Israel Porath  
Aaron Resnick  
Rabbi Rudolph Rosenthal  
Rabbi A. H. Silver  
Abraham Stern  
Sidney N. Weitz  
Albert A. Woldman

# The Jewish Community Council

## Cleveland

Chester-Twelfth Bldg. • CHerry 8176

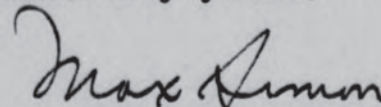
Dear Rabbi Silver:

We missed you at the meeting of the Community Council last Monday evening. You will note from the enclosed minutes that we had a full agenda of important business, including the following items:

Help given Jewish aliens in alien registration and citizenship.  
Activity of the Schools Committee.  
Work of the Political Issues Committee in the last campaign.  
Plan for Jewish cooperation in the state.  
Vacancy in Executive Committee.  
Distribution of information about Jews.  
Increased use of Community Calendar.  
Financial report of income and expense of the Council.  
Three cases recently handled by our Arbitration Court.  
Activities of the Conference of Christians and Jews.  
Action taken by the Council concerning national Jewish leadership in the defense of Jewish rights.  
Effect of split in national United Jewish Appeal upon Cleveland.  
Developments in Kashruth supervision.  
Status of proposed anti-Nazi legislation.  
Election of the Nominating Committee for 1941.  
Report of the League for Human Rights.  
Election of six additional organizations to membership in the Council.  
Cooperation in Palestine Day.

Will you please review the minutes carefully and report these items at the next meeting of your organization? It is of the utmost importance that your members should know what their Community Council is doing about the problems facing Cleveland and American Jewry.

Sincerely yours,



Max Simon  
President

January 20, 1941



January 21, 1941

Mr. Philip Bernstein  
Chester-Twelfth Building  
Cleveland, Ohio

My dear Mr. Bernstein:

Rabbi Silver requested me to send you  
the enclosed letter from Mrs. Feldman.

Very sincerely yours,

BJK

Secretary to Rabbi Silver



PUBLIC SCHOOL CHURCH CLASS IS OFFERED

Youngstown Plan Sets Hour a Week

Youngstown -- One hour's weekly instruction in the Catholic religion will be an elective course for Catholic seniors of the six public high schools here during the coming semester, the Cleveland Diocese Chancery announced this week.

The project is under the general supervision of the Diocesan School Board. The Rev. James L. Walsh, assistant at St. Edward Parish, will supervise the project in the Youngstown Deanery for the next semester.

The Youngstown Board of Education has approved the plan which will include instruction by the Federated Churches, Jewish rabbis and the Catholic clergy. Students will be dismissed from their regular classes one hour each week for participation in the instruction of their choice with their parents' consent.

This is probably the first program in Ohio in which interdenominational religion classes have been conducted in public school buildings. Protestant classes in all high schools will be open to sophomores, juniors and seniors under one general instruction class, rather than for each of the Protestant denominations, Rev. A.B. Denton, executive secretary of Federated Churches, has said. The Jewish plan has not as yet been formulated by the rabbis.

The principal of each school, Rayen, South, Woodrow Wilson, Chaney, East and Scienceville High Schools, will assign the day, classroom and hour for the instruction. The period for instruction has been chosen as the last one of the day, from 2 until 3 o'clock.

Some 7,500 pupils are enrolled in the senior high schools here and of this number some 2,000 are scheduled to graduate in June. A census will be taken to determine the proportion of Catholics in the schools.

- - - - -

Carey, Tiffin Plan Classes In Religion

Toledo -- Two cities within the Toledo Diocese, Carey and Tiffin, have adopted plans to provide religious instruction for public school children.

At Carey the plan pertains only to the high school students. Classes will be conducted separately by Catholic clergy and those of Lutheran, Methodist and Evangelical religions. The classes will be conducted in the school building on the first period of each Wednesday. Students will receive one credit a semester for the course.

At Tiffin the plan is to reach the 800 to 900 children of the fourth to the eighth grades with a program of a non-sectarian character. Attendance will be voluntary, and written consent of parents will be required.



Public-spirited citizens initiated the project and have organized the Tiffin Council of Religious Education. This organization is now conducting a campaign to raise \$800 with which to engage a teacher for the second semester and to provide for supplies.

Paul V Brown, Tiffin superintendent of schools, said that the teacher he selects with the approval of the council will submit an outline of the course which will be under his supervision. The course will consist, he said, of a presentation of Bible material without offending any group.

The Tiffin program is patterned after one in operation at nearby Fremont, O., where 1,120 pupils of the first through the fifth grades are now receiving Bible instruction at the schools.





February 10, 1941

## THE MINORITY REPORT

### THE ISSUE

The Jews of America are now called upon to decide whether the funds they raise annually in their local communities through Welfare Funds (or similar campaign bodies) are to be distributed as a result of their own study and experience through the decision of their own budgeting committee or by a small national committee to be named by the Board of the Council of Jewish Federations and Welfare Funds.

### EFFECT OF "ADVISORY" RECOMMENDATIONS

It is suggested by the majority of the Committee to Study National Budgeting Proposals that any recommendations that are made to local communities for the distribution of funds will be "advisory" in character. Experience indicates, however, that the effect of such "advisory" opinions is to become mandatory. The "advisory" recommendations of a national budgeting committee, clothed with authority by the Council of Jewish Federations and Welfare Funds, with all the publicity that will be centered upon it, and all the prestige which would accrue to it, would, as a matter of course, exercise tremendous pressure upon local communities.

Since the recommendations of allotments and ratios are to be purely "advisory" in character, it is evident that the agencies in the national and overseas fields will continue their separate efforts to persuade the local communities with respect to the merit of their requirements. They will continue an independent presentation of their needs in each community. What purpose then is served by a National Budgeting Committee?

The creation of a National Budgeting Committee, even though it may style itself "advisory" will have the following consequences:

- (a) It will have the effect of eliminating the educational value which Jewish leaders in every community derive from a close study of the needs and of the relevant facts with respect to the agencies which apply to their Welfare Funds.
- (b) It will create a hard mold of uniform thinking which must in time unfavorably affect Jewish thought and movements in the country. The thinking of a small committee, hand-picked by the Council, will be substituted for the thinking of representative men and women in hundreds of cities in the United States. The relationship between the local community leaders and the causes which they are called upon to serve, and in whose behalf they are asked to raise funds, will become steadily less personal and less informed.
- (c) The "advice" of a National Budgeting Committee will inevitably be colored by its ideologic bias and will come to serve as a fixed pattern for all Jewish communities in America.



## FACT-FINDING IS NOT THE ISSUE

The Council of Jewish Federations and Welfare Funds has ample power at the present time to make factual studies of every organization appearing before local Welfare Funds for contributions. Moreover, we are strongly in favor of the Council expanding any services that may be needed in order to supply local communities with factual data on the basis of which they make just and wise decisions in the matter of the distribution of funds.

These facts, to a large degree, are already available, and as a result of the cooperative process which has been developed between the Council and various organizations, there are being created new and expanded forms of information dealing with every phase of the activities of these organizations in America. Every community in America can have at its disposal all the pertinent data with respect to their purposes, their past expenditures, as well as detailed analyses of their current budgets. This material is collected by the Council, and can be made available to all Welfare Funds.

If it is only facts that are involved, why is a National Budgeting Committee being proposed to "evaluate" these facts? Is it not because facts themselves must be interpreted and, being interpreted, involve a subjective approach?

## WHAT IS MEANT IS EVALUATION

Differences of opinion on ideologies will determine decisions with respect to the facts. The attempt to evaluate ideologies by a National Budgeting Committee constitutes one of the most dangerous innovations in American Jewish communal life. It will sharpen and multiply conflict and divisiveness in every community. The Majority Report of the Committee acknowledges the rule which varying points of view will play in the drafting of national budgets. It is frank enough to say that the introduction of a national budgeting service

"does not mean that decisions on goals and objectives of agencies would be governed entirely by statistical formulae. The intangibles, such as ideologies, would and should also play their part."

It beclouds the issue to make it appear that basic to the idea of the National Budgeting Committee is the desirability of setting up a fact-finding agency. The real purpose is not so much to find the facts, which are available in abundant measure but to set up a group of men nationally selected



to whom is to be entrusted the exclusive responsibility for fixing ratios of apportionment for all agencies participating in the local Welfare Funds.

This tremendous responsibility is to be given to a group of what is called fair-minded, impartial men. It is obvious, however, that if there is any group of men competent through experience and knowledge to act for and on behalf of American Jewry in matters of such great importance, they must have acquired a definite point of view with regard to the various problems of Jewish life and they are bound to be conditioned by the ripened conclusions they have arrived at with regard to these problems. There are leading personalities in the American Jewish community who are well-meaning, devoted and conscientious, but they invariably have a point of view and whatever it may be, it has been tempered by their economic, social and cultural heritage and environment. In this sense every man belongs to one or another group in American Jewish life.

In the upper economic level one point of view seems to predominate. It usually has great influence in communal life. The democratic procedure in the community serves the public interest by averaging against the views of individual leaders the majority opinion. Out of the amalgam, the state of mind of the specific community, however, colored, is fairly reflected; but to abstract from each community one or two personalities occupying place and prestige in the upper economic level with their preconceived notions on the problems of Jewish life would provide not an accurate cross-section of communal opinion, but would register merely the views of the top layer of one group.

If American Jewry would be raising sufficient funds for the needs of all the agencies, it might be possible to apportion the funds on the basis of determinable expenditures. But the amounts collected are so inadequate and the decisions reached deal chiefly with minimum requirements so that the question of evaluation arises and plays an important part in determining programs of work. In the field of evaluation the subjective point of view assumes dominant significance. But evaluation there must be somewhere along the line. How is such evaluation to be reached as between one cause and another?

That is a function that can best be exercised in the local communities where the funds are raised and where local public opinion has a chance to control.

#### WHO IS AFFECTED BY NATIONAL BUDGETING PROCESS?

There is an erroneous belief that all that is involved in the proposals for National Budgeting is the determination of ratios for the three agencies formerly in the United Jewish Appeal. Once there has been entrusted to a small committee of the Council the power to recommend ratios, it is clear that all agencies, causes and movements in Jewish life will soon be similarly affected.

Are the civic-protective agencies, with their varying approaches to the Jewish problem, prepared to entrust their fate into the hands of a small body of men who may or may not share their fundamental convictions? In the field of Jewish education, will the lay and professional educators accept the point of view of some men whose philanthropic outlook on Jewish life does not necessarily include an appreciation of Jewish education?



The awesome "power of the purse" is traditional. Can any movement, having its roots in deep convictions concerning Jewish life and destiny place its fate in the hands of those who are not animated by the same convictions and outlook? Is it cause for wonder, then, that these proposals have aroused the greatest anxiety and opposition?

Until such time as Jewish communities in America are democratically organized in Jewish community councils, and in turn into a national organization representative of these community councils which would then be competent to speak for American Jewry in a truly democratic and representative manner, it would be best to leave each community to pass judgment on the validity of the appeals made to it, reinforced by such factual information and data as the Council will supply.

Welfare Funds now make local decisions with respect to scores of causes. They are not deterred from making contributions to such organizations as the American Jewish Committee, American Jewish Congress, B'nai B'rith and Jewish Labor Committee because they function in similar fields. Support is not withheld from Hias because its activities are in the same area as both the National Refugee Service and the Joint Distribution Committee, nor from Ort.

To make it appear that unity in American Israel will be preserved or achieved by this device of National Budgeting is to mislead and to confuse the real issue. The real issue is control and domination!

#### THE MINORITY RECOMMENDATIONS

The minority members of the Committee to Study National Budgeting Proposals were compelled to reject the proposals of the majority members as harmful and dangerous. In place of them they submit the following proposals:

- (a) Every reasonable effort should be made to work out equitable proposals for a reconstitution of the United Jewish Appeal in 1941.
- (b) If these efforts fail and if there will not be any United Jewish Appeal in 1941, the Committee urges upon local communities to proceed to consider the independent applications of the former beneficiaries of the United Jewish Appeal in the same spirit of fairness as they did before there was a United Jewish Appeal, and to allocate to each agency as their judgment, after a study of all available facts, will suggest. There should be no delay in fixing allocations or in proceeding immediately with a united campaign in each community.

The Majority Report of the Committee to Study Budgeting Proposals includes the suggestion that 1940 ratios might be one of the measuring rods to be used in making initial allocations. It is a regrettable departure from the impartial fact-finding service which the National Budgeting Committee proposes to set up to suggest ratios before there has been any definition of the needs. It should be emphasized that the 1940 ratios for the agencies



constituting the United Jewish Appeal were not the result of scientific evaluation. They were the result of an agreement between the JDC and the UPA, as is indicated by the fact that only a small percentage of the total sum raised by the United Jewish Appeal was actually divided by the 1940 Allotment Committee. In other years there were other agreements. Enormous changes have taken place within the past year so that any adherence to former ratios would be as unfair as to use the standards of 1936 or 1939 as the criteria of how funds raised by American Jewry in 1941 may be most constructively used.

By urging that the 1940 ratios be accepted by American Jewish communities as a guide in the distribution of funds raised in 1941, the Committee to Study National Budgeting Proposals has already infringed upon any budget committee to be set up, by removing from its competence the largest part of what might be subject to its decisions and by prejudicing in advance the thinking of such a budgeting committee with respect to the needs of the agencies.

- (c) The minority members of the committee believe that the fact-finding activities, both as regards programs of service and financial experience, should be enlarged and that these studies should be under the auspices of the Council.

#### THE COUNCIL SHOULD REMAIN A FACT-FINDING BODY

The Council of Jewish Federations and Welfare Funds was created eight years ago to correlate information for the use of Welfare Funds and to further Jewish communal organization.

We urge against transferring to the Council a power too great for any handful of men to wield, when the fate of great causes is at stake.

#### WHAT WILL BE THE DECISION OF THE WELFARE FUNDS?

The Welfare Funds of America are now engaged in a referendum to determine whether they shall accept the Majority Report or the Minority Report of the Committee to study National Budgeting Proposals.

We are a people who have valued and fostered freedom of opinion. Our communities have been open to all appeals - religious, sociological, national and educational. It was always conceded that all Jews cannot have the same uniform ideology but that each individual and every group has the right to adhere to any ideological principles they may find compatible with their thinking, giving all other Jews the freedom to do the same thing.

Whatever may be the guise under which the proposals of the majority will be submitted to a referendum of the Welfare Funds, the consequence of acceptance will be that American Jews will have turned over to a small committee of men not only the right to determine how the funds they contribute may be put to use, but also the power to determine the value and the relations of the views, aims and aspirations which are part of Jewish life in the United States.



The determining of this issue gives power to the small committee to determine the destiny of American Jewry. That power should be retained by the local communities and should not be handed over to any National Budgeting Committee.

The Minority Report asks of the Welfare Funds endorsement of the proposal that the fact-finding services of the Council should be expanded but that the work of evaluation and of budgeting be left to the individual communities where it properly belongs.





The Cleveland Press  
February 11, 1941

#### EAST CLEVELAND TO ACT ON SCHOOL RELIGION CLASSES

An experimental plan for religious education in the East Cleveland public school system will be presented to the East Cleveland School Board at its next meeting March 3.

"The plan has been considered by churches of East Cleveland, both Protestant and Catholic," said the Rev. Thomas D. Ewing, secretary of the East Cleveland Ministers' Association. "If approved, it would go into effect next September at Kirk Junior High School.

"There would be one class period each week for religious education. There would be one teacher for the Protestants, one for the Catholics and one for the Jewish children if they wanted the program. Each church group would provide the teacher. No tax money would be involved.

"Classes would be voluntary and parents' consent required. We hope that the classes may be held in the school instead of at the churches. If classes are established in the high school later, the matter of school credit could be discussed. New York has put a plan of religious education into effect and Chicago is about to do so."

A similar plan also was placed in effect yesterday in Youngstown public high schools.

"It is a part of a nation-wide movement," said Dr. John R. Hagan, superintendent of parochial schools in the Cleveland Catholic diocese.

"It is now being considered by the School Board in Akron."

Institution of a religious education plan in a Cleveland suburb would mean that such a plan would be considered in Cleveland public schools.

"Our religious education department has been interested in the East Cleveland project and has been quietly canvassing sentiment for such work in the city schools," said the Rev. O. M. Walton, executive secretary of the Cleveland Church Federation. "But no move has yet been made to request it."



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Sidney N. Weitz  
Albert A. Woldman

# The Jewish Community Council Cleveland

Chester-Twelfth Bldg. - CHerry 8176

Dear Rabbi Silver:

I am very sorry that you were unable to meet with our Schools Committee last Thursday morning to discuss the Released Time Plan for religious education in connection with the public schools. The matter is an extremely important one, and we wanted your judgment in it. It is also of immediate significance because of the consideration now being given the proposal by the East Cleveland public schools.

Those present expressed agreement with the report of our Committee which we submitted to you by mail. They were opposed to the Released Time Plan, whereby some children remain in regular classes while others receive religious instruction. They felt that if any proposal were to be adopted, the Dismissed Time Plan would be far preferable, providing for the dismissal of all children an hour earlier than usual and permitting those who wanted to attend religious schools to do so, while the others engaged in activities having no relationship to the public schools.

They recommended further that a letter should be sent to the Superintendent of the East Cleveland Schools informing him that the Jewish community is equally concerned with the Protestants and Catholics in the matter and stating that any change in the present arrangement should have the consideration and the acceptance of all three religious groups. Such a letter has been sent.

