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Religious Education Association, 1930.

JESSE G. M. BULLOWA, M. D.
62 WEST EIGHTY-SEVENTH STREET
NEW YORK

January 7, 1930.

Mr. J. M. A. Artman, Secretary,
The Religious Education Assn.,
308 North Michigan Avenue,
Chicago, Ill.

Dear Mr. Artman:

Thank you for returning
the reports.

I lack the opportunity
to prepare an article on the subject
you propose.

It seems to me that it
should come from a Christian rather
than from a Jew. I suggest Professor
Frank Gavin of the General Theological
Seminary.

Sincerely yours,

JGMB:L

Jesse M. Bullowa

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308 NORTH MICHIGAN AVENUE

CHICAGO

January 10, 1930.

Rabbi Abba Hillel Silver
The Temple
E. 105th St.
Cleveland, Ohio.

Dear Dr. Silver:-

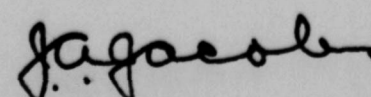
I am enclosing a tentative program outline for our 27th Annual Convention, which is to be held at Cleveland, April 23rd to 25th. The program as it now stands is in no sense final. It represents a great many suggestions that have been put together to stimulate further suggestions. The names, however, of people must not be taken literally. We have used some of these names more to signify types of people desirable, rather than to indicate that they have definitely decided to take part. On the other hand, many of the names which I have included indicates who have (like yourself) said they would take part in the Conference.

Am enclosing an additional statement which indicates how the section on the "Methods and Message of the Pulpit" might work out. We would devote Thursday afternoon and Friday morning to this problem. Will you not look this over and see what you think about the suggestions I have made? We ought to have several significant Ministers, Rabbis and Priests in such a section. In fact, a number of such people have already indicated their intention to take part in the Conference. Shirley Jackson Case has said that he would take part in this meeting and lead a discussion on the "Newer Interpretations of Jesus". He is one of the most stimulating men I know. I think to bring together some fair-minded Protestants, Catholics and Jews to consider the Significance of Jesus in the modern situation might prove profitable.

I know you are very busy. If you could devote a little study to our program we will appreciate it very much.

Very sincerely,

JAJ:s



TENTATIVE OUTLINE FOR THE 27th ANNUAL CONVENTION
OF THE RELIGIOUS EDUCATION ASSOCIATION TO BE HELD
AT THE PUBLIC AUDITORIUM, CLEVELAND, APRIL 23 - 25th, 1930.

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PROBLEM: Our Changing Mores (Habits and Standards and their Significance for Character and Religious Education.

MEETING OF AFFILIATED GROUPS AND BOARD OF DIRECTORS

Wednesday, April 23rd.

- (a) Morning and afternoon sessions of affiliated groups. All programs to be completed by eight p.m.
- (b) Board of Directors meeting. Probably two sessions, one in the morning and one in the afternoon, or else one session in the morning continuing through the noon hour. Chairman from Regional Committees and other persons to be invited, to act as advisers to the Board. Report of the Board of Directors and suggestions of the advisers to be prepared and presented before the closing sessions of the Convention proper.

OPENING OF THE CONVENTION PROPER

Wednesday evening, April 23rd, 8 - 10 p.m.

- (1) Opening reports to set the stage for the Convention. (These reports are being prepared so as to include many points of view and to give as wide a perspective of the situation discussed as possible. They are to be thought of more as critical reports than inspirational addresses or merely the opinions of the individual speakers.)

REPORTS: (All three reports while drawing upon the variety of fields for source materials will definitely point the implications of their materials for character and religious education.)

- (a) THE NATURE AND SIGNIFICANCE OF MORES: Ellsworth Faris, Chairman of the Department of Sociology, University of Chicago.
 - (b) SOME MAJOR CHARACTERISTICS OF OUR CHANGING CIVILIZATION: John Herman Randall Jr., Professor of Philosophy, Columbia University.
 - (c) ARE PROTESTANT CHURCHES AWARE OF THEIR NEW WORLD? Samuel McCrea Cavert, Federal Council of Churches.
- accept-
ed.

Thursday - April 24th

Breakfast groups. 9 - 11:30 a.m. (Two hours and Half)

Opening of Convention - 9: A.M. (General Session)

Continuation of critical reports. These reports are to deal with the nature of current mores - habits, standards, customs - as reflected through specific institutions and situations. The speakers are selected because of their connection with significant experiments and researches and their general knowledge of the field.

Ellsworth Faris, Presiding.

30 minutes (a) What Ten Years Study of City Churches Indicates Concerning the Message and Function of City Churches.
(accepted) H. Paul Douglass, Institute of Social and Religious Research.

