



## The Abba Hillel Silver Digital Collection

Featuring collections from the Western Reserve Historical Society and  
The Jacob Rader Marcus Center of the American Jewish Archives

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

Series 1: General Correspondence, 1914-1969, undated.

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

---

Reel  
52

Box  
19

Folder  
1277

Religious instruction in public schools, 1923-1925.

# The Federated Churches

## OFFICERS

REV. GERARD F. PATTERSON, PRESIDENT  
REV. W. B. ARMINGTON, VICE PRESIDENT  
MRS. F. L. TAFT, VICE PRESIDENT  
DR. W. P. CHAMBERLAIN, VICE PRESIDENT  
T. E. BORTON, TREASURER  
REV. E. R. WRIGHT, EXECUTIVE SECRETARY

## MEMBERS AT LARGE

REV. J. E. CARHARTT  
MRS. C. S. CUTTER  
DAVID M. QUAY

701 HIPPODROME BLDG.  
BELL, CHERRY 1452

## CHAIRMEN OF COMMITTEES

REV. LOUIS F. RUF, COMITY  
REV. CHARLES H. MYERS, RELIGIOUS WORK  
C. P. LYNCH, EDUCATIONAL  
MRS. C. H. PRESCOTT, MISSIONARY  
MARIE WING, SOCIAL BETTERMENT  
JUDGE FRANK E. STEVENS, CIVIC  
D. D. KIMMELL, FINANCE

CLEVELAND, O. June 21, 1923.

Rabbi A. H. Silver  
The Temple  
East 55 St & Central Ave  
City

My dear Rabbi:

In compliance with your request we are sending you herewith the following statement:

The Federated Churches has now completed its plan for the organization of six week-day schools of religious education beginning with the opening of the public school term in the fall.

The Federated Churches has engaged Mr. J. Quinter Miller, who recently completed his post graduate work in the Boston University School of Religious Education, to be its Director of Religious Education. Mr. Miller will devote the major part of his time the first year to supervising and directing the work in these six week-day schools.

We have Boards of Week-day Religious Education representing the co-operating churches in these different communities. The plan provides for an hour of week-day work during the week for children of the 4th, 5th and 6th grades. We are proposing to move slowly in this work having in mind to build up eventually a program of religious education that will meet the needs of the children and youth of Greater Cleveland. For this reason the demonstration schools will probably not enroll more than 300 each.

Advices from Dayton, Toledo, Rochester and other cities urge us to seek the co-operation of the public school authorities to the extent of having the Board of Education take ~~an~~ action to the effect that any principal of a local school shall excuse children of these grades for one hour during the week upon written request from their parents to attend the community school of week-

day religious instruction.

When we presented this matter to the Board of Education of Cleveland it was referred to its committee on education which in turn requested our committee to take the matter up with representatives of the Catholic and Jewish communities with a view to securing their co-operation, at least to the extent of not offering any opposition to the plan and if possible to grant their approval. You will be glad to know that Bishop Schrembs has assured us of his hearty co-operation believing as he strongly stated that our children and youth are in great need of religious education, and he is ready to do all in his power to see that this kind of instruction is given them.

If we can secure similar co-operation from the Jewish Community, we shall be in a position to report to the committee on education of the Board of Education with a reasonable degree of assurance that our request will receive sympathetic consideration. We have the supervision, the curriculum, the program and we are now pleading for the most favorable auspices under which to operate these schools. Meanwhile we would invite you to appoint four or five members of a general commission that will think through this whole subject during the forthcoming fall and winter with a view to formulating a program for Cleveland so that the time may speedily come when every boy and girl in this city may have an equal opportunity and privilege to secure as complete a training in religious education as he is today receiving in the public schools. Our proposal is that such a commission shall consist of an equal number of Catholic, Jewish and Protestant churchmen.

If there is further information you would like to have, please be free to call the office. Thanking you for your personal interest, I remain,

Most cordially,

ER Wright.  
Executive Secretary.

ERW/MEG

P.S. We are sending under separate cover the survey to which Mr. Lynch and Mr. Miller referred - ERW

Correspondence with

Rev. L.R. Wright

Rep. Federated Churches

Jun-July-1923



July eleventh, 1923

Mrs. Julius Fryer,  
1383 East Boulevard,  
Cleveland, Ohio.

My dear Mrs. Fryer,

I am enclosing you herewith a duplicate of the letter to be sent to the Federated Churches, with reference to week-day religious instruction. I would appreciate it if you would make any suggestions or corrections.

Unless I hear from you on or before July 17th, I will assume that you approve of the form and content of this letter.

With kindest regards, I am

Very sincerely yours,

The above letter was likewise sent to  
Rabbi Louis M. Wolsey  
Rabbi *Ab* Novak  
Dr. Friedlander, Talmud Torah  
~~\_\_\_\_\_~~

ABBA HILLEL SILVER, RABBI  
THE TEMPLE

## The Temple, Cleveland

EAST 55TH STREET AND CENTRAL

OFFICE HOURS: 9:00 TO 5:00

TEL. RANDOLPH 1330

BENJ. LOWENSTEIN, PRESIDENT  
1323 WEST NINTH STREET

July Seventeenth,  
1923

Rev. E. R. Wright,  
Executive Secretary,  
Federated Churches,  
Cleveland, Ohio.