It was likewise agreed that our Committee should confer with the Protestant and Catholic leaders who have been urging the Released Time Plan, before official consideration is given it, to explain our position and try to arrive at some common understanding. Such a meeting is contemplated.

It is essential that we have a united position in the Jewish community in the matter. Will you therefore please let us know whether our Committee's judgment meets with your approval. If we do not hear from you within the next day or two we shall assume that you are in agreement with us.

Sincerely yours,

*B. R. Brickner*  
Rabbi B.R. Brickner, Chairman  
Schools Committee

February 12, 1941.



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Sidney N. Weitz  
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# The Jewish Community Council

## Cleveland

Chester-Twelfth Bldg. • CHerry 8176

### To the Executive Committee:

You probably already have seen in the newspapers that the East Cleveland Public Schools are considering the Released Time Plan for religious education. Our Schools Committee has been studying the plan as it has operated in other cities and has analyzed the various arguments for and against it.

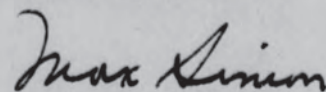
Enclosed is a report of the Committee's conclusions. You will note that it is opposed to the plan. At a meeting last week with the Rabbis and heads of our Jewish religious schools, this opposition to the Released Time Plan was affirmed.

The Committee has written to the superintendent of the East Cleveland Schools, to inform him that the Jewish community is equally concerned with the Protestant and Catholic groups in the matter, and that official action should have the consideration and acceptance of all three religious faiths.

The Committee must have the judgment and authority of the Executive Committee behind it in any such negotiations. We are therefore calling a special meeting of the Executive Committee for this purpose for Wednesday, February 19, at 12:45 p.m. sharp (after lunch) at the Community Council office in the Chester Twelfth Bldg.

The matter is one of fundamental public policy and we must have a full meeting. I trust that you will attend.

Sincerely yours,



Max Simon  
President

February 13, 1941



February 18, 1941

Mr. Philip Bernstein  
Cleveland Jewish Community Council  
Chester-Twelfth Building  
Cleveland, Ohio

My dear Mr. Bernstein:

Rabbi Silver has requested me to send  
you the enclosed "Minority Report."

With best wishes, I remain  
Very sincerely yours,

BJK  
Enc.



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# The Jewish Community Council

## Cleveland

Chester-Twelfth Bldg. - CHerry 8176

SPECIAL MEETING WEDNESDAY, FEBRUARY 26

Executive  
Committee

Milton P. Altschul  
Edward M. Baker  
Rabbi B. R. Brickner  
Rabbi Armond E. Cohen  
Jerome N. Curtis  
Isadore Finesilver  
George W. Furth  
Rabbi David Genuth  
Rabbi Harold Goldfarb  
Mrs. Joseph Goldhamer  
Mrs. Joseph H. Gross  
Myron Guren  
A. I. Hausman  
David Ralph Hertz  
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Dr. S. F. M. Hirsch  
Rabbi Hugo Klein  
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Mrs. A. H. Levine  
Mrs. Benjamin Levine  
Mrs. A. F. Mellman  
A. E. Persky  
Rabbi Israel Porath  
Aaron Resnick  
Rabbi Rudolph Rosenthal  
Rabbi A. H. Silver  
Abraham Stern  
Sidney N. Weitz  
Albert A. Woldman

To the Representatives:

We have been requested to call a special meeting of the Jewish Community Council, and have set it for Wednesday, February 26, at 8:00 p.m., at the Community Temple (9801 Euclid Ave).

The purpose of the meeting will be to consider the proposal for a national budgetary advisory service. This proposal is now being submitted by the Council of Jewish Federations and Welfare Funds for a referendum vote by its member agencies throughout the country. While our Community Council is not a member of the National Council of Jewish Federations and therefore will not have an official vote in the referendum, those who have requested the meeting want the Community Council's consideration and judgment in this important question.

I am enclosing two memoranda on the subject. One is the majority report of the committee of the Council of Jewish Federations recommending the plan. The other is the minority report which opposes it.

The question in brief is whether authority should be given the National Council of Jewish Federations to set up a national committee which would not only supply local communities with facts concerning the national and overseas agencies which appeal to them for support, but would also evaluate them and would advise the communities with regard to the relative amounts they should be given. In the past only a fact finding service has been provided. The evaluation and budgeting has been left entirely to each city, except when beneficiary agencies themselves agreed upon the proportions they should receive.

The question is one of deep interest and vital importance. It needs serious and thorough consideration.

Will you therefore please read and study carefully the enclosed statements. Only with such a background can the matter receive the type of discussion it merits. Likewise, only a full attendance of the Council can reflect the sentiment of all elements of our community. Please be sure to attend.

Sincerely yours,

*Max Simon*

Max Simon  
President

February 20, 1941



(Official letter of transmittal from Council of Jewish  
Federations and Welfare Funds to its member agencies.)  
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February 20, 1941

LETTER OF TRANSMITTAL

Final Draft

Name of Organization  
Address

Gentlemen:                      Attention of \_\_\_\_\_, President

The General Assembly of the Council of Jewish Federations and Welfare Funds, at its meeting in Atlanta on February 2nd, received the final report and recommendations of its special committee on National Budgeting Proposals. This Committee had been authorized at the Board's May 1940 meeting in response to the many requests from the Council member agencies throughout the country. After an intensive study, the Committee defined basic principles for a national advisory budget service which were adopted at the October 1940 meeting of the Board of Directors.

The final report of the Committee, considered at Atlanta, recommends that every additional effort should be made to bring about a re-establishment of the United Jewish Appeal for Overseas and Refugee Needs. The report also urges local communities to do their utmost to support the overseas and national causes. The report reaffirms the principle of joint fund raising by local communities and advises that this principle be strengthened, irrespective of whether the appeals are received from the agencies separately or jointly. These recommendations of the Committee received unanimous approval.

The other major recommendation of the report -- the establishment of a national advisory budget service -- was accepted by the Committee after careful consideration with one dissenting vote. The report indicates the feasibility of establishing such service and expressed the belief that they can be made increasingly helpful to the Council's member agencies. The Board of Directors of the Council, after full discussion of all phases of the matter, adopted the Committee's report and recommended that such an advisory service be made available to assist its member agencies with their budgeting problems. Seventeen members of the Board of Directors voted in favor of the proposal and five against.

The Board had intended to present the proposal to the General Assembly at Atlanta for action. However, this was not feasible, due to the fact that the Committee on Credentials (Mr Joseph P Loeb, Los Angeles, Mr Simon Shetzer, Detroit and Mr Reuben B Resnik, Dallas) reported that the by-laws of the Council on member-agency voting were somewhat ambiguous as to voting procedure and did not clearly indicate who might be considered "accredited voting delegates" at the Assembly. Therefore, the Board decided to refer the matter to the entire membership so that each member agency might have an opportunity to register its views.



It therefore becomes necessary for your agency to consider the proposal. April first has been set as the date for completing the voting, and we therefore request that you bring this to the attention of your organization officially as soon as possible. The ballots will be counted in accordance with the provisions of the by-laws indicating the number of votes to which each member is entitled.

You will find enclosed with this communication the following documents:

- (1) The report of the Committee to Study National Budgeting Proposals which was approved by the Council's Board of Directors.
- (2) A Minority Report, submitted by Mr Henry Montor.
- (3) A list of member agencies and the number of votes to which each is entitled.
- (4) Two copies of the referendum ballot, - one to be returned to the Council office, and a duplicate for your files.

The details of the national advisory budget service are contained in the committee report beginning on page 11 (page 6 of your draft) with Item 3 and including Items 3, 4, 5, 6 and 7.

Specifically the plan provides for:

- (1) A National Committee representing welfare funds to furnish an advisory budget service for member agencies.
- (2) A competent fact-finding service to make intensive studies of the programs and finances of the various overseas and national agencies appealing to welfare funds for support, together with such other studies as may be required by the Committee or be helpful to member agencies.
- (3) As a first practical step, a Special Commission of 5 to 9 lay representatives of member agency cities to deal with the specific problem of the three agencies heretofore included in the UJA, and make recommendations concerning the requirements and budgetary needs of these agencies for 1941. This special commission will act independently, as outlined in Item 7 pp. 11-12 (page 6 of your draft).

Approval of the project means only that the Council will be authorized to extend its fact-finding services, to transmit evaluations and recommendations and submit them to member agencies for such use in local budgeting as each community cares to make of them. It should be specifically understood that favorable action on this proposal by a member agency does not in any sense bind it to use, accept or to be guided by any recommendations that may grow out of the project. Since a large number of our member agencies have expressed a desire for this type of budget service, approval by your organization and other members will permit the Council to give this service to those who want it.

I hope it will be possible for your agency to take action promptly so that the Board of Directors may proceed. Please advise the Council office if any further information or explanation is desired.

Very sincerely,

(signed) H. L. LURIE  
Executive Director



REFERENDUM OF THE ESTABLISHMENT OF A NATIONAL  
ADVISORY BUDGET SERVICE

OFFICIAL BALLOT

The \_\_\_\_\_ of \_\_\_\_\_ at a meet-  
ing on \_\_\_\_\_ (name of agency) (city)  
(date) considered the following proposals approved by the  
Board of Directors of the Council:

1. That the Council establish a national advisory budget service  
for national and overseas agencies appealing to local communities for support,  
as set forth in the Report of the Committee to Study National Budgeting  
Proposals (Items 3, 4, 5, 6 pp. 11-12-page 6 of your draft) which recommends  
that the Council set up fact-finding and advisory services under an appro-  
priate committee.

\_\_\_\_\_ (a) approves \_\_\_\_\_  
(name of agency) (b) disapproves \_\_\_\_\_

2. That as an initial step a Special Commission be set up, as set  
forth in the Report of the Committee (Item 7 pp. 11-12-page 6 of your draft)  
to formulate advisory recommendations on the needs of the JDC, the UPA and  
the NRS in 1941.

\_\_\_\_\_ (a) approved \_\_\_\_\_  
(name of agency) (b) disapproves \_\_\_\_\_

Approval of these projects does not in any sense imply any commit-  
ment on the part of this member agency to utilize the services or findings  
of these committees.

Signed by \_\_\_\_\_  
(officer)

(NOTE TO JEWISH COMMUNITY COUNCIL REPRESENTATIVES: This ballot is sent to  
you merely for your information, to note specifically the issues which are  
to be voted upon by the member agencies of the Council of Jewish Federations  
and Welfare Funds.)



## JEWISH COMMUNITY COUNCIL

### Summary of a Special Meeting Wednesday, February 26, 1941, 8:30 p.m., at the Community Temple

1. Attendance There were present 126 representatives; 9 members of the Jewish Welfare Federation Board of Trustees in addition to the 16 others who were present as official members of the Council; and 37 visitors.
2. Purpose Mr Max Simon, chairman, explained that the meeting had been called at the request of some members of the Council for the special purpose of considering the proposed national advisory budget service of the Council of Jewish Federations and Welfare Funds. The representatives already had received through the mail copies of the majority and minority reports of the committee of the national Council explaining the proposals and the reasons for and against it, the letter of transmittal for the referendum which was being conducted nationally, and the ballot setting forth the two questions which Federations and Welfare Funds were being requested to act upon.

The first question was whether the national Council should establish advisory budget service for national and overseas agencies appealing to local communities for financial support. The second question was whether as a first step, a Commission of 5 to 9 persons should be appointed to make recommendations for 1941 for the Joint Distribution Committee, the United Palestine Appeal, and the National Refugee Service. The Commission would be appointed by the president of the national Council, the chairman of its Board, and the chairman of its Committee on National Budgeting Proposals, subject to confirmation by the Board of the Council. The Board would not have the power thereafter to change or pass on the decisions of the Commission.

Rejection of the first proposal would automatically dispose of the second, the chairman stated. Approval of the first would require separate action on the second.

The matter was now being submitted to the more than 200 member Federations and Welfare Funds of the national Council in a referendum for their approval or rejection. If approved, the national Council would be empowered to implement the proposals.

As noted in the call for the meeting, the Cleveland Jewish Community Council was not a member of the national Council and had no official vote in the referendum. The question was one of vital interest and widespread concern, however, and commanded the earnest consideration of every thinking Jew. It was clear that there was a sharp divergence of opinion on the matter, some believing the proposal to be constructive and a force for unity, others believing that it would be harmful and would divide Jewry.

Every shade of opinion was represented in the Community Council. In addition to the official representatives, the members of the Jewish Welfare Federation Board of Trustees had been invited to attend, to hear the discussion, and to participate in the meeting. The Federation had the responsibility for casting Cleveland's official vote in the referendum.

There had been some question of the wisdom of the Community Council's calling the meeting, and whether this matter came within the scope of the Council, the Chairman stated. The Council had not only the right but the duty to discuss questions which bore so deeply into Jewish life, he said. Likewise, if the Council could not be trusted to consider such questions, it had no reason for existence. The purpose of the meeting was not to create tension, but rather to relieve it; to have a frank and intelligent discussion, with all points of view expressed, rather than the separate meetings which otherwise would probably have occurred where only one side was likely to be heard.

The meeting was then opened for discussion by the representatives and invited guests.

3. Discussion In the discussion which followed, the proposal was supported by Joseph M Berne, Mrs Siegmund Herzog, and Edward M Baker; and was opposed by Saul Danaceau, Albert A Woldman, Rabbi Armond E Cohen, Rabbi Rudolph Rosenthal, Ezra Z Shapiro, Rabbi B R Brickner, and Rabbi A H Silver. The various points made in behalf of the plan, and in opposition to it, are summarized below.



Rabbi Cohen informed the Council that the Board of the Cleveland Jewish Center had adopted a resolution in opposition to the budget plan. The resolution was read. Mr Woldman stated that the Administrative Committee of the American Jewish Congress had voted unanimously to oppose it, and read from a letter from Dr Stephen S Wise, urging local communities to reject the plan.

4. Fact Finding There was no difference of opinion on the value of the fact-finding service which the Council of Jewish Federations had been rendering. It was urged that this fact finding should be continued and expanded. The difference arose as to whether the Council should attempt to interpret and evaluate these facts and submit judgments on the agencies, rather than sending only the facts and leaving it to each community to evaluate them. Those who favored the proposal believed that the Council should add such judgment. Those who opposed the plan, urged that the Council should confine itself to objective facts.

5. National and Overseas It was explained that the proposal involved only national and overseas Jewish agencies. It was not intended to render any judgments on local agencies. This would be left completely to each community, as in the past.

6. Democracy It was stated by Rabbi Cohen, Rabbi Rosenthal, Mr Woldman, and Rabbi Brickner, that the plan was undemocratic. Firstly, it would centralize power in the hands of a small group. Instead of giving the people at large more voice and more participation in these decisions, it would give them less. The proposal with reference to the Joint Distribution Committee, United Palestine Appeal, and National Refugee Service, would place decisions in a group of 5 to 9 men, with no one else having the right to review or veto their action. This "irresponsibility" had no parallel in Jewish life. Rabbi Rosenthal stated, and was directly contrary to the basic tenet of democracy, namely responsibility to the people.

In the opinion of Rabbi Cohen, the institution of such a plan would represent an "unthinkable surrender of autonomy and sovereignty" by the communities of America. The power would be given to the national Council of Jewish Federations, composed of Federations which historically were not democratic in their composition and which were partially self perpetuating in their leadership, he said. Only when democratic Community Councils had been organized throughout the country, and a national organization representative of these Councils had been created, would the communities be willing to give up any of their autonomy, he believed. In his judgment, the fundamental issue was a test of American Jewry's devotion to democracy, as applied to Jewish life.

No two communities were alike, Rabbi Brickner pointed out. Emotions as well as calm judgment must be recognized as a factor in budget decisions. The essence of democratic practice was to teach people how to think, rather than what to think.

Mr Berne, on the other hand, stated that the Federations had been the greatest influence for communal harmony in American Jewish life. They had brought together all elements of Jewry to participate in one great cause, namely the raising of funds for their fellow Jews in need. He could not agree that the Federations were not democratic.

He stated further that the major purpose of Federations and Welfare Funds was to raise money, and pointed out that in the last Welfare Fund campaign 2-1/3 percent of the contributors had given 58 percent of the money raised; and that 7 percent of the contributors had given 75 percent of the money raised. The Federation and Fund of necessity had to secure leadership which would have the influence to raise funds under these conditions, he said. Leadership could not be changed overnight, he stated, and he asked those who were critical of it to determine whether they were primarily interested in the Federation's raising money or in some other factor.

Mr Baker described democracy as an unfolding process, which had developed degree by degree. The action of the Cleveland Federation in sponsoring the formation of the local Community Council was in line with that trend, and the Federation had been responsive to the changing requirements of the community. Recognition had been given to all worthy causes, including those with which the leadership of the Federation was not in complete agreement. He deplored the injection of any class issue into the consideration of the proposal.



7. Promotion

Mrs Herzog, Mr Baker, and Mr Berne stated that the plan was not in any sense an attempt by the national Council to impose its will upon the country. Rather, they said, many communities had clamored for such service, and had been requesting it from the national Council for years. More than 40 cities had asked for a national budget service, and this demand had been intensified by the confusion resulting from the decision of the J.D.C., U.P.A., and N.R.S., not to have a joint national appeal in 1941.

Rabbi Silver did not believe that there had been any urgent demand from the country for such a service. He stated furthermore that the original intent had been to push through a vote at the Atlanta Assembly, but that confusion as to voting procedure and the opposition which had been expressed there had forced submission of the matter to the communities in a national referendum.

Rabbi Cohen felt that the sponsorship of the proposal was strongest among those who believed in the liquidation of the nationhood of the Jewish people.