30 minutes (b) The Effect of our Changing Mores Upon the Individual as Reflected in Clinics and Laboratories.
(persons being considered) Harry Stack Sullivan
Augusta Bronner
Elizabeth Brockett.

30 minutes (c) What Ten Years of Study of the Family Reveals as Problems, Needs and Programs.
(Persons being considered) E. W. Burgess
Frank J. Bruno
Ernest R. Groves

30 minutes (d) The Present Situation as Revealed through the Public Schools.
(Persons being considered) W. F. Dearborn, Educational Psychology, Harvard University.
W. C. Bagley, Teachers College
George S. Counts
Carleton Washburne,
Charles H. Judd.

30 minutes (e) Discussion - Discussion Leader:

(f) Worship - Albert W. Palmer
Considering chairmanship - Henry Turner Bailey, Director Cleveland School of Art.
Rabbi Solomon Goldman
Philip S. Bird
Hugh H. Hartshorne
T. G. Soares
Robert Norwood
Henry Sloan Coffin
J. Elliott Ross

LUNCHEON GROUPS 12:15 to 1:45 p.m.

Coe - - Douglass - - Mark May - - Watson - - Burgess - - Petty - - Case - -

AFTERNOON SESSIONS (Sectional Meetings) 2:30 - 5 p.m.

(The afternoon sessions will be devoted to a critique of the adaptations that various groups are making to the present situation. As much as possible specific reports on projects under way will be used as a basis for discussion. The longer reports will be in the form of critical summaries of several situations.)

These Sections will continue through Friday morning.

(names suggested indicate type of persons being invited)

- (a) Critical Reports Showing the Effect of Changing Mores Upon:
1. Method and Message of the Pulpit - Tittle, Gilkey, Ames, Norwood, Petty, Bird, Day, Ewers, Krumbine, Brickner, Goldman, Mann, Silver, Hayden, Bradley, etc., etc.,
 2. Programs and Methods of Religious Education. Opening report - H. S. Eliot, Bower, Chave, Hartshorne, Soares, Case, etc.
 3. Theories and Methods Concerning the Moral and Religious Life on College and University Campuses - Wicks, Elliott Ross, Lampe, Edwards, Aubry, L.D.Coffman, Brown of Yale, Wilkins of Oberlin, etc.
 4. Theories and Methods of Developing Moral and Religious Life Through the Family - Burgess, Brune, Goodsell, Graves, Carpenter of Buffalo, Shenton, etc.
 5. Theories and Methods in Work with Youth - Sproul, Busch, Dimock, Chave, Haywood, Gregg, etc.
 6. Theories and Methods of Developing Moral and Spiritual Attitudes Through the Schools - Dearborn, Bagley, Counts, Judd.

(Sections 2 and 6 will probably be put together)

.....
THURSDAY EVENING 8 - 10 p.m.

- Addresses:
1. The Role of the Church in a Changing World - Rabbi Abba Hillel Silver.
 2. Conflicting Philosophies - Harrison S. Eliot.
 3. The Church and International Relations - Newton Baker.

.....
FRIDAY MORNING 9 - 11:30 a.m.

Sectional Meetings Continued until 11:30

11:30 to 12:00 Worship

12:15 to 2:00 Luncheon Meetings.

.....
FRIDAY AFTERNOON

Summary and Critique: George A. Coe - Robert Wicks - H.S. Eliot - Goodwin Watson - Luther Weigle

FRIDAY EVENING

Banquets - Speakers - Soares, Brown, or Goldman, Artman.

PROPOSAL FOR ONE SECTION IN THE CONVENTION

THE EFFECT OF OUR CHANGING MORES UPON THE METHOD AND MESSAGE OF THE PULPIT as related to:

1. The Newer Approach to the Individual

New movements have come into existence during the last few years which have much to contribute both to the message and method of the pulpit. Mental hygiene, psychiatry, personnel organizations in colleges, universities, public schools, industries - to mention a few of the approaches - have a wealth of material to contribute that will help the minister in his approach to the individual (normal and abnormal). What is there from these experiences that the minister can best adapt to his needs? If he adopts these newer theories and methods, in what ways will they affect his sermons and general approach to his work?

Many modern ministers are taking courses in psychiatry and personal work. A number of "clinics," "personal adjustment centers" are being established in churches. Extreme positions are being taken without sufficient consideration of all the facts, it is acknowledged. Undue emphasis is being put upon this phase of the church program

The proposed section should lead to a critical analysis of the present situation and suggest a more sane, balanced and scientific approach for the future. Such meetings as THE FIRST INTERNATIONAL CONGRESS ON MENTAL HYGIENE to be held at Washington, D.C. May 5 - 10, 1930 will be of invaluable service to ministers. The R.E.A. Conference, however, ought to present all phases of the problem in light of various other problems that are of equal pertinence to ministers.