My dear Rev. Wright,

At a meeting last Friday noon of the representatives of Jewish Religious School agencies in our community, I submitted your letter of June 21st, as well as a summary of the two conversations we have had.

The meeting expressed general satisfaction with the efforts of the Federated Churches in the direction of extending religious education through the medium of weekday religious schools. That the need is real was fully realized, and your interest in this work augurs well for its success. The Jewish community stands ready, at all times, to co-operate in such work with other denominations. We shall follow with great interest the organization of the weekday demonstration schools which you purpose to establish this coming Fall.

The Committee felt, however, that your plan, requiring that the hour of weekday instruction be taken from public school time, involves very important problems touching the policy of the Public School, as well as the relations between secular and religious education, and that these matters are of such great seriousness that no hurried action should be taken. ~~in the matter.~~

It was thought that these demonstration schools could be held with equal success in the afternoon of some weekday, after school hours, or on Saturday. Such an arrangement would not project the above-mentioned difficulties, nor necessitate an adjustment of the Public School curricula.

AGBA HILLEL SILVER, RABBI  
THE TEMPLE

## The Temple, Cleveland

EAST 55TH STREET AND CENTRAL

OFFICE HOURS: 9:00 TO 5:00

TEL. RANDOLPH 1330

Rev. E.R.W.2

BENJ. LOWENSTEIN, PRESIDENT  
1323 WEST NINTH STREET

Frankly, while heartily endorsing the idea of Weekday Religious Schools, the committee is apprehensive of the tendency which develops when such time is taken from the school schedule, of bringing the public and the religious schools into essential relationships - a tendency which, it believes, is contrary to the spirit and purpose of the American Public School system, and which is fraught with danger.

We note that such a tendency is already manifest among the weekday religious schools which were surveyed by Professor Irving L. Shaver, <sup>whose</sup> ~~which~~ report is published in the Religious Education Journal of April, 1922. The children of nearly 40% of the religious schools reported are already receiving credits for religious education in the public schools - (see Table 22). In nearly 85% of the cases there is some form of supervision by public school officials over the work of the religious school. In the majority of instances, the public school keeps a record of attendance at religious school and takes cognizance of the pupils conduct and of his work there - (see Table 25).

This seems to be the logical development of the movement which aims to establish religious education during school hours, and such a development, we believe, is distinctly harmful to the best interests of American democracy.

We believe that the contemplated demonstration schools ought to be organized under the most favorable conditions, and that they should not, therefore, be burdened with these perplexing problems.

I should be most happy to discuss these matters with you further.

With kindest regards, I am

Very sincerely yours,

(Signed) A. H. Silver

October 24th, 1923.

Mr. R. G. Jones,  
Superintendent of Schools,  
Cleveland, Ohio.

My dear Mr. Jones,

I am taking the liberty of sending you a copy of a letter which I wrote some time ago to Mr. E.A. Wright, Executive Secretary of the Federated Churches. I am quite sure that the question of weekday religious instruction in connection with the public school curricula will come to the attention of the Cleveland Board of Education before very long if it has not already. I should like to have you know the position of the leaders of the Jewish community of Cleveland on this subject.

With kindest regards and trusting that you are well, I beg to remain

Very sincerely yours,



Oct. 24, 1923.

Rabbi Louis Wolsey,  
Euclid Avenue Temple,  
E. 82d Street and Euclid Ave.,  
Cleveland, Ohio.

My dear Colleague:

Rabbi Nowak and I interviewed Mr. Kirk,  
the Superintendent of Shaw High School.

Mr. Kirk received us courteously, and  
answered candidly, all questions put to him. He  
stated that upon the request of the parents, the  
Federated Churches organized a number of classes in  
religion. The children who take the course in re-  
ligion are excused once a week from the courses in  
Art and Music.

Mr. Kirk said that he had never visited  
the classes; that he was not acquainted with the work  
that is being done with the children; he believed that  
the instruction is free from dogma and creed, and that  
the Bible was being used only as a text book in ethics  
and morality. He looked upon the whole thing as an  
experiment, and did not know as to whether it would  
prove successful or not. He intimated that he would  
be perfectly willing to allow the formation of a class  
in Jewish Religion. He was broad-minded in these mat-  
ters (so he said) and believed that all religions teach  
one and the same thing - "The Fatherhood of God and the  
Brotherhood of Man".

I delayed writing to you because I hoped  
that I would be able to get in touch with the Presi-  
dent of the East Cleveland Board of Education.

Sincerely yours,

C:R

Pro 3930

# BOARD OF EDUCATION

EDUCATIONAL DEPARTMENT

R. G. JONES.  
SUPERINTENDENT OF SCHOOLS

Cleveland  
Ohio

F. C. BEYER.  
SECRETARY

November 6, 1923.

2-6 M-  
2-11-23  
yes-

Copies of this were mailed to  
Rabbis Wolsey, Goldman, Nowak.

Rabbi Abba Hillel Silver,  
The Temple,  
Cleveland, Ohio.