8. J.D.C. Position

Mr Berne stated that part of the opposition to the plan had taken the form of a vigorous criticism of the Joint Distribution Committee, a criticism which he felt was entirely unjust and most unfortunate. The J.D.C. and its leaders were interested not only in European relief, but had demonstrated a deep concern for Palestine and Jewish cultural activity. Not only had they given substantial support for such work, but they had likewise spent vast sums in Poland and Eastern Europe, disproving any contention that they were interested only in German Jewry. This work of salvation was going on in Europe and all over the world, despite the war, and without in any way aiding Germany. Any rumors to the contrary must be stopped, he urged. The belief that the J.D.C. was responsible for the breakup of the United Jewish Appeal nationally likewise was false, he said.

To this, Mr Baker added that to characterize the J.D.C. leadership as persons desiring to liquidate Jewish life was both unfair and unrealistic. Their entire history of activity disproved any such contention. And that it was impossible to carry out a policy of assimilation even if people wanted to, must be apparent to everyone by this time, he said.

In reply, Mr. Shapiro and Rabbi Silver stated that no one had attacked the J.D.C. leadership or its activity, and that the J.D.C. was not on trial. Both had demonstrated their support for the J.D.C. by actively campaigning for it for many years, as had other opponents of the budget proposal. Neither the J.D.C. nor the German Jews needed a defense, they said. The J.D.C. was not the sponsor of the budget plan.

9. National Council

Rabbi Silver had pointed out that his opposition to the plan was not in any sense an opposition to the national Council of Jewish Federations. On the contrary, it was as a friend of the Council and as a member of its Board that he opposed it. The Council had done splendid work in its fact finding service and was indispensable in this field. This should be expanded and more financial support should be given to it to make such expansion possible, he said. The moment it departed from such service and entered the field of evaluation and judgment, however, it would lose its objective character, and not only its interpretations but even its facts would come to be questioned. Its integrity would be affected, and the result would be a calamity for the usefulness of the Council.

10. Criticism

Mr Berne deplored also the criticism which he said had been made of the N.R.S. and the Federation leadership. Extension of such criticism would bring chaos and would affect the success of fund raising efforts. Attacks could not be made and confidence could not be destroyed, except for a great cause, he said. Vituperation must be eliminated, and fairness must be extended to all. Otherwise, all causes would suffer.

Individuals could be found in any group who had been guilty of conduct unworthy of Jews, Mr Baker pointed out. To denounce the entire group for the actions of these persons was manifestly unfair and was the very practice which Jews have long condemned. For any Jew to engage in such unfair tactics was a distinct disservice to Jewry.



Rabbi Silver and Mr Shapiro agreed that vituperation had no place in such discussions. The consideration was purely one of issues, and should have no affect on personal relationships. The absence of vituperative criticism of J.D.C. and N.R.S. leadership should apply likewise to the U.P.A. leadership, it was said.

If there were any differences with individuals, they stated that it was with the views of these men on this issue, and not with them as personalities.

11. Ideology Mr Shapiro, Rabbi Silver, and others stated furthermore that there were basic differences of ideology, and that this could not honestly be overlooked. There was no disagreement that the J.D.C. needs were critical and that vast sums were needed for it. The question, however, was what proportion of the total funds should be used for these immediate needs, and what part should be spent at the same time for what Zionists believed to be the more constructive, long time solution for the problem. They were convinced that to concentrate overwhelmingly upon immediate needs would be to make a tragic mistake - a mistake which had been made after the last war, and a practice to which they were fundamentally opposed.

Mr Berne stated that the J.D.C. also had an ideology, that of immediate service to those in need, but that the present difference between the U.P.A. and J.D.C. was a matter of only a small percent. The real issue, he said, was the question of how the maximum amount could be raised for all of these causes.

12. Unity Mr Berne stated also that he was more interested in harmony than anything else, and that this was all important. American Jewry could not afford internal quarreling and attacks in these critical times, with the future of Jewry perhaps depending upon what was now being done. To be divided was "madness", he said. Mrs Herzog, too, expressed a desire for unity, and said that it was to avoid strife and friction in communities that the budget proposal was being made.

Rabbi Rosenthal, Rabbi Brickner, and Rabbi Silver pointed out that rather than build unity, the proposal would split Jewry as it had not been split in a generation. That this would happen was clear from the emotions that already had been aroused and the alignments that had taken place, and in the interest of unity they urged that the plan be defeated. They stated also that others than Zionists were opposed to the plan.

13. Time Mr Berne pointed out that the initiation of the proposal had its beginning in the appointment by the national Council of a special Committee to study the possibility of national budgeting in the summer of 1940, before there was any breakup of the United Jewish Appeal; and that the committee had come to the Board of the national Council for approval of its recommendations in October, 1940, when the negotiations with regard to a 1941 United Jewish Appeal had only begun.

Nevertheless, Rabbi Brickner, Rabbi Rosenthal, Mr Woldman, and Rabbi Silver thought that the proposal was premature, and that this was the worst time in which to attempt to put it through. The country was in no mood or temper to introduce so radical an innovation, in a period of war tension and when the nation and Jewry were on the verge of new developments. Why go into it because some indolent communities requested the service, Rabbi Brickner asked, if it will tear Jewish life to shreds. If it has merit, it should better come by gradual evolution, he said, and there would be no great harm in taking another year to consider it. Rabbi Silver likewise felt that so important a question should not be forced through in 6 or 8 months. Actually the final report of the Committee had not been accepted until the night before it was presented to the national Assembly in Atlanta, and none of the Committee members had seen it until they arrived there. The proposal was for a permanent plan, and not just a temporary arrangement for one year. Why the haste, he asked.

14. Optional or Mandatory Those in favor of the plan emphasized that the service would be only advisory in character. Each community would be free to accept or reject the recommendations of the national committee which would be created. There was certainly no more danger in this than in the present system of budgeting, they said, with the same kind of people doing the budgeting. In essence, it was a matter of confidence, they believed.



To say that these recommendations would become mandatory was fantastic, it was said. No small group of people could secure and wield such power in American Jewish life, and totalitarianism in American Jewish life was impossible. Rather, communities would use this service merely as a guide, and if they didn't like the recommendations they would ignore them. Instead of fearing standardization in Jewish life, disruption was more to be feared, it was stated. The national Council had no desire to exercise any compulsory will over its constituents.

On the other hand, the opponents of the plan believed that despite its technically advisory character, the national budget service would become largely compulsory and would become an allocations committee instead of only a budget advisory committee. Few people, particularly in small and medium communities, would take it upon themselves to challenge the recommendations of a committee which would have great prestige by its very nature and by its access to professional assistance. The Zionists could not be asked to put the fate of their movement into the hands of such a small committee, with the chance of strangling the Zionist movement.

15. Impartial or Subjective The opponents of the plan contended furthermore that it was impossible to find impartial people who were vitally interested in these matters. One could not be objective about such questions, and recommendations would have to be colored by basic points of view. The requirement that persons appointed to the national budget Committee would have to sever their connections with the national agencies involved did not alter this situation, they believed, since such artificial action could not change the views and outlook they had built up in a lifetime.

Specifically, they objected to a Committee which would be chosen by three people, two of whom would be the president of the national Council and chairman of its Board. They cited statements and actions of these two individuals which they said were definitely anti-Zionist in character, and they could not trust the fate of their movement to a Committee which they would select.

Some felt more generally that the projection of the plan at the present time would put the future of Jewish life in the hands of persons whose record had been one of opposition to Zionism. This they could not do, particularly when the entire position of the Jewish people and the future of Palestine might be at stake in the deliberations to follow the war. Local communities should not surrender the right to determine the validity of the questions involved, they believed.

The claim that the Allotment Committee of the 1940 United Jewish Appeal had demonstrated that a Committee could be chosen and function to the satisfaction of all parties concerned, was discounted with the statement that this committee had distributed only the surplus after the agencies themselves had agreed upon a division to meet their minimum requirements. The agencies thus had assured themselves of their minimum operation, and this was far different from turning over the entire decision and allocation to such a committee, it was said.

The advocates of the plan, on the other hand, while agreeing that no one could be completely objective, thought that persons could be found who were sufficiently fair to do justice to all groups and agencies. As a matter of fact, fair minded men would lean over backward to do justice to agencies with which they were not in complete agreement, rather than the reverse, it was stated.

16. Need Mr Berne pointed out that there were great variations among different cities in the proportions of funds granted to the national and overseas agencies. It did not apparently represent an intelligent distribution of funds. The information on these agencies took months to compile, and months to digest. He believed that the budget committees in local communities wanted more than just information - they wanted the judgment of those who had compiled the information and understood it most fully. With that assistance, he thought the communities could make their allocations more intelligently and with greater understanding. If communities wanted this service, they should be permitted to have it. And if they didn't like the advice, they didn't have to use it. Mr Baker felt, too, that to oppose the budget plan would be to deny the service to those cities that wanted it.



Rabbi Brickner, on the other hand, believed that it was an indolent procedure for communities. They should be given all of the facts, he thought, and should then make their own analysis and judgment of them. Furthermore, he was not concerned primarily with solving the problems of other communities in this matter. He believed that the question to be faced primarily by Cleveland as a basis for its vote was, does Cleveland need this service? He believed that the Budget Committee in Cleveland was competent to form its own judgments, with the full facts before it, and that it did not need the evaluation and interpretation of a national committee. Why vote for a dubious proposal, he asked, when there is no apparent need for the service in Cleveland.

Rabbi Silver and Rabbi Rosenthal likewise felt that Cleveland had not asked for the service and did not need it. It was stated furthermore that other large communities had not asked for it, and that the major advocates of the plan came from eastern cities that did not have Jewish Welfare Funds -- and yet it was the Welfare Funds for whom the plan was being proposed.

17. Action

It was moved by Mr Danaceau, and duly seconded, that the Community Council should oppose the national budget plan in the following resolution:

The Cleveland Jewish Community Council, organized under the sponsorship of the Cleveland Jewish Welfare Federation as a democratically representative body of our Jewish community, at a special meeting of its full body of delegates, after due discussion and consideration of the proposals of the national Council of Jewish Federations and Welfare Funds for the establishment of a so-called National Advisory Budget Service and a special commission to make recommendations on the needs of the Joint Distribution Committee, the United Palestine Appeal, and the National Refugee Service, hereby expresses its disapproval of such proposals and urges The Cleveland Jewish Welfare Federation and Welfare Fund to reject such projects at the forthcoming referendum thereon.

Be it further resolved that a copy of the foregoing Resolution be sent to The Cleveland Jewish Welfare Federation and Welfare Fund and to the Council of Jewish Federations and Welfare Funds.

In a rising vote this resolution was adopted, voicing the Community Council's opposition to the national budget plan, by a vote of approximately 81 to 2.

18. The meeting was then adjourned.

Respectfully submitted,

(signed)

Philip Bernstein

Secretary



Jewish Community Council  
Chester-Twelfth Bldg.  
CHerry 8176

February 27, 1941

REPORT OF THE NOMINATING COMMITTEE

The following persons are recommended to serve as Officers and members of the Executive Committee of the Jewish Community Council for the year 1941:

Philmore J Haber	- President
Ezra Z Shapiro	- First Vice-President
Jerome N Curtis	- Second Vice-President
Mrs A F Mellman	- Third Vice-President
Abraham Stern	- Treasurer
Philip Bernstein	- Secretary

EXECUTIVE COMMITTEE

Milton P Altschul	Irving Hexter
Edward M Baker	Dr S F M Hirsch
Rabbi B R Brickner	Max Kohrman
Mrs George Burkin	S L Kossof
Rabbi Armond E Cohen	Mrs Benjamin Levine
Rabbi Louis Engelberg	Dr I Milcoff
George W Furth	A E Persky
Rabbi David Genuth	Rabbi Israel Porath
Rabbi Harold Goldfarb	Rabbi Rudolph Rosenthal
Mrs Joseph Goldhamer	Rabbi A H Silver
Mrs Joseph H Gross	Max Simon
Myron Guren	Mrs Clarence Weidenthal
A I Hausman	Julius Weisberg
David Ralph Hertz	Maurice Weltman
Mrs Siegmund Herzog	Albert Woldman

Respectfully submitted,

THE NOMINATING COMMITTEE

(Members: Jerome N Curtis\*, Benjamin Goldish, Myron Guren, Mrs Benjamin Levine, James H Miller, Herbert Rosenthal, Julius Schweid\*)

\* Mr Curtis did not participate in his nomination as second vice-president, Mr Schweid was out of the city.

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ARTICLE VIII, Section 4 of the Constitution: "At least fifteen days before each annual meeting the list of nominations for officers and members of the Executive Committee made by the Nominating Committee shall be mailed to each representative, Such nominations, together with any additional written nominations, signed by fifteen representatives and submitted to the chairman of the Nominating Committee or to the Secretary of the Council not later than three days before the annual meeting, shall be presented to the annual meeting. Only from the names so nominated shall be elected the officers and members of the Executive Committee". Official petition blanks for written nominations may be secured from the Secretary of the Council.



**Officers**

**President**  
Max Simon

**First Vice-President**  
Philmore J. Haber

**Second Vice-President**  
Ezra Z. Shapiro

**Third Vice-President**  
Mrs. Clarence Weidenthal

**Treasurer**  
Max Kohrman

**Secretary**  
Philip Bernstein

**Executive  
Committee**

Milton P. Altschul  
Edward M. Baker  
Rabbi B. R. Brickner  
Rabbi Armond E. Cohen  
Jerome N. Curtis  
Isadore Finesilver  
George W. Furth  
Rabbi David Genuth  
Rabbi Harold Goldfarb  
Mrs. Joseph Goldhamer  
Mrs. Joseph H. Gross  
Myron Guren  
A. I. Hausman  
David Ralph Hertz  
Mrs. Siegmund Herzog  
Dr. S. F. M. Hirsch  
Rabbi Hugo Klein  
Milton J. Lapine  
Mrs. A. H. Levine  
Mrs. Benjamin Levine  
Mrs. A. F. Mellman  
A. E. Persky  
Rabbi Israel Porath  
Aaron Resnick  
Rabbi Rudolph Rosenthal  
Rabbi A. H. Silver  
Abraham Stern  
Sidney N. Weitz  
Albert A. Woldman

**The Jewish Community Council  
Cleveland**

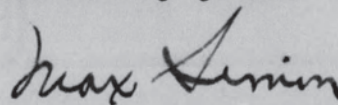
Chester-Twelfth Bldg. • CHerry 8176

Rabbi A. H. Silver  
The Temple  
East 105 Street and Ansel Road  
Cleveland, Ohio

Dear Rabbi Silver:

Enclosed is a copy of the resolution adopted by The Jewish Community Council at its meeting Wednesday evening, which I was instructed to transmit to you as Chairman of the Jewish Welfare Fund Committee.

Sincerely yours



Max Simon  
President

February 28, 1941



## Officers

### President

Max Simon

### First Vice-President

Philmore J. Haber

### Second Vice-President

Ezra Z. Shapiro

### Third Vice-President

Mrs. Clarence Weidenthal

### Treasurer

Max Kohrman

### Secretary

Philip Bernstein

## Executive Committee

Milton P. Altschul

Edward M. Baker

Rabbi B. R. Brickner

Rabbi Armond E. Cohen

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Rabbi Israel Porath

Aaron Resnick

Rabbi Rudolph Rosenthal

Rabbi A. H. Silver

Abraham Stern

Sidney N. Weitz

Albert A. Woldman

# The Jewish Community Council Cleveland

Chester-Twelfth Bldg. - CHerry 8176

## R E S O L U T I O N

Adopted by the Cleveland Jewish Community Council on  
Wednesday evening, February 26, at the Community Temple:

The Cleveland Jewish Community Council, organized under the sponsorship of The Cleveland Jewish Welfare Federation as a democratically representative body of our Jewish community, at a special meeting of its full body of delegates, after due discussion and consideration of the proposals of the national Council of Jewish Federations and Welfare Funds for the establishment of a so-called National Advisory Budget Service and a special commission to make recommendations on the needs of the Joint Distribution Committee, the United Palestine Appeal, and the National Refugee Service, hereby expresses its disapproval of such proposals and urges The Cleveland Jewish Welfare Federation and Welfare Fund to reject such projects at the forthcoming referendum thereon.

Be it further resolved that a copy of the foregoing Resolution be sent to The Cleveland Jewish Welfare Federation and Welfare Fund and to the Council of Jewish Federations and Welfare Funds.



Committee on the Referendum for Budgeting  
207 Fourth Avenue  
New York, N. Y.

RELEASE ON RECEIPT

CLEVELAND, OHIO, COMMUNITY COUNCIL OVERWHELMINGLY REJECTS  
NATIONAL BUDGETING PROPOSAL

Cleveland, Ohio.--By the overwhelming majority of 81 to 2, the Cleveland Jewish Community Council, at a meeting on Wednesday evening, February 26th, adopted a resolution against the establishment of a national budgeting advisory service as contemplated in the majority proposal of the Board of Directors of the Council of Jewish Federations and Welfare Funds, which is now the subject of a referendum among member agencies of the Council.

Representing 150 of the leading Jewish organizations of Cleveland, the Community Council went on record as rejecting the program which has been characterized as an effort to remove from the local communities the autonomy with respect to causes to be assisted.

The following is the text of the resolution which was adopted by the Community Council:

"The Jewish Community Council organized under the sponsorship of the Cleveland Jewish Welfare Federation as a democratically representative body of our Jewish community, at a special meeting of its full body of delegates, after due discussion and consideration of the proposals of the Council of Jewish Federations and Welfare Funds for the establishment of a so-called national advisory budgeting service and a special commission to make recommendations on the needs of the Joint Distribution Committee, United Palestine Appeal and National Refugee Service, hereby expresses its disapproval of such proposals and urges the Cleveland Jewish Welfare Federation and Welfare Fund to reject such projects at the forthcoming referendum thereon".