Opening Report - A Critique of the Present Situation: by some preacher especially trained and interested in the problem.

Actual reports on projects under way should follow. We expect to have a mental hygiene leader and a psychiatrist in the group to contribute to the discussion. In this way the minister could profit by the experience of people in other fields.

2. On a Reliable Interpretation of Jesus and the Christian Movement.

There is a nation-wide movement to discover the meaning and significance of Jesus in terms of modern Christian movements. The Jerusalem Conference and other such conferences are illustrations. This question, for Protestant movements, is particularly acute in connection with projects dealing with the missionary movement. A decided change is taking place in missionary propaganda and methods. For Good Will Movements the problem has taken the form of ways and means in which Christians and Jews can constructively cooperate in building a better world. What does Jesus and the Christian movement mean to the Jews? In what way can Jews and Christians work together? In what way will some of the more recent conceptions of the Christian movement affect the message of the pulpit?

A Critique of the Present Points of View Regarding the Person of Jesus. Shirley Jackson Case.

3. As Related to the Educational Conception of the Task

The religious education movement has culminated in national organizations such as the International Council of Religious Education and in the establishment of departments of religious education in many colleges and universities. In many instances these departments of religious education have supplemented the "departments of practical theology" or have developed alongside of them. Not only through the religious education movement, but in public schools and universities significant progress has been made in the use of the educational method. In what way will these newer concepts change the message and method of the pulpit?

A Critique of the Present Situation - Miles Krumbine, leader.

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308 NORTH MICHIGAN AVENUE

CHICAGO

February 10, 1930

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Dr. Silver:

The April issue of Religious Education will be devoted to a critical analysis of current theories and methods of worship. We already have the promise of at least six major articles on this subject. These articles will deal with significant experiments now under way in the churches, Catholic and Protestant, and Jewish groups as well.

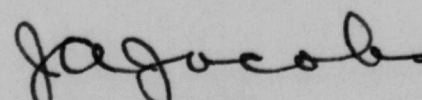
The purpose of these articles is to get down to the fundamentals regarding the kind and quality of worship most valuable in the enhancement of religious living.

Dr. Hugh Hartshorne of Yale has asked that we request you to write a one-thousand word statement setting forth your philosophy of worship and indicating the necessity for more intelligent understanding of the factors involved in worship. We heartily concur in his judgment that you should be asked to contribute such an article. Would you be able to do it? We would need the article by March 1st if we used it in the April issue.

We should be glad to hear from you at your earliest convenience.

I am yours,

Very sincerely,


J. A. Jacobs

For the Editorial Staff

JAJ:H

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February 14, 1930

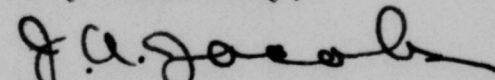
Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Dr. Silver:

I am planning to be in Cleveland next week making further plans for our convention April 23-25. We are anxious to have a few people like yourself and Rabbi Brickner write a selected group of Jewish leaders in the region of Cleveland or any where else in the United States, for that matter, regarding the importance of the coming conference. By this I do not mean a large list, but rather a very selected list of people to whom a word from you would mean much more than a formal invitation.

I want also to get your opinion on certain phases of our program. I am certain I shall be in Cleveland on Wednesday and Thursday and probably the rest of the week, but I want to go to Oberlin for a day. What day next week would be most convenient for you to see me? If I could know in advance it would help me to arrange my schedule and will probably not interfere with your work too seriously.

Very sincerely,


J. A. Jacobs

JAJ:H

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308 NORTH MICHIGAN AVENUE

CHICAGO

February 17th, 1930.

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio.

Dear Dr. Silver:

As you remember, Artman and I discussed with you our contacts with Dr. Jesse G. M. Bullowa, Director of the Littauer Foundation of New York. Artman indicated that Bullowa felt the R.E.A. was not sufficiently militant to merit his presentation of the work to the Littauer Foundation for a gift.

I am enclosing a letter which Mr. Artman wrote Bullowa with reference to the policy and spirit of the R.E.A. I had the first contacts with Dr. Bullowa and followed through with him until later in the year when Artman had a visit with him. Bullowa suggested to me that if I could get Rabbi Enelow to sponsor the matter Mr. Littauer would likely give us a substantial gift. He was thinking of a personal gift from Mr. Littauer rather than a gift through the Littauer Foundation of which Dr. Bullowa is director. I had a number of talks with Rabbi Enelow but, as you probably know, he is quite unhappy at times and would not feel obligated to go out of his way to push any new proposition. For example, he brought up with me the question of why we had used certain rabbis and not used others. He himself had been a member of the R.E.A. for twenty-five years. So we got no help, as far as we know, from Rabbi Enelow.