My dear Rabbi Silver:-

I have read with interest your letter to Dr. Wright. It all goes without saying that religious instruction is important in our social order, present and future, but I am sure we shall not wish to assume any responsibility on the part of the state for religious instruction, directly or indirectly, until the various religious groups have reached some common agreement.

I recall at one time ~~in~~ attempting to reconcile Catholics and Protestants upon some biblical literature for instruction in the schools, but I am sure the matter was promptly dispatched from my mind when I talked with the Catholic Bishop. In conclusion, it is my belief that the reconciliation of the religious groups will have to precede any action on the part of the Board.

Please believe me,

Very sincerely yours,

*R. G. Jones.*

RGJ-BR

C O P Y

BISHOP'S HOUSE  
1007 Superior Ave.  
Cleveland, Ohio

December  
Fourteenth  
1923

Rabbi Louis Wolsey,  
Euclid Avenue and E. 82nd  
Cleveland.

My dear Rabbi Wolsey:

I was very much surprised to learn from your letter that three of the public schools of East Cleveland have been turned into Protestant denominational schools through the imparting of religious instruction in the school buildings and as part of the curriculum. As matters stand today I believe that this is unconstitutional and that in the end it will work havoc because there will be teachers who will go far beyond the limits of the expressed will of parents, and will use a sort of mild coercion to compel children to accept a religious instruction which runs counter to the conscience of the parents in question and therefore infringes on the religious liberty guaranteed by the Constitution of the United States.

I am, of course, in favor of religious instruction. I believe that religious instruction is essential to sound morality and good citizenship, but I cannot accept - as things now stand - the idea of making the public school as such the vehicle of religious instruction.

I see no objection to the effort of imparting religion outside of school hours and in buildings other than the public school itself. I am willing to go so far as to say that a certain portion of the school hours be allowed for religious instruction outside the school proper on the written request of the parents or guardians of the child, and that proper credit be allowed the children, say on the score of moral training.

But let me reiterate, I could not in conscience accept the principle or practice of turning the public school into a religious school for the benefit of any religious denomination whatsoever. If the Federated Council of Churches is under the impression that I agreed to such a practice, they must have misunderstood me. What I did say to the gentlemen was that I am, of course, heartily in favor of religious instruction; I consider it vital for the life of our people, and any practical steps that they could take toward the imparting of religious instruction that did not conflict with liberty of conscience nor infringe with the vested rights of the rest of the community, would have my hearty endorsement.

Thanking you for calling my attention to this matter,  
I remain, with kindest good wishes,

Very sincerely yours,  
(Signed) Joseph Schrembs  
Bishop of Cleveland

P.S. In any case, the imparting of religious instruction should not be given by any teachers, but by some one authorized by the religious body in question. J.S.



C O P Y

BISHOP'S HOUSE  
1007 Superior Ave.  
Cleveland, Ohio.

December  
Fourteenth  
1923

Rabbi Louis Wolsey,  
Euclid Avenue and E. 82nd,  
Cleveland.

My dear Rabbi Wolsey:

I was very much surprised to learn from your letter that three of the public schools of East Cleveland have been turned into Protestant denominational schools through the imparting of religious instruction in the school buildings and as part of the curriculum. As matters stand today I believe that this is unconstitutional and that in the end it will work havoc because there will be teachers who will go far beyond the limits of the expressed will of parents, and will use a sort of mild coercion to compel children to accept a religious instruction which runs counter to the conscience of the parents in question and therefore infringes on the religious liberty guaranteed by the Constitution of the United States.

I am, of course, in favor of religious instruction. I believe that religious instruction is essential to sound morality and good citizenship, but I cannot accept - as things now stand - the idea of making the public school as such the vehicle of religious instruction.

I see no objection to the effort of imparting religion outside of school hours and in buildings other than the public school itself. I am willing to go so far as to say that a certain portion of the school hours be allowed for religious instruction outside the school proper on the written request of the parents or guardians of the child, and that proper credit be allowed the children, say on the score of moral training.

But let me reiterate, that I could not in conscience accept the principle or practice of turning the public school into a religious school for the benefit of any religious denomination whatsoever. If the Federated Council of Churches is under the impression that I agreed to such a practice, they must have misunderstood me. What I did say to the gentlemen was that I am, of course, heartily in favor of religious instruction; I consider it vital for the life of our people, and any practical steps that they could take toward the imparting of religious instruction that did not conflict with liberty of conscience nor infringe with the vested rights of the rest of the community, would have my hearty endorsement.

Thanking you for calling my attention to this matter, I remain, with kindest good wishes,

Very sincerely yours,

(signed) Joseph Schrembs  
Bishop of Cleveland

P. S. In any case, the imparting of religious instruction should not be given by any teachers, but by some one authorized by the religious body in question. J.S.