Editorial Appearing in the Catholic Universe Bulletin  
Cleveland, Ohio - March 7, 1941

#### A RABBI DOES HIS BIT FOR IRRELIGION IN OUR SCHOOLS

Last Sunday Rabbi Barnett Brickner inaugurated Lent by launching an uncompromising attack upon a joint effort of Catholic and Protestant clergy to provide religious instruction for public school children of East Cleveland.

Rabbi Brickner has been accustomed to select days held in sacred observance by Christians as timely for utterances critical of Christian belief and practice and, what is more distressing, for panegyrics on men and movements publicly identified with atheism. Christmas and Easter have been his favorite periods. He has now added the Penitential Season.

His most recent expressions, as reported in the daily papers this week, are in harmony with the attitude which he so frequently has voiced in the press and over the radio these many years.

It would seem to be his ardent wish to eliminate traditional religion from the lives of Americans and to substitute a worship of the state - the kind of thing which is enforced by the dictators of Communist Russia and which is favored by the dictators of Nazi Germany.

With conditions in these unfortunate countries he seems well acquainted. He seems to have no knowledge of the nationwide movement, launched in the spring of 1939 by the president of the United States, to bring religion into the lives of American children.

In opening the White House Conference on Children in a Democracy, the president stated: "We are concerned about the children who are outside the reach of religious influences, and are denied help in attaining faith in an ordered universe and in the fatherhood of God."

Rabbi Brickner does not share this concern of the president. The rabbi is opposed to any change in the status quo with regard to the teaching of religion in the public schools.

The White House Conference states unequivocally (Report of 1940, page 82) that the teaching of religion has been excluded from the public schools. The rabbi asserts the contrary and then enumerates, in support of his position, the elements of religious education as "reverence for the institution of democracy, for the great historical personalities, like Washington and Lincoln, for the historical and racial backgrounds of the American people, and respect for differences."

This rings of the "Blood and Soil" of the Nazis or of the "Five-Year Plan" of the Bolsheviks. In this enumeration of the elements of religion, the name of God is not mentioned, nor the sacred name of the Savior, nor the majestic name of Moses, nor the names of the inspired authors of the Holy Scriptures.

What are we to think of a minister of religion who, in a discussion of religion, seems only concerned with national or racial loyalties?

Further remarks of the rabbi shed additional light on his meaning. He asserts that "the pupils in the public schools where religious teaching is in progress find the very ideal of Americanism negated...When they enter their school in the morning, they enter as Americans. When some of them leave in the afternoon to their respective religious schools, they leave not as Americans, but as Catholics, Jews, Methodists, Episcopalians, or Unitarians."



Only one conclusion can be drawn from this statement - namely, that loyalty to one's church is disloyalty to one's country. The president's White House Conference on Children appointed a committee on religious education composed of leading clergy, educators, and social workers of the nation. In its 1940 report this committee encouraged the kinds of efforts which are being made in New York State and in such cities as Youngstown and East Cleveland.

The rabbi presumes to instruct this committee, and apparently the president of the United States who is responsible for them, on the principles of Americanism.

The rabbi feels no compunction in setting himself at odds with eminent Americans from Washington to Roosevelt. He is not speaking the language of America. His words would be better understood in Russia. At best he is resurrecting ideas and terminology employed in historical movements of bigotry in this country, recrudescence of which would be more ominous for his own people than for any others.

There is no use in waving the flag of totalitarian unity. We have witnessed too much of that sort of thing and of its disastrous consequences. We are familiar with the theme as chanted by Bolsheviks and Nazis - a people must be one, bound together only by national or class or racial loyalty - religious loyalties divide men - therefore religion is to be abolished or suppressed.

It comes with a shock to hear similar expressions from a professed minister of religion in the United States of America.

We earnestly hope that the Jewish people of Cleveland will not misunderstand us when we say that the Christians of this community have no need of the religious guidance of Rabbi Brickner. Our ministers and priests are well able to direct the spiritual concerns of their own people.



March 14, 1941

Editor, Catholic Universe Bulletin  
N B C Bldg  
Cleveland, Ohio

Dear Sir:

May I express the profound concern of the Jewish community caused by your editorial of March 7, entitled "A Rabbi Does His Bit for Irreligion in our Schools". I write as president of the Jewish Community Council, representing all elements of Cleveland Jewry, because the attack upon Rabbi Brickner, while directed against him as an individual, affects the entire Jewish community and our relationship to your Catholic readers.

In doing this, I want to make perfectly clear at the very start that our aims with regard to religion in the lives of our children are exactly the same as the Catholic aims. Whatever differences we may have in this matter relate not to the purpose, but only to the best method of achieving it.

In all honesty, I must say that we were shocked by the tone of the editorial and the extremeness of its statements. We do not question for a moment the right of the Bulletin to urge its point of view with regard to religion in the public schools. This it has consistently done, and never have we challenged your motives or sincerity. We ask only the same right to voice our position and to have it discussed purely in terms of the merits of the issue involved, without regard to personalities and other unrelated issues.

What your editorial has done, on the contrary, because Rabbi Brickner disagreed with your position on this matter, was to charge him with trying to eliminate traditional religion from American life and substitute a worship of the state, with fostering a Nazi and Communist philosophy, with having no knowledge of the nationwide movement to bring religion into the lives of American children, of opposing the concern of the president for the religious welfare of children, and of preaching that loyalty to one's church is disloyalty to one's country.

These charges against a minister of the Jewish religion and the spiritual leader of one of the largest congregations in the country, are obviously so completely without foundation in fact that they hardly require any reply. The charge of irreligion against such a person, who was for many years president of our Bureau of Jewish Education, whose own religious school has more than 900 children, and the heart of whose teaching is the fatherhood of God and the brotherhood of man, is unwarranted on the face of it.

In this regard, I should like to quote one of your leaders, the Very Rev. John J Lardnar, S.S., D.D., Rector of St. Mary's Seminary at Baltimore, who wrote about Rabbi Brickner's recent address there as follows: "He did a great deal of good and everyone conceded that he shed new light on the problem ....I wish he could be heard by many Catholic audiences."



That any Jewish leader can preach a Nazi or Communist doctrine likewise had no possible foundation, in the light of what must be transparently clear -- that Nazism and Communism are basically anti-religious and gloat on its persecution and suppression. A person who believes in Communism or Nazism can be no more a Jew than he can be a Catholic. And how any Jewish rabbi could substitute loyalty to the state for loyalty to God, or could hold that loyalty to one's church is disloyalty to one's country -- in the light of his leadership of a congregation and his religion which centers upon God - is equally incomprehensible.

In a word, such charges against Rabbi Brickner or any other person in his position as a minister of Jewish religion can have no possible basis.

On the issue of religion in the schools, the tone and content of your editorial were so completely different from the attitude and approach of the official representatives of the Catholic diocese in the discussion of the matter, that we cannot reconcile one to the other. The day before your statement appeared, Rabbi Brickner as chairman of our Schools Committee, and the other members of our Committee met with Father Hagan, Father Navin and other Catholic representatives, and with the Protestant ministers' committee of East Cleveland to discuss the question. The conference was most friendly and cordial. All three groups expressed ~~some~~ different points of view, and all were respectfully heard and considered. We found that some of our objections to the Released Time Plan were shared by the Catholic Group, and for the same reasons. It was a splendid demonstration of how such matters should be considered and of what the relationship of the various religious groups should be.

In this connection, we do not believe that your statement, "our ministers and priests are well able to direct the spiritual concerns of their own people", applies to this situation. This matter involves the public schools. They are supported by Jewish tax-payers along with others, and are attended by Jewish children as well as others. Incidentally, some of the East Cleveland schools have a large proportion of Jewish children. In this question, clearly the Jewish people as citizens, taxpayers, and parents, are equally concerned with the Catholic and Protestant groups, and have the obligation as well as the right to help determine whatever decision is to be made. It is also not without significance that the founders of our country, who were deeply religious men, made the separation of Church and State a basic tenet of our American democracy, in which all of us share.

In short, it is our profound conviction that such extreme attacks are not helpful to the cause they are intended to serve, nor to the spirit of good will which should prevail.

We are disturbed too by the fact that the same issue of the Catholic Universe Bulletin felt called upon to devote several columns to a story charging the Jews with responsibility for the crucifixion of Christ. Without going into the theological merits of the question, and despite the last paragraph of the article, such emphasis on this question after 2,000 years of history can hardly serve a constructive purpose in the community, and is very likely to stir up feelings of hatred and resentment which cannot be helpful. \*

\*The editor of the Catholic Universe Bulletin stated that he would prefer to discuss this paragraph orally rather than print it, so that it will be omitted from the paper.




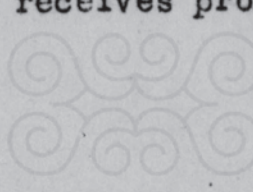
There have been previous occasions, you will remember, when we have found it necessary to call to your attention charges made in the Bulletin against Jews made in the same vein as the present instance. We feel that this attitude is most unfortunate. Regardless of its purpose, such procedure cannot help but create ill will toward the Jewish people and divide Americans at a time when our country needs unity more than ever. Should hatreds and divisions be fostered and grow, all of us know that the first victims will be the Catholics and Jews.

The road to religious freedom and strength lies not in bitter attacks upon other religious groups, but in friendly cooperation where there is agreement, and cordial consultation where there is disagreement. All of us must strive earnestly to work together in this critical hour to save the common spiritual values which we cherish.

Sincerely yours,

Max Simon  
President

P.S. In all fairness, may we respectfully ask that this letter be printed in the next issue of the Catholic Universe Bulletin, on the front page so that it receives prominence equal to that of the editorial.





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Second Vice-President  
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Albert A. Woldman

# The Jewish Community Council

## Cleveland

Chester-Twelfth Bldg. • CHerry 8176

### To the Executive Committee:

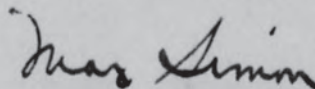
You may already have seen the editorial which appeared March 7 on the front page of the Catholic Universe Bulletin, entitled "A Rabbi Does His Bit for Irreligion in Our Schools". You will find a copy enclosed.

I thought you would also want to have a copy of the letter which we have sent to the Bulletin, and which it has promised to print on its front page this Friday, March 21. The letter was approved by our Schools Committee, and by a few others with whom we consulted, including Edward M. Baker, Philmore Haber, Alfred Benesch, and Nathan Loeser.

Our Committee with the advice of these additional persons has also taken other steps in this situation, and we shall keep you informed of further developments.

As you probably know, the Protestant and Catholic groups agreed to postpone their application for the Released Time Plan in the East Cleveland Public Schools, originally scheduled for March 3. They have promised to consult with us before any further steps are taken.

Sincerely yours,



Max Simon  
President

March 19, 1941



## JEWISH COMMUNITY COUNCIL

### Summary of Annual Meeting Held Thursday, March 27, 1941, 8:30 p.m., at the Temple on the Heights

1. Minutes - Copies having been mailed to all members, the reading of the minutes was dispensed with.
2. National Budgeting - The Chairman, Max Simon, informed the Council that the Board of Trustees of the Jewish Welfare Federation had voted to table the proposal for the establishment of a national advisory budget service. The Jewish Welfare Fund Committee had not yet met to act in the matter. Cleveland's official votes in the referendum rested with the Federation and Fund. Nationally the first few returns showed communities about evenly divided for and against the proposal. The referendum was due to close on April 1, and the Council would be informed at the next meeting as to the outcome.
3. United Jewish Appeal - Since the last meeting of the Community Council, the United Jewish Appeal had been reconstituted. There would thus be one national campaign for the Joint Distribution Committee, the United Palestine Appeal, and the National Refugee Service.
4. Jewish Welfare Fund - In Cleveland there would likewise be only one campaign, for the Jewish Welfare Fund. The united support of the community was urged in behalf of the campaign, and every effort would be made to assure a grand success for the drive. A very important meeting would be held by the Fund on April 1, to be addressed by Dr Chaim Weizmann, president of the Jewish Agency for Palestine, and Edward M Warburg, chairman of the Joint Distribution Committee. A capacity attendance was expected.
5. Kashruth - At the last regular meeting of the Council, the proposal that Jewish communal organizations should observe Kashruth in their public functions had been referred to the Executive Committee for consideration. A resolution had been received recently from the Cleveland Rabbinical Council, commending the Community Council for its interest in the matter and urging such observance by Jewish organizations. The Executive Committee would consider the question at its next meeting.
6. Election - The report of the Nominating Committee was presented by Myron Guren. In listing the recommendations, he pointed out that the Committee had attempted to give representation to all elements of the community, and had likewise tried to continue the policy of giving as many persons as possible an opportunity for leadership, while maintaining a balance of new and of experienced personnel. The fact that some persons had been dropped did not mean that they had not rendered excellent service, but merely that others were being given the same opportunity they had had for several years. In two cases, that of president and treasurer, the incumbents had reached the constitutional limit of their terms.

There having been no nominations by petition, upon motion made, duly seconded, and carried, the following persons were elected as recommended by the Nominating Committee:

Philmore J Haber, president; Ezra Z Shapiro, first vice-president; Jerome N Curtis, second vice-president; Mrs A F Mellman, third Vice-president; Abraham Stern, treasurer; Philip Bernstein, secretary; and as members of the Executive Committee, Milton P Altschul, Edward M Baker, Rabbi B R Brickner, Mrs George Burkin, Rabbi Armond E Cohen, Rabbi Louis Engelberg, George W Furth, Rabbi David Genuth, Rabbi Harold Goldfarb, Mrs Joseph Goldhamer, Mrs Joseph H Gross, Myron Guren, A I Hausman, David Ralph Hertz, Mrs Siegmund Herzog, Irving Hexter, Dr S F M Hirsch, Max Kohrman, S L Kossof, Mrs Benjamin Levine, Dr I Milcoff, A E Persky, Rabbi Israel Porath, Rabbi Rudolph Rosenthal, Rabbi A H Silver, Max Simon, Mrs Clarence Weidenthal, Julius Weisberg, Maurice Weltman, and Albert Woldman.

7. President's Message - The retiring president, Mr Simon, then summarized the five years of the Council's existence - its purposes, goals, major activities, and the fundamental principles which had guided and



must continue to be the basis for the Council's operation. He urged the Council's full support for the new president.

The report was warmly commended as being an "historic" document and "one of the most brilliant statements" on Jewish life those present had ever heard. It was agreed that it should be reproduced and widely distributed.

Upon motion made, duly seconded, and unanimously carried, the Council expressed its gratitude to Mr Simon for his leadership in founding and directing the Council, through a rising vote of appreciation.

8. Introduction of New President -- Mr Haber took over the presidency of the Council and the chairmanship of the meeting. He lauded Mr Simon's leadership of the Council as a monumental service to the community, and stated that his calm, balanced judgment, fairness and impartiality had fused the many elements of the community into an organization of great prestige and influence. The Community Council was a lasting tribute to his great ability and service, and it would continue to look to him for continued leadership and guidance.

Mr Haber stated further that the Council would have to meet the serious problems of Jewish life in the days ahead with "dignified, courageous, and sensible" action. He urged that all groups maintain and strengthen the attitude of respectful understanding for those in Jewish life with whom they might not agree. In these critical days, Jews had a solemn obligation to stress the elements of unity, and avoid unnecessary conflicts and dissension that served to weaken Jewish effort and action. He pledged his full energies to the task of leadership with which he had been entrusted.

9. Arbitration - Hebert Rosenthal, vice-chairman of the Arbitration Committee, reported that four cases were pending in the Jewish Arbitration and Conciliation Court: (1) a dispute between two factions of a small synagogue over possession of the Torahs, prayer books, and other property, complicated by an eviction from the premises. The case was being decided by Judge Samuel Silbert, David Ralph Hertz, and Meyer Wolpaw as Arbitrators; (2) a suit by a synagogue against an adjoining property owner, in which Mr Rosenthal was serving as Arbitrator; (3) a claim against a congregation alleging the resale of a cemetery plot already purchased by the plaintiff, and seeking the removal of the body which had been buried there. This case was being handled by Mr Haber; (4) a dispute between the Orthodox Rabbis and a butcher over alleged violation of Kashruth regulations, and misrepresentation. Morris Berick and Henry Rucker were two of the three Arbitrators who had already been selected for this case.

These disputes undoubtedly would have gone to the public courts had not the Arbitration Court acted, and every effort was being made to keep them out of the public courts and newspapers. It was hoped that they would be settled amicably, and their outcome would be reported to the Council at its next meeting.

10. Schools - Rabbi B R Brickner, chairman of the Schools Committee, reported that the Committee had given its attention during the past several months to the question of the Released Time Plan for religious education in the public schools. The plan would provide for the excuse of children from public schools one or more hours per week, upon written request of parents and religious schools, to enable them to attend religious classes. The plan had been started about 30 years ago, largely under Protestant sponsorship, and had been inaugurated in many communities. Largely dormant for the last ten years, the movement had recently been strongly revived.

The Committee had studied the plan carefully and was unanimously opposed to it for the following reasons: (1) it threatened the fundamental doctrine of separation of Church and State; (2) the involvement of the public schools was likely to increase until the denominational religious classes were held in the school buildings -- this already had taken place in several cities; (3) the plan emphasized the differences among the children and opened the way to embarrassment and discrimination against the children whose parents did not choose to send them to religious classes or who did not have such classes available; (4) the instruction for one hour per week might do



more harm for religious education than good, by discouraging participation in more intensive religious education; (5) the Committee could not agree that the schools were "irreligious" or "godless" as had been charged -- rather it believed that the schools did include religious and spiritual instruction, as distinguished from denominational and sectarian instruction, and believed that such spiritual instruction should be strengthened in keeping with the function of the public schools; (6) the plan would involve serious administrative difficulties for the schools, and complications for different types of religious instruction which would be required near the schools.