Mr. Littauer, about the time we were asking him for a gift, had an unhappy experience at Gloverville. He attempted to do, in a short time, what a great many leaders have not been able to accomplish in fifty years, namely to get the warring denominations in Gloverville to unite in two or three community churches. Sectarianism, of course, prevailed, and he somehow got the notion that the R.E.A. was merely another type of sectarian agency. You know that there are fifty-seven varieties of theories within the Jewish groups as there are in the Protestant groups, and that it takes patience to work out such problems.

Later Dr. Bullowa brought up the question of discrimination against Jewish medical students. Artman tried

Rabbi Abba Hillel Silver -

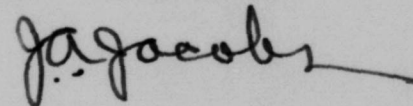
to tell him that some of the more thoughtful of the rabbis did not want their children to go to a school where only Jews were in attendance, etc.

I am enclosing Bullowa's reply.

I am going to be in New York City from approximately February 28th to March 1st. I would like very much to have a conference with Mr. Littauer and present to him personally the work we are doing. I believe if you were to write him a letter telling him what you know about the work and asking him to see me, that it would get me the interview. Then, if you could drop a note to Dr. Bullowa giving him your judgment and suggesting why you think the R.E.A. should be supported, I think it would help.

Some of the finest Jewish religious leaders, both laymen and rabbis, are actively cooperating with us. It would help us a great deal if we could get a gift from a man like Littauer or could get him to come on our board. His gift would set the pace for many other Jewish people who would likely give.

Sincerely yours,

A handwritten signature in cursive script, appearing to read "J. Jacobs", followed by a horizontal line.

JAJ:JW.

January 4th, 1930.

Dr. Jesse G. M. Bullowa
62 West 87th Street
New York City, New York.

Dear Dr. Bullowa:

I must beg your pardon for not returning the material which you loaned me sooner. The fact is I did not get to read it right away. I have now read it with care.

It depicts a situation that, to say the least, is discouraging. I think, however, it is a situation prevailing more or less throughout the country.

I was glad to have this material in order that I might understand more fully your attitude regarding this situation and your consequent reaction to the R.E.A. I believe if you will take the trouble to really know the R.E.A. you will discover that it is the one movement in education and religion in America that positively does not stand for class groupings. While Jews, Catholics and Protestants are members, they have never belonged as representatives of a group. All members of the R.E.A. working force stand on their own feet and are recognized because of their ability rather than because they belong to any creed or race.

Furthermore, the R.E.A., by using men as men rather than as representatives of any group, has been an exceedingly active agent in making worthiness stand upon its own bottom. The leading minds of America have been participants throughout the twenty-eight years of activity of the Association.

Since talking with you, I have again talked with such persons as Rabbi Goldenson, Rabbi Goldman, Rabbi Silver and several others, and asked them whether we should single out the problem of racial discrimination and make more apparent the fact that in the R.E.A. no such discrimination takes place. The opinion of each of these persons was to the effect that the R.E.A. is doing its best work by using leadership on its own merits. They felt that should we make a militant fight such as you suggested, the effectiveness of the movement might be jeopardized. They all recognized the seriousness of such discrimination as the papers I am

Dr. Jesse G. M. Bullowa

returning show.

On the other hand, the R.E.A. has taken very decided action in certain ways. For example, we refused to meet in a club where Jews were not privileged to belong. Twice in Pittsburgh, I have insisted upon a small group shifting from the University Club to a hotel where anyone can attend.

We do not hesitate to present facts of situations in our articles. I believe, therefore, that an article should be prepared along the lines of the facts shown in the material you loaned me. Why cannot such an article be prepared? Our Journal is the avenue for the clarification of issues. The Editorial Board never turns down an article because of its point of view, but only because of its low standard of writing. The Editorial Board asks all writers to do genuinely critical writing.

Would you like to prepare an article yourself along this line, or can you suggest someone else who could prepare such an article?

I want to visit with you - first, for the sake of visiting with you yourself and second, for the purpose of having the R.E.A. correctly known by you and Mr. Littauer.

I feel certain that some of the people I have mentioned will be writing you regarding the position of the R.E.A.

Thanking you for the loan of the enclosed material, and looking forward to seeing you again, I am

Very sincerely,

JMA:JW.

Dr. Jesse G. M. Bullowa

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Very sincerely,

JMA:JW.

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308 NORTH MICHIGAN AVENUE

CHICAGO

February 21, 1930

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

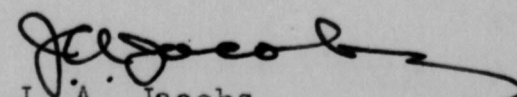
Dear Dr. Silver:

I am enclosing one of the tentative convention programs to call your attention to the topic which we have formulated for you for the Thursday evening session. This address ought not to be more than thirty minutes in length. There are three main speakers so the time element will need to be given consideration or the program will be too long.