# EUCLID AVENUE TEMPLE

EUCLID AND EAST EIGHTY-SECOND STREET  
CLEVELAND, OHIO

OFFICE HOURS  
8:30 A.M. TO 5:00 P.M.  
SATURDAYS AND HOLY DAYS EXCEPTED  
BELL PHONE, CEDAR 1885

LOUIS WOLSEY, Rabbi  
D. S. NATHAN, Assistant Rabbi

December  
Thirty-first  
1923

Rabbi A. H. Silver,  
The Temple,  
Cleveland, Ohio

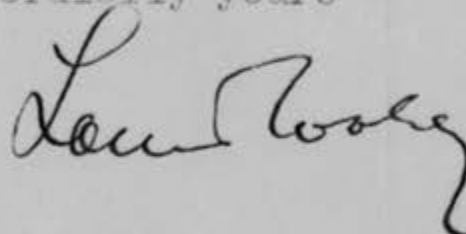
My dear Abba:

I herewith enclose you a copy  
of letter from Bishop Schrembs. The under-  
scorings are all his.

I have just been informed by a  
parent from East Cleveland, that she has it  
directly from one of the members of the Board  
of Education, that it is the intention of that  
Board, to continue this religious instruction  
under the auspices of the Federated Churches,  
so long as there is no protest received by the  
Board. Up to date - so the report runs - no  
protest has been sent to that Board. *If* no such  
protest is received before February 1, the Board  
will order a continuance.

I would therefore advise that you  
make out your memorandum at once.

Cordially yours



LW:HS  
Enc.

C O P Y

*A. Salomon*

Baker, Hostetler & Sidlo  
Counsellors at Law  
Union National Bank Building  
Cleveland

January 17th, 1924

Rabbi Wolsey,  
Euclid Avenue Temple,  
Euclid Avenue & E. 82nd Street,  
Cleveland, Ohio.

My dear Rabbi Wolsey:

I return herewith the draft of the letter which you were good enough to enclose in your note of January 15th. Upon reflection, I prefer not to join in signing this letter.

I cannot pretend to have thought out to a conclusion all of the considerations which ought to go into a final judgment upon so grave a subject, but I have long felt that the complete divorce of education from moral training in this country was unfortunate, and have hoped that some way could be found which would bring the youth of the country into more regular contact with religious instruction in accordance with parental choice, and without offense to that complete religious freedom and tolerance which are so priceless a part of our American heritage. I do not doubt that among some of the religious bodies the instruction given to children is systematic, but after all it is separated from their academic training, and children must inevitably get the notion that they are taught in the schools to be knowing, and in the Sunday schools to be good, while to my mind the essential thing is to teach them to be wise, which can only be accomplished by having them realize that their academic acquirements must rest on a moral foundation, and that their moral acquirements must be coordinated with knowledge.

I do not know just what the Board of Education of East Cleveland is undertaking to do, but I gather from the draft letter that the various rooms of the school buildings are made available for pastors, priests, and teachers of the various religious bodies, and the children permitted, rather than required, to join these pastors for a brief period of religious instruction in the school building; that no child is required to attend any form of religious instruction, and that no child would be permitted to attend any such religious instruction against the parental preference. If I am right in this assumption of fact, I confess myself very anxious to see whether it will not work out into wholesome results. Take for instance, Jews, Catholics and Christian Scientists, who, for one reason or another, are religiously most widely separated from the general body of Protestant Christians. If their respective religious disciplines are recognized in the schools on absolutely equal terms with Methodists, Presbyterians and Baptists, will it not inevitably suggest to the general child mind that they are equally worthy of tolerance, whereas at present the Jewish child in the public schools avoids discussing with his playmates his religious affiliations, for the reason that an admission that he goes to the synagogue will separate him from them, just as a Catholic child avoids for like reasons.

Rabbi Wolsey #2

The Community Fund in Cleveland has seemed to me the greatest achievement we have made in community co-operation. I delight in it particularly because we have found it possible to co-operate in these great matters with a complete disregard of the sharp divisions and intolerant feelings which in some other communities have required Protestant, Jewish and Catholic philanthropies to be independently sustained. I should like to see this spirit grow so that a Jewish child would walk unabashed with his Rabbi, and a Catholic child with his Priest as being as entirely natural and free as that a Protestant child should walk with his pastor, and this association, I think, is most likely to be accomplished by a constant exhibition of these natural and proper associations in school years as by any other demonstration we can give.

Clearly the East Cleveland Board of Education ought to keep constant watch of the teachers to keep this experiment upon the high plane necessary for its wholesomeness and success, but I do not feel free to join in a letter requesting the abandonment of the plan as against one urging attention to the preservation of its tolerant and helpful spirit.

Cordially yours,

Signed      Newton D. Baker

# EUCLID AVENUE TEMPLE

EUCLID AND EAST EIGHTY-SECOND STREET

CLEVELAND, OHIO

January  
Eighteenth  
1924

OFFICE HOURS  
8:30 A.M. TO 5:00 P.M.  
SATURDAYS AND HOLY DAYS EXCEPTED  
BELL PHONE, CEDAR 1985

LOUIS WOLSEY, Rabbi  
D. S. NATHAN, Assistant Rabbi

Rabbi A. H. Silver,  
The Temple,  
Cleveland, Ohio

Dear Abba:

I had a talk with the following gentlemen, with reference to our protest to the Board of Education in East Cleveland: Newton D. Baker, Samuel Mather, Bishop Leonard and Bishop Schrembs.

Mr. Baker is not inclined at first ~~dash~~ <sup>rush</sup>, to sign our protest because it has always been his thought that some sort of religious instruction ought to be given in the public schools, though he confesses himself a bit disturbed at our point of view. He promised to give the matter consideration.