The Committee had consulted with the Rabbis and heads of the Jewish religious schools and found them also opposed to the Released Time Plan. The Executive Committee likewise had supported its position, both with regard to the principles involved and the Committee's decision to oppose the plan clearly and publicly if necessary, as a matter of procedure.

Upon learning that the Protestant and Catholic groups were planning to propose the project to the East Cleveland Board of Education, the Schools Committee had conferred with them in a joint meeting. Each group had presented its views cordially but frankly, and the meeting had ended without any decision but with the promise that the Committee would be consulted before any action were taken by the sponsors. In the meantime, the hearing before the Board of Education had been postponed.

The day after the joint meeting, however, the local Catholic Universe Bulletin had carried an editorial sharply attacking the chairman of the schools for a sermon expressing opposition to the Released Time Plan. The same issue had carried a long story to prove that the Jews and not the Romans, were responsible for the crucifixion of Christ. The Committee immediately met, and in consultation with some of the officers and other individuals, agreed upon and took the following steps: It sent a letter to the Catholic Universe Bulletin, strongly protesting against the editorial and pointing out its destructive effects at a time when unity was needed among all minorities, and when more than ever differences must be discussed purely in terms of the issues involved and not by extreme charges on the basis of alleged motives; arranged a conference with Auxiliary Bishop McFadden and Father Fitzpatrick, editor of the Bulletin, to present personally the reaction of the Jewish community to the editorial; and arranged a conference with the head of the Conference of Christians and Jews. The Bulletin had printed the Council's letter on the front page of its last issue, accompanied by a brief statement defending the editorial but claiming that it had not been and would not be guilty of attacking the Jewish people.

That is where the matter rested, Rabbi Brickner reported. The Committee had devoted a great deal of time to the matter because it represented an issue of fundamental importance. He urged that the Committee have the full support of the Council, so that Cleveland would not make the mistake of other cities where a divided community had helped bring about the adoption of the plan.

Following discussion, it was moved, duly seconded, and unanimously carried that the Community Council approve the action taken by the Schools Committee, and authorize it to proceed with such further steps as might be necessary.

11. League for Human Rights - Miss Grace Meyette, director of the League for Human Rights, described the current activities of the major anti-Semitic groups in Cleveland and identified their leaders. She also analyzed the recent trend of the major anti-Semitic literature.

12. Three Agencies - The Chairman called attention to the fact that just two years ago the Council had taken action which had led to the formation of three agencies, the Bureau on Employment Problems, the Jewish Vocational Service, and the Jewish Young Adult Bureau. He believed it fitting for these agencies to review their activity, and the following reports were made:

The Jewish Vocational Service activity was described by A L Sudran, director. More than 500 persons per month were seeking the services of



the agency, representing all types of needs and all elements of the community. The guidance facilities were being used to capacity; training courses in stenography and power machine operation had been instituted with the cooperation of the Board of Education and the National Youth Administration; more than 200 positions were being filled each month; group guidance was being given at the Council Educational Alliance; nearby cities had begun to use the services of the agency; generous gifts by other community organizations had enabled the agency to build the best vocational library of its kind in the city and to extend other facilities; special attention was still being given to refugees, to help them become self-supporting as soon as possible; and the agency was continuing to cooperate with other organizations, finding the Bureau on Employment Problems particularly helpful. For the size of Cleveland's Jewish population, the Jewish Vocational Service had the best placement record of similar agencies in the country. Members were invited to the annual meeting on April 8.

The Bureau on Employment Problems had described its activity in a booklet which had been mailed to all of the representatives. George Segal, director, supplemented the report by emphasizing that the problem of discrimination in industry was not merely an agency problem, or a Jewish problem, but was basically an American problem. It was a paradox that companies engaged in filling defense orders for the protection of American democracy, were continuing to violate the foundation of that democracy by practicing racial and religious discrimination. Mr Segal stated that the Bureau had received very few of its reports from the member organizations of the Community Council. The Bureau was the agency of the community, and he urged them to contact the Bureau promptly with any authentic information, so that it might be properly checked rather than merely discussed.

The Jewish Young Adult Bureau was providing recreational and cultural service to 30 organized groups with a total membership of more than 7,000 young people, it was reported by Harry Rosen, director. Twenty major activities had been built up. In the last six months the Bureau had held 750 meetings, and in that period more than 1,000 unaffiliated young people had come to the Bureau for assistance. The agency had expanded greatly its service to refugees, to help them make a wholesome adjustment in the community. It had likewise taken responsibility for the young adult division in the Jewish Welfare Fund campaign, and through this activity had interested several hundred young people in community service that extended beyond the campaign. Other major services included cooperation with other cities in regional activity, good will programs in cooperation with the Conference of Christians and Jews, and the annual youth conference in cooperation with the Jewish Youth League. The Bureau was severely handicapped by the lack of sufficient staff and funds to meet the demands upon it, and though much had been achieved there was far more to be done.

13. No further business coming before the meeting, it was adjourned.

Respectfully submitted,

(signed)

Philip Bernstein

Secretary



STATEMENT ON PETITION FOR RELEASED TIME

Submitted by the Jewish Community Council of Metropolitan Cleveland  
To the Board of Education of East Cleveland

May 20, 1941

I should like to express our appreciation of the opportunity granted us to present our views on the proposal for denominational religious instruction in the East Cleveland Public Schools. The meeting this evening, and the consideration of all points of view, is in keeping with the American tradition of objective discussion of questions of deep public interest.

We appear before you this evening in behalf of the Jewish Community Council, which is the official spokesman for the Jewish people of East Cleveland. Our Council is composed of 150 organizations of every type -- temples and synagogues, fraternal, educational and others. We have no separate branch for East Cleveland. Our temples and Jewish agencies include the Jewish people of East Cleveland as well as those of other political units, covering the metropolitan area, as does the Catholic diocese.

The Jewish people are concerned with this question not only as citizens who are helping to support the public schools, but as parents of 450 Jewish children attending the public schools of East Cleveland, and as a religious group vitally concerned with the religious instruction of our children.

As such, we want to emphasize that we share with our Catholic and Protestant fellow citizens the earnest desire that the religious influences in the lives of our children and in society generally should be intensified and strengthened. There is no difference whatsoever among the three major religious groups in this objective.

We want to stress, too, that we have every desire to cooperate with our fellow Protestant and Catholic religious leaders in the attainment of those purposes. When we first learned from the newspapers that the released time plan had been agreed upon by the Protestant and Catholic clergymen and was to be proposed to this Board, we called them and arranged for a meeting at which we might exchange views on the subject.

Such a meeting was held, with a friendly and cordial discussion. We are informed that there were differences among the Protestant groups on the subject, and that the Catholic and Protestant leaders were not in complete agreement on the ultimate relationship of public schools and religious education. We expressed the hope that we might have other meetings to continue a joint consideration of the matter and attempt to arrive at some program in which all three religious groups could agree before any proposal was made to the Board of Education. Unfortunately, we heard nothing more until we received a copy of the resolution which had been sent to this Board.

The Schools Committee of the Jewish Community Council has studied the released time plan in its various forms over a period of several months. We have given it a great deal of thought. We regret very deeply that we cannot support the petition which is before you, and that the reasons for our position are so fundamental that as a matter of principle we feel compelled to present them to you. The last meeting of your Board revealed that some of the Protestant church leaders of East Cleveland, and such an important element in the community as the Cleveland Press, have similar objections to the proposal.



The fundamental objection to the plan, in our judgment, is that it violates the doctrine of separation of Church and State. This doctrine was made a pillar of our democracy by the founding fathers of this nation. In these times, of all times, that doctrine must be strengthened rather than broken down.

The plan would place denominational church instruction in the public schools. It would give the Board of Education direct or indirect responsibility for the curriculum of church instruction. It would give the Board responsibility for the passing upon the qualifications of religious teachers, at least in part. This is an involvement in church affairs which it was never intended for a public Board of Education to have, and which under our American system belongs to the Church rather than to the State.

The plan would also place the moral power of the State behind denominational church instruction through checking on the attendance of children at such classes. Although we recognize that attendance at such classes would be theoretically voluntary, there is no doubt but that such checks would exert a profound influence upon the children's attendance. And we have noted that the proponents of the plan elsewhere, while stressing the voluntary arrangement, have uniformly objected to any program in which the public schools would have no check upon, nor any knowledge of, the attendance of the children in the religious classes.

We do not believe it is the function of the public schools in American democracy to supervise such church class attendance. That is the job of the parents and the churches.

Other complications also inevitably would arise and have arisen in other cities. How far can the teachers go in encouraging attendance at religious classes? Can the teachers maintain strict impartiality in their remarks and references to classes of one denomination as compared to another? Rules may be set up requiring such impartiality or non-participation, but practice has demonstrated that it is almost impossible to maintain them.

These are only some of the involvements of Church and State that the plan would bring about. It seems clear to us that the traditional separation of the two would be broken, and that this objection is fundamental.

There are other auxiliary reasons which we want to set forth briefly. We believe that there is now considerable spiritual education and character training in the public schools, and that this is being done in accordance with the historic function of our public schools as distinguished from the churches. We believe that not all character education or spiritual training must necessarily be denominational. We believe that both the schools and churches have a function to perform in this field, and that the schools are teaching the ethical principles that are the foundation of an honest and honorable life.

In our judgment, the schools should continue to do their part of this task and indeed should intensify it and strengthen it. The churches likewise must continue to bear and intensify their part of the responsibility, and we do not believe that it would be wise or helpful to shift part of their burden upon the public schools.

To meet their present responsibilities the public schools already have a full time job. More and more the public schools have been asked to take over tasks which were formerly performed by the family and the home, and those fundamental responsibilities crowd the school hours. Before any further demands are made upon the schools, we ought to examine carefully whether this has been entirely to the benefit of family life and influence.



As a religious group with thousands of children in our Jewish religious schools, we fear that the plan may do more harm than good for religious instruction itself. One hour per week for forty weeks of the year -- in other words, forty hours during the year -- is not enough to give proper religious training. The central problem of religious education has not been to get children to enroll in religious school classes, but to get them to attend often enough and long enough to make that training really meaningful. We cannot believe that forty hours of instruction during the year is the answer to the problem which the churches face. And we have noted that some prominent church leaders -- including Dr. J. B. Armentrout, a national director of leadership education of the Presbyterian church, as quoted in his recent address in Cleveland, E. J. Chave of the School of Divinity of the University of Chicago, and others -- have expressed similar judgments that the released time plan is not the answer.

Our fear is that the released time plan for one hour per week may discourage children and parents from more intensive religious training of several sessions per week. It will be easy for a parent to salve his conscience through a program that apparently has the approval of the public schools, particularly with the kind of indifference which has given church leaders concern and has led them to propose this plan. In short, we gravely fear that the churches themselves may find this plan a boomerang.

We fear, too, the effect upon the children. At a time when we need unity more than ever, the plan would emphasize the differences among children. We believe that the public schools have accomplished something great and wholesome in building attitudes of respect and comradeship among children of different religious and racial backgrounds. That unity should be preserved and strengthened,

Instead, this plan would use the public schools to separate the children, each religious group going to its own class while those whose parents don't see fit to send them to the denominational class, or who are too few in number for their religious group to provide instruction, will remain behind. No child likes to feel himself different from the majority. Children cannot understand fully the reasons for these differences, and are easily apt to distort them in a way that is bound to be harmful. The effects of the plan may thus be embarrassment and even humiliation for many of the children.

In some classes the minority may be Catholic. In some Protestant. In others Jewish. The test of a sound democracy is not the treatment of majorities, but the rights and consideration of minorities.

These objections are not theoretical. In New York, where a modified form of instruction outside of the public school buildings is being tried with a small fraction of the children, already sharp differences and bitter controversy have arisen. There is already a movement to repeal the law which made possible church instruction in school time outside of the school buildings, and there have occurred differences among the sponsors of the plan over attempts by children to enroll others in the classes of their particular denomination.

It has been said that many other communities have the plan in operation. May we submit that almost none of these cities permit the use of school buildings for such instruction during school hours. May we point also to the statement by Dr. Harrison Elliot of Union Theological Seminary and head of the Religious Educational Association of America, that the program is still highly experimental even where it has been in operation. He has stated likewise that there has been no adequate study of the effectiveness of the program where it has been tried, and that such facts must be secured before we can know really what has been the experience to date.



It has also been stated that the Jewish people use a few of the school buildings in Cleveland for religious instruction. We want to point out the fundamental differences between our use of the school buildings and this plan. Our classes are held after school hours. They take place after all of the children have been dismissed from the public school sessions and have gone home. They do not involve the public school curriculum. They do not involve the public school teachers. They do not involve attendance checks by the public schools. They do not involve the public school administration in any way, nor interfere in any way with the public school program.

What we have been doing is merely renting space at a time when the buildings are not in use. This is done in the same manner as any other legitimate group may rent the public school buildings, for any proper purpose. This violates none of the principles we have tried to set forth. We can see no objection to any other legitimate group using the public school facilities in the same way.

As representatives of a religious faith we are anxious to support and participate in any acceptable program which would strengthen the religious influence in the lives of our children. As citizens we are directly concerned with the obligations and functions of our public schools. And as parents we are concerned with the operation of the schools and their influence upon our children.

In short, the plan which has been presented to you violates the American tradition and attempts to pattern a European practice. We regret that we cannot support it, because we are convinced that it would not be to the benefit of the schools, our children, or the community. We make this statement in the friendliest of spirit, and with the cordiality that has characterized our relations in the past. We are ready as always to cooperate with the other religious faiths in the development of some other plan which will be in keeping with the principles of American democracy, which maintains the separation of church and state, and which will achieve the common objectives which all of us seek.



EXECUTIVE COMMITTEE  
Jewish Community Council

Minutes of a Meeting Wednesday, June 11, 1941, at 8:30 p.m., at the Community Temple

1. Attendance There were present: Philmore J Haber, Chairman; Philip Bernstein, Mrs George Burkin, Rabbi Armond E Cohen, Jerome N Curtis, Rabbi Louis Engelberg, Rabbi David Genuth, Myron Guren, A I Hausman, D R Hertz, Max Kohrman, S L Kossof, Mrs Benjamin Levine, Mrs A F Mellman, Dr I Milcoff, A E Persky, Ezra Z Shapiro, Abraham Stern, and Mrs Clarence Weidenthal.

2. Welcome & Responsibility The Chairman welcomed the new members of the Executive Committee, and asked for the active cooperation of all members, urging them to take the initiative in calling the officers with regard to any matters that required attention.

3. Minutes Copies having been mailed to all members, the reading of the minutes was dispensed with.

4. Finance Mr Abraham Stern, treasurer reported that during the first five months of 1941, the sum of \$435.00 had been received in dues from 107 organizations. With the balance carried over from 1940, the total income had been \$741.10. Expenditures had totalled \$245.44. The balance on June 1 was \$506.66. He reported further that 39 organizations still owed dues for 1940, and 8 of them also owed dues for previous years.

Upon motion made, duly seconded, and carried the report was accepted. The Committee authorized the president to inform the 8 organizations which still owed back dues that their membership in the Council and their participation in community affairs was needed, but that unless their dues were received before the next meeting of the Executive Committee it would be necessary to suspend their membership. It was suggested that this decision might be referred to a general meeting of the Council.

5. Committee Appointments The Chairman announced the appointment of the following committees, stating that an effort had been made to add new members and that one-third of those appointed were serving for the first time.

Schools Committee: Rabbi B R Brickner, Chairman; Dr Azriel Eisenberg, Mrs Benjamin Levine, Abraham Kollin, Rabbi Louis Engelberg, and Mrs Joseph Stashower; Arbitration Committee: Herbert Rosenthal, Chairman; D R Hertz, Vice-Chairman; Rabbi Harold Goldfarb, Judge Samuel Silbert, Rabbi S M Zambrowsky, Dr I Milcoff, Harold Glicksman; Kashruth Committee: Rabbi Israel Porath, Chairman; Max Kohrman, Abraham Stern, Julius Schweid, Rabbi David Genuth, Rabbi Hugo Klein; Political Issues Committee: Rabbi A H Silver, Chairman, Saul Danaceau, Dan Wasserman, Max Simon, and Mrs Milton Halle; Committee on General Jewish Council: Albert Woldman, Chairman; Edward M Baker, George W Furth, and Julius Weisberg.

6. Festival of Freedom The Chairman informed the Committee that in accordance with the policy established last year, the officers had gladly accepted the invitation to cooperate with the 1941 Festival of Freedom. The event would be dedicated to freedom of speech, the press, assembly, and religion, and would be held in the Stadium on July 4. The following Committee had been appointed to assist in financing the event: James Miller, Chairman; Samuel Horwitz, Mrs Jack J Bloch, A I Hausman, and Leo Ascherman.

7. General Jewish Council The meeting of the Community Council on January 13 had referred to the Executive Committee and the special Committee on the General Jewish Council the suggestion that a national conference of representative Jewish Community Councils should be called to consider the problem of unity in the defense of Jewish rights. Since that time the American Jewish Congress had withdrawn from the General Jewish Council, and the Secretary reviewed some of the recent developments in connection with this action.