It would help us a great deal in getting sequence in our conference plans if we could get your address a considerable time ahead of the actual convention. Of course it would not be released until convention time, but it would give us a chance to see how the general line of convention thinking is shaping up. If you care to change the topic, be free to do it. Whatever you do, we would like the address to strike at something which is vital and central in your experience. Of course in preparing your address you will have in mind the central theme of the conference.

Under separate cover we are sending you several copies of the program. It would help us a great deal in getting the right kind of people present if you could send out 25 or 30 of these programs to people you think ought to come to the convention. This is the best kind of promotion we can get.

Very sincerely,


J. A. Jacobs

JAJ:H

Euclid Avenue Temple

EUCLID AT EAST EIGHTY-SECOND ST.

Cleveland

BARNETT R. BRICKNER
RABBI

March
Nineteenth
1930

Rabbi A. H. Silver
The Temple
Cleveland, Ohio

Dear Rabbi Silver:

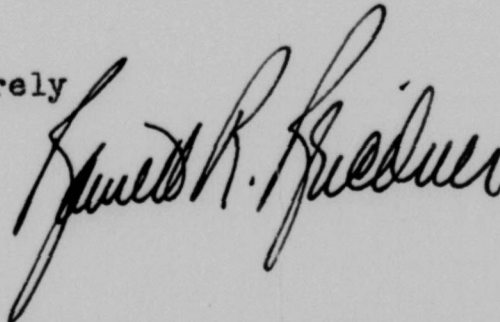
At the urgent request of Dr. Vinson who is Chairman of the local committee that is sponsoring the Religious Education Association Convention to be held in Cleveland April 23, 24 and 25, I accepted the chairmanship of the Finance Committee. It will cost two thousand dollars to meet the expense of the convention.

As you know, the Religious Education Association is interdenominational in spirit and in its composition.

Would you be good enough to co-operate with us in raising some funds toward meeting the quota? I would suggest that you bring this matter to the attention of your Board at its next meeting and get a contribution from them, and also that you write to some of the members of your congregation who are likely to respond to an appeal for a donation. I need not urge on you the value of this cause, and would therefore appreciate your immediate attention to it.

Thanking you for your co-operation, and trusting to hear good reports, I am, with kindest personal regards

Yours sincerely



BRB:HS

P.S.

I am sending you a copy of this letter which is also going to Rabbis Davidowitz and Nowak, though Rabbi Feuer who is a member of our Finance Committee was present and promised to bring this to your attention. This is sent you merely as a confirmation.

Euclid Avenue Temple

EUCLID AT EAST EIGHTY-SECOND ST.

Cleveland

BARNETT R. BRICKNER
RABBI

March
Twenty-eighth
1930

Rabbi A. H. Silver
The Temple
Cleveland, Ohio

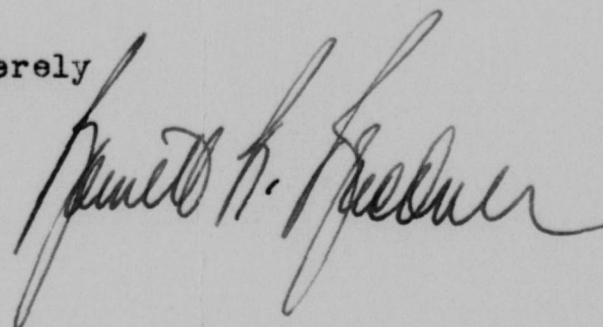
Dear Rabbi Silver:

Since I have not received a reply to my letter of recent date, and inasmuch as I am going out of town today for a week, am therefore writing to ask if you will be good enough to inform me whether I may count on your co-operation, since the time is very limited and the Religious Education Association people are urging us to raise the money before the convention starts.

At the last meeting of our temple board, they voted a donation of fifty dollars, and I am writing to all the members of my Board and others in the congregation, requesting their donations, having set for ourselves a quota of \$250.

Bishop Schrembs has promised me \$250, Dr. Thwing as President of the Cleveland Federation of Churches has sent out an appeal to a number of ministers of the leading Protestant Churches, and I have already received \$25 from Dr. Breed; also promises from Drs. Hayden, Goldner, L. C. Wright and Bird.

Yours sincerely



BRB:HS

THE NATIONAL COUNCIL OF THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS

OF THE UNITED STATES OF AMERICA

CORPORATE NAME
"GENERAL BOARD OF THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS"

347 MADISON AVENUE, NEW YORK

HOME DIVISION

March 28th, 1930

Rabbi A. H. Silver
The Temple
Cleveland, Ohio

Dear Rabbi Silver:

One of the important sections of the RELIGIOUS EDUCATION ASSOCIATION convention in Cleveland will deal with the significance of social changes for those interested in character and religious education among young people. We shall want to spend the two periods arranged

- in review and appraisal of various attempts to take social changes into account in work with young people;

- in critical discussion of the meaning of the general addresses and reports of the convention for workers in this area; and

- in assembling suggestions for constructive revision of working methods with youth in the light of demonstrable changes.