Mr. Mather said he would be very glad to sign our protest because he agrees with us, but he would prefer to talk to Mr. Fred Ramsey first. You can well imagine what such a conversation would result in.

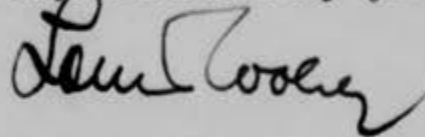
Bishop Leonard prefers to think the matter over.

Bishop Schrembs is with us completely, though he said he would prefer to let his protest go to the Board of Education in his own way. I suggested that he allow us to use his letter to me, to accompany our letter of protest, and he said he very gladly allows us to make such use of his letter. I hope you can get the letter of protest to the Board of Education, during the coming week.

I will be out of the city during the next ten days, and will be unable to communicate with you. If you wish to reach me by telegram or correspondence, you can get me at the Hotel Astor, New York.

With very cordial greetings, I am

Very faithfully yours



LW:HS

P.S. After dictating this letter, I had received a letter from Mr. Baker, refusing to sign. I am sending you Mr. Baker's letter.



*Religious  
School*

January  
Nineteenth  
1924

Honorable Newton D. Baker,  
Union Trust Bank Bldg.  
Cleveland, Ohio

My dear Mr. Baker:

I have your letter of the 17th inst., in which you explain your position upon the matter of religious education in the public school system. Of course, I must confess my disappointment that you do not find your way clear to sign our protest, and I see your point of view, even though I cannot, either from an American or a religious standpoint, find it in me to agree with you.

I wonder whether you realize that your letter is an unconscious indictment of the public school system, in that you commit yourself to the position that "there is a complete divorce of education from moral training, in this country," and that children "must inevitably get the notion that they are taught in the schools to be knowing." I hardly see how it is possible for a child to learn the three R's, without getting a moral education. Of course, it is not formal moral teaching, nor is it a subject that is segregated and especially treated, but how can you teach a child that two times two are four, without weaving into the child's consciousness, the morality of precision and accuracy? How can a child be taught geography, without unconsciously deriving from that study, a sense of sympathy with people of far-off countries and other civilizations? How can a child read the literature of the world, without getting to understand something of the depth of life, and what its own place in that world is? How can a child be in the classroom, without getting the social consciousness and the morality that flows out of such a social consciousness? The very fact that a child is in discipline in the school system, is already a moral fact.

Your suggestion that all of the creeds establish separate provision for denominational instruction under the school roof, is already the system in vogue in Germany, the land that was the scene of a Bismarckian Kulturkampf, the land of an established religious faith, and a land where the Jew lived in a position of inferiority. It seems to me that we already have enough of religious difficulties in America, without trying to imitate a system that aggravates those difficulties, and promises nothing of peace. To bring three creeds into the school building would not alone be subversive of the principles of democracy and freedom, but it would also mean the disruption of our whole system. If the Bill of Rights can guarantee to each citizen the right not to be taxed for religious worship, why, then, should religious instruction, which is a form of worship, be brought into a building that is supported by taxation of the entire citizenship? What sort of democracy is it in a school building,

where children are divided in accordance with their particular religious beliefs? And I would like to ask whether the Protestant religious instruction is to be fundamentalist or modernist, and whether the school ground is quite the place for religious controversies and religious differences?

Your plan, it seems to me, not alone to be unwise, but thoroughly perilous to the well-being of the whole country.

The system that is in vogue in East Cleveland, is a religious instruction under the auspices of the Federated Churches of Cleveland. No other denomination has been invited. If the Protestant churches were as energetic about the subject of religious education as are the Catholics and the Jews, there would be no such attempt as this, to foist upon an organized public school system, a duty which belongs to the Church. When I say to you that the Protestant churches do not even attract 25% of the children of their own members, you can well realize that their interest is not in educating the children of their own, but in proselyting the children of other denominations.

Very cordially yours

LW:HS

ABBA HILLEL SILVER, RABBI  
THE TEMPLE

## The Temple, Cleveland

EAST 55TH STREET AND CENTRAL

OFFICE HOURS: 9:00 TO 5:00

TEL. RANDOLPH 1330

BENJ. LOWENSTEIN, PRESIDENT  
1323 WEST NINTH STREET

**C O P Y**

January Twenty-second  
1924

Mr. George A. Rutherford,  
President Board of Education,  
East Cleveland Public Schools,  
2725 Prospect Avenue,  
East Cleveland, Ohio.

Dear Sir:-

The undersigned desire to register a protest against the introduction and the continuance of Religious Education, during school hours, in the public and high schools of East Cleveland. We believe that this innovation is contrary to the spirit and purpose of the American School System and is fraught with danger to our democratic institutions.

We sympathize, of course, with any earnest endeavor to extend religious education to the youth of America through the medium of week-day instruction. Some of us are actively engaged in this work. The need of bringing the religious influence to bear more directly and effectively upon the lives of the rising generations is very urgent, and is fully grasped by us all, but we respectfully submit that your particular plan by which this is to be achieved is not a desirable one.

A plan which requires that an hour of week-day instruction be taken from public school time, and that the instruction be given within the school premises, involves very important problems touching the policy of the public school, and the relation between secular and religious education.