The situation was discussed at some length. It was said that the problem was a most serious one which could not be left to the leadership in New York and that communities throughout the country had an obligation to help solve it. The practicality of such a national conference in the near future was



questioned, however, and it was agreed that the secretary should gather information immediately on the most recent developments and on what other communities and national organizations were doing. On that basis the special Committee was asked to formulate a recommendation as soon as possible. It was agreed that a report should be made to the next meeting of the Community Council.

#### 8. Schools

The Secretary reviewed the situation since the last meeting with regard to the proposal for denominational classes in the East Cleveland Public Schools which had been made by the Protestant and Catholic clergymen there. He reported that the Schools Committee had not been consulted further by clergymen before presenting their petition; that at the May 5 meeting of the Board when the matter was presented, opposition to the plan had been expressed by several Protestant laymen; that the Schools Committee had presented the reasons for the Jewish Community's opposition at a meeting of the Board on May 20, with Mr Haber, Rabbi Brickner, Joseph Stashower, and Mr Hertz speaking in behalf of the Community Council. Copies of the memorandum presented by Mr Haber already had been mailed to the Executive Committee.

The Board had informed the Schools Committee at that time that it had informally rejected the proposal of the clergymen and had offered two alternatives; (1) a non-denominational religious class which all students could attend; (2) permission for children to leave school and attend classes in their respective churches. On June 2 the clergymen had officially informed the Board of their rejection of these two proposals and that they would continue to seek adoption of their own plans, but would postpone action until there was a "better understanding" of it. The president of the Board was quoted in the newspapers as stating that the question would rest until the clergymen took the initiative in raising it again.

While the matter apparently was temporarily suspended, the Schools Committee would continue to give it close attention, with the advice and assistance of the officers and several other prominent members of the community. It was emphasized that the Committee had consistently and cordially pointed out its desire to cooperate with the Catholic and Protestant groups in some plan that would not violate American principles, and had tried to make clear that the division was not entirely between Jews and Christians, but that there were differences among Protestants on the question. Other aspects were also discussed.

#### 9. Kashruth Observance

The Community Council had referred to the Executive Committee the suggestion that the Council recommend to community-wide organizations the observance of Kashruth in their public functions. A communication had been received from the local organization of Orthodox Rabbis likewise urging such action.

Rabbi Genuth, representing the Orthodox Rabbis, spoke in behalf of such action, and Rabbi Engelberg stated that the practical possibilities had been investigated and that already one downtown hotel had made such arrangements for a special occasion. He believed that it could be worked out.

In the discussion of the proposal it was questioned whether an issue should be made by extreme action in the matter, at a time when other issues required the united effort of the community. It was believed that some elements might resent any attempt to determine their religious observance for them -- elements that regarded themselves as strongly Jewish as those who observed Kashruth.

It was stated further that the problem was one of degree and that a reasonable step should be taken which would be fair and at the same time would avoid confusion and dissension. It was felt that it was not the function of the Council to make decisions in questions of religious practice. Rather, its participation was from the standpoint of encouraging unity by asking community-wide organizations as a matter of courtesy to arrange their menus so that a maximum number of persons from all elements could attend. This would represent sound public policy, and a number of national and local organizations already had followed such a practice without any injury to them. The action of the Council should be a recommendation, and not any effort to legislate, it was said.

Following further discussion, it was moved, duly seconded, and carried that the Council should recommend to Jewish organizations which seek the interest and participation of all elements of the Jewish community that they should



have non-meat menus at their public luncheons and dinners. It was agreed further that the recommendation should be accompanied by a brief explanation of the reasons for the Council's action.

10. Membership        The Committee was informed that the Gan Ivri Women's Group had withdrawn from the Council because the members were already represented through the Hebrew Cultural Garden Association and other groups. The Secretary was asked to make due acknowledgment. It was also moved, duly seconded, and carried that the membership applications of the Heights Jewish Center and its Young Men's and Young Women's Organization should be recommended to the Community Council for approval.

11. Council Meeting        The President was authorized to set the date of the next Council meeting, preferably for the latter part of June.

12. National Budgeting        It was then moved and seconded that the Executive Committee . . . should go on record as urging the Council of Jewish Federations and Welfare Funds to abandon entirely its national budgeting proposal, and that the local Jewish Welfare Federation should be urged to take the same action. It was stated in support of the motion that the national vote had been evenly divided, with only a very few more votes for the proposal than against it. Nevertheless, it was said that the national Council had indicated it would go ahead with the program and it was believed that every effort should be made to urge it not to do so because of the even division of opinion.

The proposal brought forth a prolonged discussion. The question was raised as to whether the Executive Committee had the authority to take any further action in the matter. It was stated that most of the Committee had received no direct information on the vote and on the plans of the national Council, and that if any steps were to be taken it should be done on the basis of all the facts and after careful analysis. This was particularly important because there were conflicting reports as to exactly what action the national Council did take, and a press release from it was read which indicated that it would not make any recommendations to communities on allocations to national and overseas agencies. It was stated further that the question was highly controversial, had stirred deep antagonisms, and that precipitate action by the Executive Committee might do far more harm to the Community Council than it could possibly do good for the purposes of the proponents of the motion. It was suggested by some, therefore, that a Committee be appointed to get more facts in the matter, and by others that if such a Committee were not appointed, at least there ought to be an opportunity until the next meeting of the Council to get the full facts. They could see no harm in delaying action until the Council met.

The proponents of the motion, on the other hand, felt that time was of the essence, that the Committee already had all the information it needed, that the passage of the motion would only be in line with action already taken by the Council, and that at least the Committee should recommend to the Community Council that it adopt such a motion. They could not believe that such a step would do any real injury to the Community Council.

It was moved and duly seconded that the motion should be tabled. This was defeated by a vote of 7 to 6. It was then pointed out that because of the closeness of the vote the proponents, consistent with their general thesis, should not try to press the motion at this time. At the request of the Chairman, therefore, no action was taken, and it was agreed that the matter should be placed on the agenda of the next Community Council meeting.

Respectfully submitted,

(signed)        Philip Bernstein

Secretary



REPRESENTATIVES TO THE JEWISH COMMUNITY COUNCIL - 1941

<u>NAME</u>	<u>ADDRESS</u>	<u>REPRESENTS</u>
Altschul, Milton P	1600 East 30th st	The Temple Cong.
Altshuld, Harry	11103 Earle ave	Chevas Jerusalem Cong.
Atkin, Meyer	9914 South Blvd	Cleve. Hebr. Benev. Ass'n.
Axelrod, Maurice	1317 West Blvd	Anti-Defamation League
Baker, Edward M.	Union Trust Bldg.	American Jewish Committee
Barnett, Mrs. Dora	780 East 90th Street	Alliance Mothers Club
Bass, Louis	3635 East 147th Street	Workem's Circle #430
Bergsman, Marcus	10517 Kimberly ave	Hungarian Brotherhood & Ladies Aid Society
Berko Mrs. M.	1052 Parkside Road	Orthodox Old Home-Lds.Aux.
Bernon, Judge Maurice	1980 Union Trust Bldg.	Mt. Sinai Hospital
Bernstein, Philip	Chester-12th Bldg.	Jewish Welfare Federation
Biel, Aron	11611 Tuscora ave.	Cleve. Hebrew Vilner Soc.
Bing, Louis S. Jr.	The Bing Company	Council Educational Alliance
Bloch, Mrs. Jack J.	16600 Parkland Drive	Hadassah - Senior
Bloch, Mr. S.	3589 Shannon Road	Orthodox Jewish Orphan Home
Bloomfield, Milton	10302 Yale ave	Y.M. & Y.W. Hebrew Ass'n.
Bloomfield, Mrs. Esther	10707 Hampden ave	Ladies Free Loan Ass'n.
Braverman, Edward	2192 Jackson Blvd.	Hgts. Temple Zionist District
Braverman, Sigmund	2378 Euclid Hgts. Blvd.	Cleve. Hebrew Sch. & Inst.
Brickner, Rabbi B. R.	8206 Euclid ave	Euclid Ave. Temple.
Bubis, Dr. Joseph	3228 Berkeley ave	Hgts. Temple Cong.
Buchman, Alexander M	1636 East 117th Street	Montefiore Home
Burkin, Mrs. George	656 East 109th Street	Bichur Cholem Mothers
Burstein, I.	12210 Kinsman Road	Jewish Nat'l. Workers All.#45
Chabler, Dr. Chas.	10539 St. Clair ave	Forest City Hebrew Benev.Ass.
Cohen, Rabbi Armand E.	1117 East 105th Street	Jewish Center Cong.
Cohn, Mrs. B.	11412 Saywell ave.	Jewish Day Nursery
Curtis, Jerome N.	Federal Bldg.	Cleveland Zionist Society
Curtis, Mrs. Sam	12409 Brackland Ave.	CEA Parents Org. Superior-thru
Danaceau, Saul S.	East 21st & Payne	Cleveland Zionist Society
Delson, Mrs. S. R.	Criminal Courts Bldg	
Deutsch Mrs. Sam F.	3422 Cedar Brook Road	Bichur Cholem Daughters
Deutsch Sam S.	177 Oak Knoll	Euclid Ave. Temple Sisterhood
Dworkin, Mrs. H.M.	Warren, Ohio	
Eisenberg, Dr. Azriel	1490 Crawford Road	B'nai B'rith Hgts Lodge
Elsner, Henry W.	3310 Altamont ave	Community Temple Women
Engelberg, Rabbi Louis	10323 Superior ave	Bureau of Jewish Education
	Standard Bank Bldg	Shomrei Hadath Cong.
	Oheb Zedek Temple	Oheb Zedek Cong.
	Morrison ave & Parkwood Drive	
Falkman, Dr. F. M.	14128 Superior Road	Orthodox Jewish Orphan Home
Feder, Mr. Joseph	3665 East 151st	Yiddish Culture Society
Feigenbaum, Saul	5713 Euclid ave	The Temple Cong.
Finesilver, Isadore	979 Thornhill Drive	Amer. Hebrew Benev.Ass'n.
Finkelman, E.	9922 Ostend ave	Mizrachi
Fleisher, Mrs. J.	3699 East 140th Street	Alliance Mothers Club
Fox, Edward D.	1015 Eddy Road	B'nai B'rith Glenville Lodge #1329



REPRESENTATIVES TO THE JEWISH COMMUNITY COUNCIL - 1941

Frankel, Al	2761 Euclid Hgts Blvd.	Anti-Defamation League of B'nai B'rith
Frankel, Henry	N B C Bldg	Welfare Ass'n.-Jewish Children
Freedlander, Mrs. S.O.	12349 Cedar Road	Jewish Vocational Service
Furth, George	Fenway Hall Hotel	Anti-Defamation League of B'nai B'rith
Garber, Suggs	Hippodrome Bldg	Professional League for + Labor Palestine
Genuth, Rabbi David	3565 East 153rd Street	Kinsman Jewish Center
Gilman, Al	3590 Antisdale	Alliance Alumni Ass'n.
Gitson, Mrs. Abe	19901 Malvern Road	Council of Jewish Women
Planz, Mrs. Seymour	3283 E. Scarborough	Jewish Consumptive Relief-Senior-
Glass, Mrs. M. E.	2854 Manchester	Jewish Big Sister Ass'n.
Glickman, Harold J.	807 Engineers Bldg	Hebrew Free Loan Ass'n.
Goldfarb, Rabbi Harold	9801 Euclid ave	Community Temple Men's Club -
Goldhamer, Mrs. Joseph	10703 Grantwood ave	Nat'l Home for Jewish Children Auxiliary
Goldish, Benjamin	N B C Bldg	Young Israel
Goldman, Charles	3325 East 132nd St	Independent Mezricher Ass'n.
Goldman, Miss Florence	1666 Glenmont Road	Council of Jewish Juniors
Goldwasser, Joseph M.	2049 Staunton Road	Alpha Epsilon Pi - Cleveland Club Alumni
Goodman, Mrs. Albert J.	3011 Ludlow Road	Hadassah - Senior
Goodman, Alfred	2114 Stillman Road	Jewish Center Alumni
Green, Simon J.	816 Hippodrome Bldg	Community Temple Cong.
Greenfield Mrs. Rose	1572 East 84th St	Beth Zion - Cleve. Ladies Aid Society
Gross, Mrs. Joseph H.	2646 Wicklow Road	Council of Jewish Women
Grossman, Nate A.	206 Swetland Bldg	Jewish Recreation Council
Guren, Myron	2945 East 83rd St	Jewish Center
Haber, Philmore	Union Trust Bldg	B'nai B'rith-Cleve. Lodge
Halle, E. S.	Swetland Bldg	American Jewish Committee
Halle, Mrs. Milton	2441 Woodmere Drive	Council of Jewish Women
Halpern, Dr. Oscar	14703 Kinsman Road	Brisker-Grodner Benev. Society
Harris, Mrs. Milford	15716 Lydian Ave	B'nai B'rith Balfour Aux.
Hausman, A. I.	308 Engineers Bldg	Jewish War Veterans-Post #14
Heller, Miss Mildred	1383 East Blvd	Temple Alumni Ass'n.
Herman, Max	11301 Whitmore ave	Yeshiva Adath B'Nai Israel
Hertz, Judge David Ralph	Hippodrome Bldg	Bureau on Employment Problems -
Hertz, Mrs. David	1357 East Blvd	Council of Jewish Women Repr.
Herzog, Mrs. Sigmund	2558 Euclid Hgts Blvd	Jewish Welfare Federation
Hexter, Irving	Caxton Bldg	League for Human Rights Against Nazism
Himmel, Mr. P.	11403 Fairport ave	Orthodox Jewish Orphan Home
Hirsch, Dr. S. F. M.	Keith Bldg	Euclid Ave. Temple Cong.
Honigsfeld, Mrs. Leo	3664 Shannon Road	Jewish War Veterans Aux.
Icove, Morton	Standard Bldg	Jewish Recreation Council
Kabb, I. J.	2728 Euclid Hgts Blvd.	Euclid Ave Temple Men's Club
Karklin, J.	3570 East 72nd st.	Orthodox Old Home
Kasner, Ben	705 Public Square Bldg	Tetiever Social & Benev. Soc.
Katovsky Mrs. Harry	3614 Raymond Blvd	Immediate Aid Society
Katz, Mrs. A. A.	9822 Parkgate ave	Oheb Zedek Sisterhood
Katz, Meyer	11513 Temblett ave	Kiever Hebrew Aid Society Inc.



REPRESENTATIVES TO THE JEWISH COMMUNITY COUNCIL - 1941

Kerret, Miss Rose	10516 Everton Ave	Young Amer. Hebrew Ass'n.
Klein, Austin T.	Public Square Bldg	Cleve. Independent Aid Soc.
Klein, Edward S.	Soc. for Savings Bldg	Bellefaire
Klein, George J.	2480 East 22nd st	Beechmont Club
Klein, Rabbi Hugo	910 Parkwood Drive	Sherith Jacob Cong.
Klein, Walter	571 East 109th st	Sigma Alpha Mu Fraternity
Klopper, Samuel L.	3404 Blanche ave	B'nai B'rith Heights Lodge
Kohrman, Max	410 Engineers Bldg	Cleve. Zionist District
Kohrman, Mrs. Max	2717 Euclid Hgts Bldg	Child Care Ass'n.
Kollin, Abraham	945 Soc. for Savings Bldg	Jewish Center
Kopper, Robert I.	Citizens Bldg	Council Educational
		Alliance Leaders Group
Kopstein, Rabbi Milton	10622 Tacoma ave	Oer Chodesh Anshe Sfard Cong.
Kossof, Mrs. L. S.	3316 East 149th st	Orthodox Jewish Orphan Home -
		Kinsman Aux.
Kossoff, Samuel	3316 East 149th st	Orthodox Jewish Orphan Home
Kraus, Mrs. Ida	3517 East 117th st	Nivai Zedek Sisterhood
Krislov, Rabbi I.	3430 East 140th st	Ohel Jacob Cong.
Krosin, Joseph	2036 East 132nd st	Hgts Temple Men's Club
Kursh, Herman	3357 East 146th st	Jewish Natl Workers All. \$504
Labowitch, Ben	2210 East 40th st	Hgts Temple Cong.
Labowitch, Leonard	8937 Euclid ave	Temple Men's Club
Landau, Mrs. A.	2878 Mayfield Road	Hgts Temple Sisterhood
Landy, William	1018 Lakeview Road	Bikur Cholim Sick Relief
		Society - Men's Group
Levin, Mrs. M.	10307 Somerset ave	Pioneer Women's Org. #1.
Levin, Morris	876 Lakeview Road	Jewish Carpenters Union -
		Local 1750
Levin, Mrs. Rose	11112 Greenview ave	Orthodox Jewish Orphan Home
*		E. 105th St. Aux.
Levine, Dr. Benjamin	10616 Euclid ave	Phi Lamda Kappa
Levine, Mrs. Benjamin	1574 Taylor Road	Mt. Sinai Hospital -
		Women's Volunteer Group
Levy, Benjamin B.	1351 West 6th st	Jewish Center Men's Club
Levy, Mrs. Jack J.	3383 East 119th st	Mt. Pleasant Consumptive Aid
Loeser, Nathan	National City Bank Bldg	Jewish Welfare Federation
Madow, Mrs. S.	3255 Altamont Road	Judea Ladies Auxiliary
Magid, Mrs. Aaron	3590 Harvey Road	Mothers League for Girl Orphans
Mahrer, Hugo	2993 Hampshire Road	Jewish Young Adult Bureau
Marcus, Meyer M.	1315 Cleve. Hgts Blvd	Hgts Temple Cong.
Maron, Dr. Samuel	1921 East 97th st	Cleve. Zionist District
Mayer, George	Schofield Bldg	Camp Wise Ass'n.
Mazer, Mrs. David	10008 South Blvd	United Order of True Sisters
Meisel, E. J.	1761 Chester ave	Hebrew Free Loan Ass'n.
Mellman, Mrs. A. F.	17120 South Woodland Rd	Hadassah - Senior
Metzner, Raymond D.	Public Square Bldg	Anti-Defamation League
Michnevitz, Elsie	3509 East 154th st	Camp Wise Crew
Milcoff, Dr. I.	1365 East Blvd	Poale Zion #2
Miller, James H.	1600 East 30th st	Euclid Ave Temple Cong.
Moss, Nelson	1216 Standard Bldg	Jewish Big Brothers Ass'n.
Myers, R. H.	10703 Grantwood ave	Beth Hamidrosch Hagodel Cong.
*Levine, Samuel	13512 Kinsman Rd	Jewish Social Agency Represent-
		atives



REPRESENTATIVES TO THE JEWISH COMMUNITY COUNCIL - 1941

Nadler, Mrs. (Hilda) Ben  
Neubauer, Mrs. B.  
Neumark, Mrs. Leo W.  
Palchik, Ben  
Paul, Dr. E. Martin  
Permut, Evelyn  
Persky, A. E.  
Persky, Jack A.  
Persky, Joseph H.  
Phillips, Mrs. L. W.  
Pillersdorf, George  
Porath, Rabbi Israel  
Presser, Mrs. Yetta  
Rosenthal, Herbert A.  
Rosenthal, Rabbi Rudolph  
Rosenthal, S.  
Rubin, Ruth  
Schwartz, Mrs. B.