It is important that we encourage several members of the Association who will be present at the convention to bring careful descriptive statements about attempts to take social changes into account in program planning. We need your counsel regarding enterprises and projects which we should seek to get reported, reviewed and appraised in this discussion. The more directly these experiences involve young people themselves, and the clearer they are as to methodology and materials, the better! Three items which come to mind at once indicate the sort of enterprises we ought to review:

- (a) An experiment with services of worship connecting with life situations as known to young people.

- (b) A course in preparation for marriage and family life in the modern world.

*Not answered
Filed 4-16-30*

3/28/30

(c) The development of new units of activity and study for Methodist young people out of careful analysis of the concerns of youth in modern life.

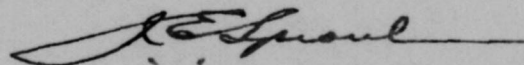
Please note that these enterprises involve persons between about sixteen or seventeen and twenty-five years of age. Because our religious educational processes are not always as clearly conceived and resultfully executed among persons of these ages as with some others, thorough-going work in the section of the convention about which I am now writing will be more than ordinarily significant.

Will you be good enough, therefore, to tell me about the one or two pieces of work which you would think ought to be reviewed, the persons involved in each case, and then suggest the names of not more than two or three other persons working or thinking in this area whom the Religious Education Association should seek to draw into this section for the contribution they may make?

What you will write, especially if you can do it within the next day or two, will aid us greatly in handling an important section of a most significant convention.

Please!

Gratefully yours,



Program, Research, and
Survey Section.

JES:U

WILLIAM ADAMS BROWN
PRESIDENT

ERNEST RECKITT
VICE-PRESIDENT

WM. D. SCHERMERHORN
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308 NORTH MICHIGAN AVENUE

CHICAGO

April 4, 1930

Rabbi Abba Hillel Silver
The Temple
E. 105th St. and Ansel Rd.
Cleveland, Ohio

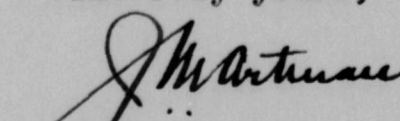
Dear Dr. Silver:

Mr. Jacobs has been giving most of his time up to date to promoting the Cleveland Convention. The final program will be ready by the 10th of April. Plans are being rounded out in a splendid way, and I think this is going to be one of the best of our general conferences.

We have gotten unusual co-operation from Cleveland. Jews, Catholics, Protestants, public schools, the Y. M. C. A. and Y. W. C. A., the Adult Education Association, and a large number of business groups are co-operating. From all indications, I think the convention will come nearer representing a cross-section of Cleveland than any conference held in the city in years.

Mr. Jacobs and Mr. Bro will be in Cleveland next week, the 9th and 10th. I should like very much for Mr. Jacobs to talk with you about the final set up for the convention. Would you have time to see him on either of these days? He will be stopping at the Statler Hotel.

Sincerely yours,


J. M. Artman

JMA:H

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308 NORTH MICHIGAN AVENUE

CHICAGO

April 7, 1930

Rabbi Abba Hillel Silver
The Temple
E. 105th and Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

I am enclosing a final program for our convention. We are definitely planning on you for an address on Thursday evening, April 24. We are allotting 30 minutes to each main speaker and there will be a period of discussion after each speech.

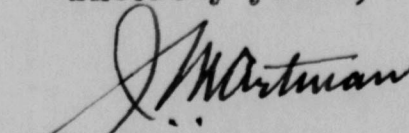
Everything seems to point to a very profitable session. The convention, however, is set up on the basis of progressive development in sequence of thought. We have steered clear as much as possible from the more formal method of a series of set speeches. The convention has been planned largely on the round table basis. In order therefore, to get the most out of it, it will be necessary for the delegates to be in attendance at as many sessions as possible.

Because of the experience you have had in your own ministry, we are particularly anxious to have you attend the section on the Method and Message of the Ministry.

We are attempting to make the Friday evening banquet a climax which will dramatize the high points of the convention. We are expecting 1000 in attendance, and we want these people as much as possible to be representative of the people themselves as well as various agencies of the community. We hope you can get a fine delegation from your temple.