-2-

These problems are not satisfactorily solved by your plan. We believe that religious instruction should be given after school hours, or on Saturdays, in other than school buildings. Such arrangements would not project any of the above mentioned difficulties and would not necessitate an adjustment of the school curriculum.

We are very apprehensive of the tendency which inevitably develops when time for religious instruction is taken from the school schedule, and when such instruction is given within school buildings - the tendency to bring public and religious education into an essential relationship.

We note that such a tendency is already manifest among the week-day religious schools which were surveyed by Professor Irving L. Shaver, whose report is published in the Religious Educational Journal of April, 1922. The children of nearly 40% of the religious schools reported are already receiving credits for religious education in the public schools - (see Table 22). In nearly 85% of the cases there is some form of supervision by public school officials over the work of the religious school. In the majority of instances, the public school keeps a record of attendance at religious school, and takes cognizance of the pupils' conduct and of his work there - (see Table 25).

This seems to be the logical development of the movement which aims to establish religious education during school hours, and such a development, we believe, is distinctly harmful to the best interest of American democracy.

It is well-nigh impossible to teach religion except on more or less denominational or dogmatic lines. The particular interpretation of the Bible which may, for example, prove



ABBA HILLEL SILVER, RABBI  
THE TEMPLE

## The Temple, Cleveland

EAST 55TH STREET AND CENTRAL

OFFICE HOURS: 9:00 TO 5:00

TEL. RANDOLPH 1330

BENJ. LOWENSTEIN, PRESIDENT  
1323 WEST NINTH STREET

-3-

acceptable to the Protestant, may not be acceptable to the Catholic or to the Jew. Even among the Protestants there is no unanimity of opinion, and the Fundamentalists would resent the Modernist view.

Again, it is well-nigh impossible, under your present plan, to avoid the introduction of religious lines of distinction into the class room. Children would soon come to be classified according to the particular kind of religious instruction which they received in the school, that is, as Catholic, Protestant or Jew. Such an accentuation of religious differences within the school cannot but prove harmful to the best interest of school unity and morale. Evidence of unpleasant reactions among children in some of the schools of East Cleveland have already come to our attention.

Very sincerely yours,

Chairman Religious Education Committee

Rabbis Louis Wolsey  
Solomon Goldman  
Abraham Nowak  
David Nathan  
Committee

P.S. I am enclosing herewith,  
at his request, a letter  
from Bishop Joseph Schrembs.  
The underscoring is his.

*R. Silver*  
C O P Y

*File under Rel. Educa.  
in Public School*

January 25, 1924

Rabbi Louis Wolsey,  
Euclid Avenue Temple,  
Euclid Ave & E. 82nd St.  
Cleveland, Ohio

My dear Rabbi Wolsey:

Your letter of January 19th has just come and it interests me to see how two men who desire the same result can view differently the means by which that result is likely to be furthered.

I probably should not permit myself to state baldly that there is "A complete divorce of education from moral training in this country," since I am by no means sufficiently familiar with the processes of common school education to generalize in such fashion. What I rather mean is that there is no formal and recognized attempt to relate academic instruction to the moral and religious life of the citizen. I think we are all brought into contact occasionally with cases of very well educated people who keep their education in one water tight compartment and their religious life in another, while in any sound view a well rounded life requires a constant inter-play between the two. Beyond this I agree with all of the beliefs of your letter, though I still adhere to my conclusion that the technique adopted at the East Cleveland High School is not prejudicial to but rather helpful to them.

Cordially yours

(Signed) Newton D. Baker.

1-4

# EUCLID AVENUE TEMPLE

EUCLID AND EAST EIGHTY-SECOND STREET  
CLEVELAND, OHIO

*Religious  
in Public Schools*

OFFICE HOURS  
8:30 A. M. TO 5:00 P. M.  
SATURDAYS AND HOLY DAYS EXCEPTED  
BELL PHONE, CEDAR 1985

LOUIS WOLSEY, Rabbi  
D. S. NATHAN, Assistant Rabbi

February  
Eleven  
1924

Rabbi A. H. Silver  
55th. & Central  
Cleveland, Ohio

Dear Abba:

I am herewith enclosing you copy of letter received from Bishop Leonard. What have you done about our protests?

I do not know how you feel about it, but it is my belief that at least the teachers of my religious school are neglecting the subject of prayer. Perhaps they themselves do not feel the need of it, or are not convinced by it. I am very anxious to make a change in the mood of my school on that subject, but I think that it is impossible unless the teachers are convinced.

What I would like to do is to have Sol Freehof come and deliver a course of lectures on Liturgy, one every Saturday afternoon for about three weeks. Don't you think it would be a good idea to ask all of the religious school teachers of Cleveland to come to these lectures, and make it a requirement for our own teachers? If you are agreed, I will be glad to make arrangements. Does Sol ~~appear~~ your forum this season? If so what date. We could at least combine your date with one of our teachers dates. Let me know.

Cordially yours

*Louis Wolsey*

LW:GR

February 15th, 1924.

Rabbi Louis Wolsey,  
Euclid Avenue Temple,  
Cleveland, Ohio.