Schweid, Julius  
Shapiro, Ezra Z.  
Shapiro, Mrs. Uriah  
Siegel, Mrs. Louis  
Silberman, Jerome  
Silbert, Judge Joseph H.  
Silver, Rabbi Abba Hillel  
Silver, Barnet  
Simon, Max  
Singer, Louis  
Smilow, Z.  
Snyder, Mrs. A.  
Sobel, Lawrence S.  
Spitzer, Miss Sadie  
Stashower, Joseph G.  
Stashower, Mrs. J.  
Steiger, Aaron A.  
Steinberg, Philip  
Stern, Abraham  
Stern, Bernard G.  
Stern, Emanuel N.  
Toll, Mrs. Herman I.  
Wald, Joseph S.  
Warshaw, P. N.

Weidenthal, Mrs. Clarence  
Weidenthal, Leo  
Weinberg, Mrs. Joseph

Weinberger, Adolph  
Weisburg, Julius  
Weiss, Dan  
Weiss, Harry

1502 Hillcrest  
10114 Parkgate ave  
2943 South Park Blvd  
10836 Tacoma ave  
2052 East 90th st  
2627 Colchester Road  
5010 Woodland ave  
925 Soc. for Savings Bldg  
Union Commerce Bldg  
3310 E. Overlook Road  
Engineers Bldg  
3297 East 117th st  
10001 South Blvd  
Union Commerce Bldg  
3130 Mayfield Road  
1768 East 25th st  
10110 Pierpont ave  
12406 Woodside ave

1485 East 107th st  
Union Commerce Bldg  
3691 Blanche ave  
12622 Edmonton ave  
1799 Merwin ave  
13803 Cormere  
E. 105th & Ansel Road  
3693 East 146th st  
700 West St Clair  
2431 Overlook Road  
3516 Severn Road  
10303 Somerset ave  
N B C Bldg.  
2489 Overlook Road  
Union Commerce Bldg  
1600 Hillcrest Road  
19626 Cedar ave  
1712 N B C Bldg  
2143 East 7th st  
359 Leader Bldg  
1532 Ansel Road  
3345 Chalfant Road  
3534 East 157th st  
3350 East 139thst

2227 Edgerton Road  
Film Bldg.  
2988 Ludlow Road

2400 Superior ave  
503 Prospect-Fourth Bldg  
9000 Cedar ave  
2701 Hampshire Road

B'nai B'rith Hgts Aux.  
Sherith Jacob Ladies Aux.  
Temple Women's Ass'n.  
Jewish Progressive Ass'n.  
League of Jewish Youth  
Junior Hadassah-Hgts Group  
Orthodox Old Home  
Tau Epsilon Rho  
Euclid Ave. Temple Alumni  
Gan Ivri Women's Club  
B'nai B'rith-Balfour Lodge  
Nivai Zedek Cong.  
Anshe Galicia Sisterhood  
B'nai B'rith-Cleve. Lodge -  
Hgts. Temple Cong.  
Cleve. Hebrew Sch. & Inst.  
Junior Hadassah-Central Group  
Beth Hamidrosch Hagodel -  
Sisterhood  
Oheb Zedek Cong.  
Cleve. Hebrew Sch. & Inst.  
Pioneer Women's Org. #2.  
Keren Hayesod Women's Club  
Cleve. Hebrew Sch. & Inst.  
Cleve. Zionist Society  
The Temple Cong.  
Workmen's Circle Br. #79.  
Jewish Welfare Federation -  
Amer. Hebrew Benev. Ass'n.  
Euclid Ave. Temple Men's Club  
Queen Esther Ladies Aid Soc.  
H. B. S. U.  
Cleve. Jewish Singing Society  
Jewish Center Cong.  
Jewish Center Sisterhood  
B'nai B'rith - Cleve. Lodge  
Jewish Social Service Bureau  
Knesseth Israel Cong.  
Phi Sigma Delta Graduate Club  
B'nai B'rith Hgts Lodge  
B'nai B'rith - Cleve. Aux.  
Anshe Marmorish Cong.  
Workmen's Circle Chorus -  
Mandolin Orchestra  
Hadassah - Senior  
Hebrew Cultural Garden Ass'n.  
Federation of Jewish Women's  
Organizations.  
The Temple Cong.  
Workmen's Circle-Branch 559  
Kinsman Jewish Center  
Beth Hamidrosch Anshe Galicia  
Cong.



REPRESENTATIVES TO THE JEWISH COMMUNITY COUNCIL - 1941

Weltman, Ben  
Weltman, Maurice M.  
Winograd, Barney  
Woldman, Albert A.  
Wyner, Edward D.  
Yager, H. M.

12801 Edmonton ave  
606 Standard Bldg  
9811 Parkgate ave  
Standard Bldg  
1680 Belmar Road  
996 Linn Drive

Jewish Recreation Council  
Jewish Recreation Council  
Ohave Emmuni Cong.  
B'nai B'rith - Cleve. Lodge  
Hgts Temple Alumni Ass'n.  
Marmarisher Young Men's  
Benec. Ass'n.





[Undated]

SCHOOLS COMMITTEE  
Jewish Community Council

Report on Released Time Plan for Religious Education

The Released Time Plan

The released time plan provides for children to be excused from public school classes one or more hours per week in order to attend a religious school. The release is granted upon the written request of the parent and the head of a religious school. The plan calls for either one specific hour to be set aside each week for this purpose, or a "stagger" type of schedule of various hours through the day and week for students of different ages and levels.

Under this plan, the children whose parents and church school heads do not send a written request to be excused, remain in the public schools during the released time periods. They may either continue with their regular work or are given special work.

In some cases the religious schools must send their attendance records to the public schools, so that the latter may know whether the children are actually in attendance at the religious schools.

History

The first sponsors of the released time plan were chiefly Protestants, who felt that their Sunday Schools and vacation schools did not give adequate religious training. The first city to adopt the plan was Gary, Indiana, in 1913. Since that time, and particularly between 1920 and 1929, the movement spread throughout the country. It is estimated that at the present time the plan is in operation in 500 communities in 41 states. About 400,000 students are enrolled in the country at large, exclusive of New York City, which has just voted to introduce the plan. In 1934, there were 32 communities in Ohio which had adopted the released time program of religious education.

Usually the third to the sixth grades have been most affected. Junior and senior high schools also have been included in a number of communities. About 25 percent of the communities in which the plan has been accepted have given scholastic credit for such religious instruction.

Three types of church schools have operated for this purpose: (1) schools operated by individual churches; (2) schools operated jointly by several churches of the same denomination; (3) schools operated jointly by several denominations. The last has been most frequent.

The extent of public school cooperation has varied. In some cases the teachers have merely received reports of attendance from the religious schools. In others they have taken a "religious census" in their classes for the

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Note: The factual information summarized in this report was obtained from the American Jewish Committee, Mr Israel Chipkin of the New York Jewish Education Committee, and other sources.



churches or have assisted in organizing the religious school classes. In at least 27 cities religious instruction actually has been given in the public school buildings.

Participation at first was largely by Protestants. Recently Catholics have been taking a more active part in the program. Jews as a rule have not participated. In large cities they already have had after-school religious instruction, and in small communities they have found it difficult or impossible to organize special classes one day a week for the few Jewish children.

#### Legal Aspects

There is little special legislation and few judicial opinions concerning the legality of the released time plan. Only 8 states have specific laws permitting it. The others have launched the program without the enactment of such laws. This has been the case in Ohio.

Such opinions as have been rendered have sometimes been contradictory. Nevertheless, even with some opposing opinions, the plan has continued in operation, and no instances of its being actually stopped by court action are known.

(A legal analysis of the general question has been prepared by Mr Kollin and is available.)

#### Arguments for the Plan

The following arguments have been generally given in support of the plan:

1. The public schools thereby recognize officially the importance of religious education and help to counteract the anti-religious movements in the community.
2. The plan recognizes and gives approval to the existence of religious differences in America.
3. It would give religious education to many children not now receiving it.
4. It would ease the schedule of children desiring religious instruction.
5. It would make provision for religious education without violating the principle of separation of Church and State, since the religious instruction would be given outside of the public school buildings, by teachers of the children's own faith.
6. The individual parent has the right to choose any type of education he wishes beyond the minimum required by the state.
7. With the plan of staggering the released time periods through the week, churches could employ full time, professional religious teachers.



Arguments against the Plan

The following points have generally been made in opposition to the plan:

1. It endangers or violates the principle of separation of Church and State, by opening the door to sectarianism in the public schools. It makes the public schools attendance agents for the church schools. If this is not done it encourages truancy and cheating. It is an entering wedge for the extension of sectarian religion in the schools, as evidenced in some cities by the extension of the program until the religious classes are actually held in the public school buildings.

2. It discriminates between children who wish religious instruction and those who do not, and is embarrassing to those who remain behind in public school classes while the others leave. By high-lighting religious differences, it increases the opportunity for antagonisms.

3. Such religious education would be largely ineffectual, particularly for Jewish children. It should be stressed that one hour per week is inadequate for proper education.

4. It would weaken the stress on more intensive instruction.

5. The central problem of Jewish education has been not to get the child to enroll in a religious school, but rather to keep him there a sufficient number of years to make it really meaningful.

6. Actual experience has shown that Jewish children have not used the released hour for religious instruction.

7. It involves serious administrative problems. If all of the children were permitted to leave on the same hour, and many took advantage of it, there would not be enough religious school facilities and teachers to provide for them. On the other hand, unless all children were released at the same time, it would be impossible to provide proper grading for them in the religious schools. If the stagger plan were used, permitting children to leave at different hours during the school day and requiring them to return in an hour, there would not be sufficient facilities near the school to make it possible for them to return in time.

8. In the case of the Jewish group, the plan involves the problem of providing adequate facilities near each public school for at least three types of instruction desired by parents, namely Reform, Conservative, and Orthodox. This would be particularly difficult for the Orthodox and Conservative institutions. The Catholics do not have this problem of differences in ritual. The Protestants, when unable to establish separate schools for each church, have jointly organized schools for all the churches of a particular sect; or have established inter-denominational schools, despite minor differences of ritual and practice, which apparently are not as great as those which exist among the Conservative, Orthodox, and Reform Jews.



9. The children remaining in public school while the others left would feel that they were wasting time unless they were given important work, in which case those who had left would be deprived of it.

10. Character education and universal religious values, as contrasted with sectarianism, already are woven into the entire public school program.

#### Alternatives

The following alternatives to the released time plan have been offered:

1. Dismissed Time Plan -- According to this proposal, all of the public school children would be dismissed from school one hour earlier than usual at the end of the school day, on one or more days per week. Those who wished to attend religious schools at that time could do so. The others would go home or would engage in any other activities they wanted. No written requests from parents or schools would be needed, the public schools would keep no records of religious school attendance, no children would remain behind while others went to church schools, there would be no distinction in the public schools between those who attended religious classes and those who did not, and the question of religious education in church schools would be completely separated from the public schools. The proponents of this plan believe that it would achieve all of the purposes of the released time plan without the serious dangers involved in the latter.

2. Credit for Religious Education -- This plan would have scholastic credit given in public high schools to students who passed religious examinations. The tests would be given by leaders of their own faiths under the supervision of the Board of Education. The plan is now being tried in Pittsburgh.

3. Universal Religious Values -- Some believe that more stress should be put in the public schools on character education and universal religious values and concepts.

#### Jewish Attitudes, As Evidenced Recently

It is reported that in New York, where the released time plan recently has been the subject of widespread discussion, Jewish leaders and groups were unanimously opposed to it. Among such groups were the Jewish Education Committee and the Board of Jewish Ministers which include all groups in Jewish life. Other non-sectarian groups, such as the Public Education Association, the Civil Liberties Union, and the United Parents Association likewise opposed it.

It was the judgment of a number of these groups, that since the New York State law compelled the adoption of some plan by the public school, the "dismissed time" plan described in this report would be far preferable to the released time proposal.



### Our Conclusions and Recommendations

Your Committee has analyzed the information available to it, of which the above is only a summary. After full discussion and consideration, we are unanimously agreed that the dangers and weaknesses of the released time plan outweigh any possible good that might come from it.

We believe that the doctrine of separation of Church and State is a fundamental pillar in American democracy, and that the adoption of this plan threatens the preservation of that doctrine.

We believe that although the involvement of the public schools in religious education through the plan may be only modest at first, it will develop further until the religious school classes are actually held in the public schools, as has already occurred in some communities.

We believe that the plan opens the way to discrimination and embarrassment of the children whose parents do not choose to send them to religious schools, or who may not have a school of their religious faith available to them in their neighborhood and therefore will be compelled to remain in the public schools while the others leave.

We are convinced that instruction for one hour per week for 40 weeks per year or less is not enough to be really meaningful and significant to youngsters.

We deny the allegation that the public schools are "godless" or "irreligious". We believe that religious values are already a basic part of the school curriculum.

It goes without saying that this Committee believes firmly in religious education and is in complete agreement that it should be supported and strengthened. Some of the members of the Committee have in fact made religious education their life work. We do not believe, however, that the released time plan is a desirable method of achieving a more widespread and more intensive religious education for children of public school age.

Respectfully submitted,

SCHOOLS COMMITTEE

Rabbi B R Brickner, Chairman  
Dr Azriel Eisenberg  
Mrs Benjamin Levine  
Abraham Kollin

November 27, 1940



The Cleveland Press  
February 11, 1941

#### EAST CLEVELAND TO ACT ON SCHOOL RELIGION CLASSES

An experimental plan for religious education in the East Cleveland public school system will be presented to the East Cleveland School Board at its next meeting March 3.

"The plan has been considered by churches of East Cleveland, both Protestant and Catholic," said the Rev. Thomas D. Ewing, secretary of the East Cleveland Ministers' Association. "If approved, it would go into effect next September at Kirk Junior High School.

"There would be one class period each week for religious education. There would be one teacher for the Protestants, one for the Catholics and one for the Jewish children if they wanted the program. Each church group would provide the teacher. No tax money would be involved.

"Classes would be voluntary and parents' consent required. We hope that the classes may be held in the school instead of at the churches. If classes are established in the high school later, the matter of school credit could be discussed. New York has put a plan of religious education into effect and Chicago is about to do so."

A similar plan also was placed in effect yesterday in Youngstown public high schools.

"It is a part of a nation-wide movement," said Dr. John R. Hagan, superintendent of parochial schools in the Cleveland Catholic diocese.

"It is now being considered by the School Board in Akron."

Institution of a religious education plan in a Cleveland suburb would mean that such a plan would be considered in Cleveland public schools.

"Our religious education department has been interested in the East Cleveland project and has been quietly canvassing sentiment for such work in the city schools," said the Rev. O. M. Walton, executive secretary of the Cleveland Church Federation. "But no move has yet been made to request it."



Hunter

Buller

## R E S O L U T I O N

The Cleveland Jewish Community Council, organized under the sponsorship of The Cleveland Jewish Welfare Federation as a democratically representative body of our Jewish Community, at a special meeting of its full body of delegates, after due discussion and consideration of the proposals of the National Council of Jewish Welfare Funds and Federations for the establishment of a so-called National Advisory Budget Service and a special commission to make recommendations on the needs of the J.D.C., the U.P.A., and the N.R.S., hereby expresses its disapproval of such proposals and urges The Cleveland Jewish Welfare Federation and Welfare Fund to reject such projects at the forthcoming referendum thereon.

Be it further resolved that a copy of the foregoing Resolution be sent to The Cleveland Jewish Welfare Federation and Welfare Fund and to the Council of Jewish Federations and Welfare Funds.

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## JEWISH COMMUNITY COUNCIL

### Summary of a Special Meeting Wednesday, February 26, 1941, 8:30 p.m., at the Community Temple

1. Attendance There were present 126 representatives; 9 members of the Jewish Welfare Federation Board of Trustees in addition to the 16 others who were present as official members of the Council; and 37 visitors.
2. Purpose Mr Max Simon, chairman, explained that the meeting had been called at the request of some members of the Council for the special purpose of considering the proposed national advisory budget service of the Council of Jewish Federations and Welfare Funds. The representatives already had received through the mail copies of the majority and minority reports of the committee of the national Council explaining the proposals and the reasons for and against it, the letter of transmittal for the referendum which was being conducted nationally, and the ballot setting forth the two questions which Federations and Welfare Funds were being requested to act upon.