Looking forward to seeing you in Cleveland, I am

Sincerely yours,


J. M. Artman

JMA:H

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ERNEST RECKITT
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308 NORTH MICHIGAN AVENUE

CHICAGO

April 29, 1930

Rabbi Abba Hillel Silver
The Temple
East 105th Street
Cleveland, Ohio

Dear Dr. Silver:

On behalf of the Staff and the Board of Directors I want to thank you not only for your excellent address of Thursday evening, but for the time and thought you and Rabbi Foyer gave us in planning for the convention.

We should like a copy of your address at your earliest convenience in order to use it in the June issue of the Journal.

We also want to express the appreciation of the Board to the Board of the Temple for their financial aid.

Sincerely yours,

J. M. Artman
J. M. Artman

JMA:H

May 1st, 1930

Mr. J. M. Artman,
Religious Education Association,
308 N. Michigan Ave.,
Chicago, Ill.

My dear Mr. Artman:-

Permit me to acknowledge receipt of
your letter of April 29th addressed to Rabbi Silver.

In connection with the manuscript of
Rabbi Silver's address which he delivered at the Conference,
permit me to say that Rabbi Silver gave the copy to your
Mr. Jones the very night that he delivered it. He told him
at the time that it was the only copy he had and requested
that it be returned immediately after it had served his
purpose. Up to date we have not received it and would
appreciate very much if you will kindly make inquiry of Mr.
Jones, who said he was at the head of your publicity department,
and see that the manuscript is returned to us.

With kindest regards and thanking you
very kindly in advance for your prompt reply, permit me
to remain

Very sincerely yours,

Secretary to Rabbi Silver

A

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"To inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of Religious Education, and the sense of its need and value."

308 NORTH MICHIGAN AVENUE

CHICAGO

May 7th, 1930

Rabbi Abba Hillel Silver
The Temple
East 105th Street
Cleveland, Ohio

Dear Dr. Silver:

The typewritten copy of your address at the convention has just been sent to us by Mr. Jones, the Publicity Manager. We are sending it to you for any corrections that you care to make. The manuscript should be back in the office by the 15th of May in order to be included in the June number of the Journal.

Sincerely yours,

Katherine E. Niles

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308 NORTH MICHIGAN AVENUE

CHICAGO

May 12, 1930

Rabbi Abba Hillel Silver,
Rabbi The Temple,
East 105th St.,
Cleveland, Ohio.

Dear Dr. Silver:

Possibly the written report of your convention address is already in the mails. If not, we wonder if you could not send it to us at once. All material for the June Journal should be in the printer's hands by the 15th. We do not want to rush you unduly, but we are anxious to include your address. If, for any reason, a delay is necessary, will you please wire us collect when we may expect your article?

Sincerely,

Katherine Miles

For The Editorial Staff.

KEN

May 13th, 1930

Miss Katherine E. Niles,
Religious Education Association,
308 N. Michigan Ave.,
Chicago, Ill.

My dear Miss Niles:-

Enclosed please find corrected
copy of the address which I delivered before the
Religious Education Association.

me to remain

With kindest regards, permit

Very sincerely yours,

AHS/IR

[1930]

The
**RELIGIOUS
EDUCATION
ASSOCIATION**

— of —

United States and Canada



A BRIEF STATEMENT

of

**ORGANIZATION
PURPOSE
HISTORY
WORK
MEMBERSHIP**

**REGIONAL
COMMITTEES
ANNUAL CON-
VENTION
PUBLICATIONS**

Twenty-eighth Year

1903-1930

Headquarters

308 N. Michigan Ave.

Chicago, Ill.

I. PURPOSE

THE purpose of The Religious Education Association is to promote moral and religious education. It is composed of persons of different creeds and professions who feel the importance of vindicating for religion its rightful place in our educational system and of securing for religious instruction the benefit of the best educational methods. It aims to include in its fellowship not only all who believe in the place of religion in education, but also those who are dissatisfied with the quality of present-day religious education and who wish to face together the inadequacy of our present methods and to consider the possibilities of improvement.

II. HISTORY

THE Religious Education Association was organized in 1903. It grew out of the Council of Seventy, an organization of the most distinguished biblical scholars of that day, who recognized that education was drifting away from a religious basis, and that religion was but imperfectly using the educational approach.

These scholars desired to bring into one inclusive fellowship the outstanding leaders in every field of social action, schools, homes, libraries, churches, universities, Y. M. C. A., in order that together they might face their common religious educational task.

The young Association very quickly captured the imagination of the keenest educational and religious leaders of the United States and Canada, and drew them into its membership. Its usefulness has been proved through more than a quarter of a century.

But its real strength has been found not in its formal leadership but in the large number of persons from all walks of life whom it has drawn together in pursuit of the ideal which it has set itself. Its membership makes possible a much more inclusive fellowship than can be found in the existing denominational or interdenominational agencies. It brings together not only representatives of different communions and persons interested in moral and religious education in our schools and colleges but many lay men and women who without official responsibility are interested in this field and desire to make their contribution to the solution of the pressing problems it presents.