My dear Rabbi Wolsey,

I forwarded our letter of protest to the chairman of the Board of Education of the East Cleveland Schools on January 15th. It seems that none of the people that you and the others solicited were willing to sign our letter. Dr. Lupton and Brailley Hall said that they would send individual letters. I signed our letter as chairman of the committee and gave the names of the Rabbi who constituted that committee. I also included the copy of the Bishop's letter and stated that this was done at the Bishop's request as you indicated in your letter. I have as yet received no reply from Mr.

Freehof is scheduled to address our Forum three consecutive Friday evenings in March beginning March 7th. He will again discuss the Liturgy of the Synagogue Year. This is Freehof's fourth year with us and our teachers have each year been requested to attend these meetings in a body.

Very sincerely yours,



GEORGE A. RUTHERFORD  
2725 PROSPECT AVENUE  
CLEVELAND

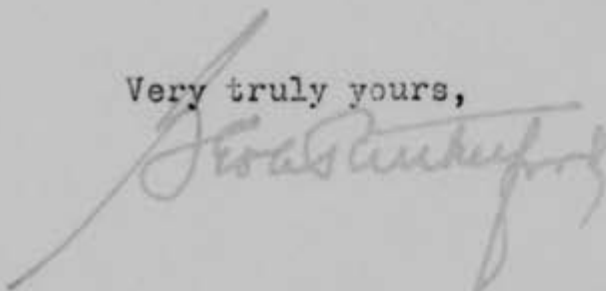
February  
22nd,  
1924.

My dear Mr. Silver:-

Upon returning to my office after an absence of several weeks I find your letter in reference to the religious education work being done at the East Cleveland schools.

I appreciate very much the frank statement of the views of your committee, and assure you that I will reply fully to your letter very shortly.

Very truly yours,



GAR/B.

Abba Hillel Silver, Rabbi,  
Temple,  
E. 55th & Central, City.

*make 4 copies and to  
Woolsey  
Nathan  
Goldman  
Newark*

*copies mailed 2/25/24*

GEORGE A. RUTHERFORD  
2725 PROSPECT AVENUE  
CLEVELAND

March  
10th  
1924.

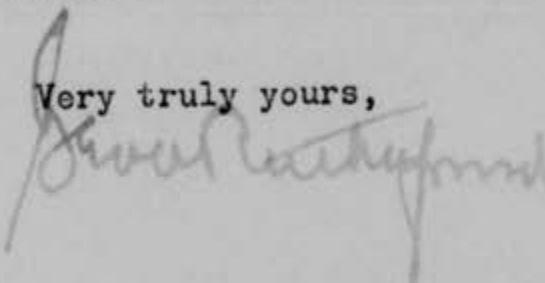
My dear Mr. Silver:-

In further reply to your letter in reference to the religious work in the East Cleveland Schools, I wish to advise that a committee of the Board of Education is in close touch with the work to ascertain how it is being conducted and what the benefits and objections are.

The members of the Board understood that there was no objection from either the Jewish or Catholic churches and with this understanding permission was granted for a trial of the work for this school year, which ends in June.

Before any action is taken for its continuance in school buildings beyond the present school year, your committee will be advised and an opportunity given for a full discussion of the subject.

Very truly yours,



GAR/B.

Abba Hillel Silver, Rabbi,  
Temple,  
E. 55th & Central Ave., City.

*Copy of this letter mailed to  
Rabbi V. 3/12/24*

Plain Dealer

March 29<sup>th</sup> 1924

# CRABBE AFFIRMS RELIGION TEACHING

## He and Riegel Think It Legal for Ohio Public Schools.

The way is open under the laws of Ohio for the development of week day religious instruction by the churches of a community in co-operation with the public schools.

Vernon M. Riegel, state director of education, and Attorney General C. C. Crabbe were quoted last night as authority for this opinion on the legal status of co-operation between the churches and the public schools, at a meeting of the Cleveland Heights commission on religious education at St. Alban's Episcopal church, Euclid boulevard and Overlook road.

J. Q. Miller, director of religious education for the Federated Churches, read correspondence which he had had on behalf of the commission with the state department of education.

### Two Questions.

Two questions which had been placed before the state officials by Mr. Miller and also by the Ohio Sunday School Council of Religious Education, were:

First—Do boards of education have power under the constitution and laws of the state of Ohio to excuse pupils from the public schools during school time to attend classes provided by churches in the community for the purpose of giving religious instruction?

Second—Have boards of education the power to permit teachers selected by churches in the community to give religious instruction to pupils in the school rooms during school time?

Broad discretion in such matters as those raised in the two questions is given to boards of education, Attorney General Crabbe held.

"It is a question of policy, discretion and good judgment on the part of the board of education," he said, "rather than a fixed question of law."

The section of the general code of the state of Ohio, upon which Attorney General Crabbe based his opinion, provides: "Each city, village or rural board of education shall have the management and control of all of the public schools of whatever name or character in the district, except as provided in laws relating to county normal schools."

Cleveland Heights probably will be the second Cleveland suburb to have week-day religious instruction on public school time. Action looking to the location of classes, the selection of a curriculum and the employment of teachers was taken last night. Community classes in six churches are proposed for the fourth, fifth and sixth grades.