The first question was whether the national Council should establish advisory budget service for national and overseas agencies appealing to local communities for financial support. The second question was whether as a first step, a Commission of 5 to 9 persons should be appointed to make recommendations for 1941 for the Joint Distribution Committee, the United Palestine Appeal, and the National Refugee Service. The Commission would be appointed by the president of the national Council, the chairman of its Board, and the chairman of its Committee on National Budgeting Proposals, subject to confirmation by the Board of the Council. The Board would not have the power thereafter to change or pass on the decisions of the Commission.

Rejection of the first proposal would automatically dispose of the second, the chairman stated. Approval of the first would require separate action on the second.

The matter was now being submitted to the more than 200 member Federations and Welfare Funds of the national Council in a referendum for their approval or rejection. If approved, the national Council would be empowered to implement the proposals.

As noted in the call for the meeting, the Cleveland Jewish Community Council was not a member of the national Council and had no official vote in the referendum. The question was one of vital interest and widespread concern, however, and commanded the earnest consideration of every thinking Jew. It was clear that there was a sharp divergence of opinion on the matter, some believing the proposal to be constructive and a force for unity, others believing that it would be harmful and would divide Jewry.

Every shade of opinion was represented in the Community Council. In addition to the official representatives, the members of the Jewish Welfare Federation Board of Trustees had been invited to attend, to hear the discussion, and to participate in the meeting. The Federation had the responsibility for casting Cleveland's official vote in the referendum.

There had been some question of the wisdom of the Community Council's calling the meeting, and whether this matter came within the scope of the Council, the Chairman stated. The Council had not only the right but the duty to discuss questions which bore so deeply into Jewish life, he said. Likewise, if the Council could not be trusted to consider such questions, it had no reason for existence. The purpose of the meeting was not to create tension, but rather to relieve it; to have a frank and intelligent discussion, with all points of view expressed, rather than the separate meetings which otherwise would probably have occurred where only one side was likely to be heard.

The meeting was then opened for discussion by the representatives and invited guests.

3. Discussion In the discussion which followed, the proposal was supported by Joseph M Berne, Mrs Siegmund Herzog, and Edward M Baker; and was opposed by Saul Danaceau, Albert A Woldman, Rabbi Armond E Cohen, Rabbi Rudolph Rosenthal, Ezra Z Shapiro, Rabbi B R Brickner, and Rabbi A H Silver. The various points made in behalf of the plan, and in opposition to it, are summarized below.



Rabbi Cohen informed the Council that the Board of the Cleveland Jewish Center had adopted a resolution in opposition to the budget plan. The resolution was read. Mr Woldman stated that the Administrative Committee of the American Jewish Congress had voted unanimously to oppose it, and read from a letter from Dr Stephen S Wise, urging local communities to reject the plan.

4. Fact Finding There was no difference of opinion on the value of the fact-finding service which the Council of Jewish Federations had been rendering. It was urged that this fact finding should be continued and expanded. The difference arose as to whether the Council should attempt to interpret and evaluate these facts and submit judgments on the agencies, rather than sending only the facts and leaving it to each community to evaluate them. Those who favored the proposal believed that the Council should add such judgment. Those who opposed the plan, urged that the Council should confine itself to objective facts.

5. National and Overseas It was explained that the proposal involved only national and overseas Jewish agencies. It was not intended to render any judgments on local agencies. This would be left completely to each community, as in the past.

6. Democracy It was stated by Rabbi Cohen, Rabbi Rosenthal, Mr Woldman, and Rabbi Brickner, that the plan was undemocratic. Firstly, it would centralize power in the hands of a small group. Instead of giving the people at large more voice and more participation in these decisions, it would give them less. The proposal with reference to the Joint Distribution Committee, United Palestine Appeal, and National Refugee Service, would place decisions in a group of 5 to 9 men, with no one else having the right to review or veto their action. This "irresponsibility" had no parallel in Jewish life. Rabbi Rosenthal stated, and was directly contrary to the basic tenet of democracy, namely responsibility to the people.

In the opinion of Rabbi Cohen, the institution of such a plan would represent an "unthinkable surrender of autonomy and sovereignty" by the communities of America. The power would be given to the national Council of Jewish Federations, composed of Federations which historically were not democratic in their composition and which were partially self perpetuating in their leadership, he said. Only when democratic Community Councils had been organized throughout the country, and a national organization representative of these Councils had been created, would the communities be willing to give up any of their autonomy, he believed. In his judgment, the fundamental issue was a test of American Jewry's devotion to democracy, as applied to Jewish life.

No two communities were alike, Rabbi Brickner pointed out. Emotions as well as calm judgment must be recognized as a factor in budget decisions. The essence of democratic practice was to teach people how to think, rather than what to think.

Mr Berne, on the other hand, stated that the Federations had been the greatest influence for communal harmony in American Jewish life. They had brought together all elements of Jewry to participate in one great cause, namely the raising of funds for their fellow Jews in need. He could not agree that the Federations were not democratic.

He stated further that the major purpose of Federations and Welfare Funds was to raise money, and pointed out that in the last Welfare Fund campaign 2-1/3 percent of the contributors had given 58 percent of the money raised; and that 7 percent of the contributors had given 75 percent of the money raised. The Federation and Fund of necessity had to secure leadership which would have the influence to raise funds under these conditions, he said. Leadership could not be changed overnight, he stated, and he asked those who were critical of it to determine whether they were primarily interested in the Federation's raising money or in some other factor.

Mr Baker described democracy as an unfolding process, which had developed degree by degree. The action of the Cleveland Federation in sponsoring the formation of the local Community Council was in line with that trend, and the Federation had been responsive to the changing requirements of the community. Recognition had been given to all worthy causes, including those with which the leadership of the Federation was not in complete agreement. He deplored the injection of any class issue into the consideration of the proposal.



7. Promotion

Mrs Herzog, Mr Baker, and Mr Berne stated that the plan was not in any sense an attempt by the national Council to impose its will upon the country. Rather, they said, many communities had clamored for such service, and had been requesting it from the national Council for years. More than 40 cities had asked for a national budget service, and this demand had been intensified by the confusion resulting from the decision of the J.D.C., U.P.A., and N.R.S., not to have a joint national appeal in 1941.

Rabbi Silver did not believe that there had been any urgent demand from the country for such a service. He stated furthermore that the original intent had been to push through a vote at the Atlanta Assembly, but that confusion as to voting procedure and the opposition which had been expressed there had forced submission of the matter to the communities in a national referendum.

Rabbi Cohen felt that the sponsorship of the proposal was strongest among those who believed in the liquidation of the nationhood of the Jewish people.

8. J.D.C. Position

Mr Berne stated that part of the opposition to the plan had taken the form of a vigorous criticism of the Joint Distribution Committee, a criticism which he felt was entirely unjust and most unfortunate. The J.D.C. and its leaders were interested not only in European relief, but had demonstrated a deep concern for Palestine and Jewish cultural activity. Not only had they given substantial support for such work, but they had likewise spent vast sums in Poland and Eastern Europe, disproving any contention that they were interested only in German Jewry. This work of salvation was going on in Europe and all over the world, despite the war, and without in any way aiding Germany. Any rumors to the contrary must be stopped, he urged. The belief that the J.D.C. was responsible for the breakup of the United Jewish Appeal nationally likewise was false, he said.

To this, Mr Baker added that to characterize the J.D.C. leadership as persons desiring to liquidate Jewish life was both unfair and unrealistic. Their entire history of activity disproved any such contention. And that it was impossible to carry out a policy of assimilation even if people wanted to, must be apparent to everyone by this time, he said.

In reply, Mr Shapiro and Rabbi Silver stated that no one had attacked the J.D.C. leadership or its activity, and that the J.D.C. was not on trial. Both had demonstrated their support for the J.D.C. by actively campaigning for it for many years, as had other opponents of the budget proposal. Neither the J.D.C. nor the German Jews needed a defense, they said. The J.D.C. was not the sponsor of the budget plan.

9. National Council

Rabbi Silver had pointed out that his opposition to the plan was not in any sense an opposition to the national Council of Jewish Federations. On the contrary, it was as a friend of the Council and as a member of its Board that he opposed it. The Council had done splendid work in its fact finding service and was indispensable in this field. This should be expanded and more financial support should be given to it to make such expansion possible, he said. The moment it departed from such service and entered the field of evaluation and judgment, however, it would lose its objective character, and not only its interpretations but even its facts would come to be questioned. Its integrity would be affected, and the result would be a calamity for the usefulness of the Council.

10. Criticism

Mr Berne deplored also the criticism which he said had been made of the N.R.S. and the Federation leadership. Extension of such criticism would bring chaos and would affect the success of fund raising efforts. Attacks could not be made and confidence could not be destroyed, except for a great cause, he said. Vituperation must be eliminated, and fairness must be extended to all. Otherwise, all causes would suffer.

Individuals could be found in any group who had been guilty of conduct unworthy of Jews, Mr Baker pointed out. To denounce the entire group for the actions of these persons was manifestly unfair and was the very practice which Jews have long condemned. For any Jew to engage in such unfair tactics was a distinct disservice to Jewry.



Rabbi Silver and Mr Shapiro agreed that vituperation had no place in such discussions. The consideration was purely one of issues, and should have no affect on personal relationships. The absence of vituperative criticism of J.D.C. and N.R.S. leadership should apply likewise to the U.P.A. leadership, it was said.

If there were any differences with individuals, they stated that it was with the views of these men on this issue, and not with them as personalities.

11. Ideology Mr Shapiro, Rabbi Silver, and others stated furthermore that there were basic differences of ideology, and that this could not honestly be overlooked. There was no disagreement that the J.D.C. needs were critical and that vast sums were needed for it. The question, however, was what proportion of the total funds should be used for these immediate needs, and what part should be spent at the same time for what Zionists believed to be the more constructive, long time solution for the problem. They were convinced that to concentrate overwhelmingly upon immediate needs would be to make a tragic mistake - a mistake which had been made after the last war, and a practice to which they were fundamentally opposed.

Mr Berne stated that the J.D.C. also had an ideology, that of immediate service to those in need, but that the present difference between the U.P.A. and J.D.C. was a matter of only a small percent. The real issue, he said, was the question of how the maximum amount could be raised for all of these causes.

12. Unity Mr Berne stated also that he was more interested in harmony than anything else, and that this was all important. American Jewry could not afford internal quarreling and attacks in these critical times, with the future of Jewry perhaps depending upon what was now being done. To be divided was "madness", he said. Mrs Herzog, too, expressed a desire for unity, and said that it was to avoid strife and friction in communities that the budget proposal was being made.

Rabbi Rosenthal, Rabbi Brickner, and Rabbi Silver pointed out that rather than build unity, the proposal would split Jewry as it had not been split in a generation. That this would happen was clear from the emotions that already had been aroused and the alignments that had taken place, and in the interest of unity they urged that the plan be defeated. They stated also that others than Zionists were opposed to the plan.

13. Time Mr Berne pointed out that the initiation of the proposal had its beginning in the appointment by the national Council of a special Committee to study the possibility of national budgeting in the summer of 1940, before there was any breakup of the United Jewish Appeal; and that the committee had come to the Board of the national Council for approval of its recommendations in October, 1940, when the negotiations with regard to a 1941 United Jewish Appeal had only begun.

Nevertheless, Rabbi Brickner, Rabbi Rosenthal, Mr Woldman, and Rabbi Silver thought that the proposal was premature, and that this was the worst time in which to attempt to put it through. The country was in no mood or temper to introduce so radical an innovation, in a period of war tension and when the nation and Jewry were on the verge of new developments. Why go into it because some indolent communities requested the service, Rabbi Brickner asked, if it will tear Jewish life to shreds. If it has merit, it should better come by gradual evolution, he said, and there would be no great harm in taking another year to consider it. Rabbi Silver likewise felt that so important a question should not be forced through in 6 or 8 months. Actually the final report of the Committee had not been accepted until the night before it was presented to the national Assembly in Atlanta, and none of the Committee members had seen it until they arrived there. The proposal was for a permanent plan, and not just a temporary arrangement for one year. Why the haste, he asked.

14. Optional or Mandatory Those in favor of the plan emphasized that the service would be only advisory in character. Each community would be free to accept or reject the recommendations of the national committee which would be created. There was certainly no more danger in this than in the present system of budgeting, they said, with the same kind of people doing the budgeting. In essence, it was a matter of confidence, they believed.



To say that these recommendations would become mandatory was fantastic, it was said. No small group of people could secure and wield such power in American Jewish life, and totalitarianism in American Jewish life was impossible. Rather, communities would use this service merely as a guide, and if they didn't like the recommendations they would ignore them. Instead of fearing standardization in Jewish life, disruption was more to be feared, it was stated. The national Council had no desire to exercise any compulsory will over its constituents.

On the other hand, the opponents of the plan believed that despite its technically advisory character, the national budget service would become largely compulsory and would become an allocations committee instead of only a budget advisory committee. Few people, particularly in small and medium communities, would take it upon themselves to challenge the recommendations of a committee which would have great prestige by its very nature and by its access to professional assistance. The Zionists could not be asked to put the fate of their movement into the hands of such a small committee, with the chance of strangling the Zionist movement.

15. Impartial or Subjective The opponents of the plan contended furthermore that it was impossible to find impartial people who were vitally interested in these matters. One could not be objective about such questions, and recommendations would have to be colored by basic points of view. The requirement that persons appointed to the national budget Committee would have to sever their connections with the national agencies involved did not alter this situation, they believed, since such artificial action could not change the views and outlook they had built up in a lifetime.

Specifically, they objected to a Committee which would be chosen by three people, two of whom would be the president of the national Council and chairman of its Board. They cited statements and actions of these two individuals which they said were definitely anti-Zionist in character, and they could not trust the fate of their movement to a Committee which they would select.

Some felt more generally that the projection of the plan at the present time would put the future of Jewish life in the hands of persons whose record had been one of opposition to Zionism. This they could not do, particularly when the entire position of the Jewish people and the future of Palestine might be at stake in the deliberations to follow the war. Local communities should not surrender the right to determine the validity of the questions involved, they believed.

The claim that the Allotment Committee of the 1940 United Jewish Appeal had demonstrated that a Committee could be chosen and function to the satisfaction of all parties concerned, was discounted with the statement that this committee had distributed only the surplus after the agencies themselves had agreed upon a division to meet their minimum requirements. The agencies thus had assured themselves of their minimum operation, and this was far different from turning over the entire decision and allocation to such a committee, it was said.

The advocates of the plan, on the other hand, while agreeing that no one could be completely objective, thought that persons could be found who were sufficiently fair to do justice to all groups and agencies. As a matter of fact, fair minded men would lean over backward to do justice to agencies with which they were not in complete agreement, rather than the reverse, it was stated.

16. Need Mr Berne pointed out that there were great variations among different cities in the proportions of funds granted to the national and overseas agencies. It did not apparently represent an intelligent distribution of funds. The information on these agencies took months to compile, and months to digest. He believed that the budget committees in local communities wanted more than just information - they wanted the judgment of those who had compiled the information and understood it most fully. With that assistance, he thought the communities could make their allocations more intelligently and with greater understanding. If communities wanted this service, they should be permitted to have it. And if they didn't like the advice, they didn't have to use it. Mr Baker felt, too, that to oppose the budget plan would be to deny the service to those cities that wanted it.



Rabbi Brickner, on the other hand, believed that it was an indolent procedure for communities. They should be given all of the facts, he thought, and should then make their own analysis and judgment of them. Furthermore, he was not concerned primarily with solving the problems of other communities in this matter. He believed that the question to be faced primarily by Cleveland as a basis for its vote was, does Cleveland need this service? He believed that the Budget Committee in Cleveland was competent to form its own judgments, with the full facts before it, and that it did not need the evaluation and interpretation of a national committee. Why vote for a dubious proposal, he asked, when there is no apparent need for the service in Cleveland.

Rabbi Silver and Rabbi Rosenthal likewise felt that Cleveland had not asked for the service and did not need it. It was stated furthermore that other large communities had not asked for it, and that the major advocates of the plan came from eastern cities that did not have Jewish Welfare Funds -- and yet it was the Welfare Funds for whom the plan was being proposed.

17. Action

It was moved by Mr Danaceau, and duly seconded, that the Community Council should oppose the national budget plan in the following resolution:

The Cleveland Jewish Community Council, organized under the sponsorship of the Cleveland Jewish Welfare Federation as a democratically representative body of our Jewish community, at a special meeting of its full body of delegates, after due discussion and consideration of the proposals of the national Council of Jewish Federations and Welfare Funds for the establishment of a so-called National Advisory Budget Service and a special commission to make recommendations on the needs of the Joint Distribution Committee, the United Palestine Appeal, and the National Refugee Service, hereby expresses its disapproval of such proposals and urges The Cleveland Jewish Welfare Federation and Welfare Fund to reject such projects at the forthcoming referendum thereon.

Be it further resolved that a copy of the foregoing Resolution be sent to The Cleveland Jewish Welfare Federation and Welfare Fund and to the Council of Jewish Federations and Welfare Funds.

In a rising vote this resolution was adopted, voicing the Community Council's opposition to the national budget plan, by a vote of approximately 81 to 2.

18. The meeting was then adjourned.

Respectfully submitted,

(signed)

Philip Bornstein

Secretary