III. WORK

FROM its inception The Religious Education Association has had a three-fold function, which was defined by one of its early leaders as follows:

1. "To inspire the educational forces with the religious ideal;
2. To inspire the religious forces with the educational ideal;
3. To keep before the public mind the ideal of religious education and the sense of its need and value."

Among the means which the Association has used for the accomplishment of its purpose are the following:

1. It brings together for conference and in conventions, national and regional, those who are interested in the field of moral and religious education, without distinction of creed or race, for the purpose of sharing their common experience and defining their common task.

2. It publishes a journal in which from time to time reports are made to the members and to the general public of the progress which is being made in the field of moral and religious education and through which workers in this field may exchange opinion as to experiences, projects, and interpretations.

3. It publishes from time to time carefully prepared monographs on pertinent problems. Up to the present, four have been published covering methods of testing right and wrong, religious instruction of undergraduates, problems of young business girls, and a survey of research studies published in 1927.

4. It calls attention to new and unsolved problems in the field and seeks to promote their solution:

- a. By inducing some existing research agency to undertake their study.
- b. By bringing about the organization of a new group for this purpose.

5. It seeks, through an Annual Research Conference, to integrate the efforts of such specialized sciences as psychology, sociology and psychiatry in a common attack on problems of religious and character development.

IV. MEMBERS

THE membership of the Association is open to all individuals who are engaged in or interested in moral and religious education. It includes college and university professors, parents, teachers, ministers, laymen, social workers, religious educators, judges, editors. Its membership is drawn from all of the major groups, Protestant, Catholic, and Jewish. At the present time there are more than three thousand members in the Association.

V. REGIONAL COMMITTEES

WHILE the headquarters of the Association is in Chicago, its members are scattered over the United States and Canada. In order to study local problems more effectively, to maintain a forum for debate and exchange of opinion, to project and encourage research experiments of importance, and to promote regional conventions for the consideration of problems of more immediate report, the Association has appointed Regional Committees. In appointing these groups, however, it is not its purpose to develop an organization which can compete with other existing organizations. On the contrary, the strength of the Association from the first has been in its voluntary character. It looks to its members to carry without remuneration most of the responsibility for maintaining and increasing its usefulness. Its permanent staff is, therefore, purposely kept small.

VI. ANNUAL CONVENTION

EACH year the Association holds an Annual Convention to study some problem fundamental to moral and religious education. The Chicago Convention, in 1927, considered "Educational Functions of State and Church." The Philadelphia Convention, in 1928, studied "Education in Religion in an Age of Science." The subject used in Des Moines, in 1929, was "Character Education a Community Responsibility." The 1930 convention will be held in Cleveland, April 22-25.

VII. JOURNAL

RELIGIOUS EDUCATION, published ten times each year, has for its chief purpose to point out new trends in religious and character education, to show the application of new methods in concrete situations and to integrate into such education whatever appears of value from the related fields of education, psychology, and sociology. **\$5.00 per year.**

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VIII. OTHER PUBLICATIONS

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Hugh Hartshorne, Mark A. May and Others

A report of a portion of the work of the Character Education Inquiry. \$0.75.

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A compilation of brief abstracts of studies in psychology, religious and character education and social work. Within 82 pages is a survey of 506 articles. \$1.00.

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RELIGION, MENTAL HYGIENE AND EDUCATION

(Reprinted from the September, 1929, *Religious Education*). Articles by Harrison Elliott, C. Rankin Barnes, E. Van Norman Emery, Karl M. Bowman, Earl A. Blackman, Martha Jaeger, Marian McBee, William F. Linehan, A. R. Gilliland, and Helen L. Myrick. Complete in one pamphlet. Price 50 cents.

Rethinking Organization for Religious Education, by J. M. ARTMAN and J. A. JACOBS.

How One Church Faced Its Educational Task, by H. SHELTON SMITH.

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Price 15 cents each; 10 cents for ten or more copies of any reprint.

DUES AND CONTRIBUTIONS

THE membership fee is \$5.00 a year. This entitles one to all benefits of membership, including subscription to **Religious Education**. To facilitate the membership of students who are actually in residence at institutions of learning, the Association has provided a student membership fee of \$2.50 a year.

The budget of the Association, aside from special research projects, is approximately \$50,000 a year. Support comes from six major sources:

Contributions from Individuals

Contributing memberships range from \$10 to \$5,000 per year.

Contributions from Churches, Schools and Temples.

The number who have placed the R. E. A. on their annual budgets this present year has almost doubled since last year.

Contributions from Foundations.

These contribute largely in financing specific research projects.

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Religious Education Association,
308 No. Michigan Ave.,
Chicago.

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