Ten churches are represented in the Heights commission: Cleveland Heights Baptist, St. Alban's Episcopal, St. Martin's Episcopal, Cleveland Heights Evangelical, Messiah Lutheran, Cleveland Heights Methodist Episcopal, Cleveland Heights Presbyterian, Fairmount Presbyterian, Noble Road Presbyterian, Cleveland Heights United Presbyterian.

East Cleveland inaugurated community classes in religious instruction on public school time this year, under auspices of a council representing the Protestant churches. Lakewood has a council of religious education representing the fourteen Protestant churches of the city.

Plans for community week-day instruction next year are reported by churches in South Euclid and Lyndhurst.

April 4th, 1924.

Mr. A.M. Corcoran,  
Central National Bank,  
Cleveland, Ohio.

Dear Sir:

We understand that a movement is on foot to introduce religious education in the public schools of Cleveland Heights. I am taking the liberty of sending you herewith a copy of a letter which the representative leaders of the Jewish community of Cleveland sent to the President of the Board of Education of the East Cleveland public schools as well as a copy of a letter from Bishop Schrembs which was likewise sent at his request. We solicit your earnest consideration of the facts set forth in the enclosed communications and we would further request that prior to your final decision in the matter an opportunity be given to the opinions of those who are opposed to the proposed plan to be heard at some meeting of the Cleveland Heights Board of Education.

With kindest regards, permit me to remain

Very sincerely yours,

Chairman.



E. S. H.

April, 14, 1924

My Dear Rabbi Silver-

If you will please  
send a copy of the letter  
you sent the East Cleveland  
Board of Education, in regard  
to Religious Instruction in  
the schools to the address  
given below - I shall be greatly  
obliged -

I was very much interested  
in your talk on Sunday -  
and am entirely in sympathy  
with your views on this subject.  
Sincerely -  
1884 Idlewood Ave. - Loise Smith Hower  
E. Cleveland

April 17th, 1924.

Mrs. Loise Smith Hower,  
1884 Idlewood Avenue,  
East Cleveland, Ohio.

My dear Mrs. Hower,

I do not know whether the President of the Board of Education of East Cleveland has already presented my letter to his Board. Until I receive definite information from him to that effect I do not think that it would be wise to have the letter placed in any other hands. As soon as I hear from the President that our communication has been presented to the East Cleveland Board of Education I shall be very happy to send you a copy of it. I am sure you will understand.

With kindest regards, I am

Very sincerely yours,

# QUESTION SCHOOL RELIGION CLASSES

## Rabbis and Schrembs File Protests With Suburbs' Boards.

Protestant leaders of Greater Cleveland have approached the Cleveland Heights board of education with a plan similar to one in operation in East Cleveland, for religious instruction in co-operation with the schools.

Bishop Joseph Schrembs of the Cleveland Catholic diocese has joined a committee of rabbis headed by Rabbi Abba Hillel Silver to protest against the plan.

Protest letters have been sent to the school boards of both suburbs. In Cleveland Heights the letters were referred to the committee on instruction for recommendation.

C. P. Lynch, superintendent of the Lakewood schools and president of the Cleveland Council of Religious Education, which is sponsoring the movement, said the plan went into effect in East Cleveland last fall. Informal discussions with members of Lakewood and Cleveland Heights boards of education have taken place, he said, with a view to establishing in those suburbs a plan similar to that in East Cleveland.

Extension of the plan is expected to follow.

### Says Classes are in School Buildings.

"The East Cleveland board of education has allowed me the use of unused class rooms in six elementary school buildings," said Mrs. A. L. Chubb, religious teacher in East Cleveland, who has had normal school and teaching experience. "Enrollment is now about 325 pupils in the fourth, fifth and sixth grades. Written permission of parents is necessary to attend the classes."

The schools in which classes are held are Prospect, Chambers, Superior, Roselle, Mayfair, and Caledonia, according to Mrs. Chubb.

The letters sent to George A. Rutherford, president of the East Cleveland board of education, and to the Heights school board, signed by Rabbis Louis Wolsey, Solomon Goldman, Abraham Nowak, and David Nathan, said in part:

"A plan which requires that an hour of week day instruction be taken from public school time, and that the instruction be given within the school premises involves very important problems touching the policy of the public school and the relation between secular and religious education.

### "Problems Not Solved."

"These problems are not satisfactorily solved by your plan. We believe that religious instruction should be given after school hours or on Saturday, in other than school buildings. Such arrangements would not project any of the above mentioned difficulties and would not necessitate an adjustment of the school curriculum.

"We are very apprehensive of the tendency which inevitably develops when time for religious instruction is taken from the school schedule, and when such instruction is given within school buildings—the tendency to bring public and religious education into an essential relationship.

"It is well nigh impossible to teach religion except on more or less denominational or dogmatic lines.

"The particular interpretation of the Bible which may, for example, prove acceptable to the Protestant, may not be acceptable to the Catholic or to the Jew. Even among the Protestants there is no unanimity of opinion, and the fundamentalists would resent the modernists' view.

"Again, it is well nigh impossible, under your present plan, to avoid the introduction of religious lines of distinction into the class room. Children would soon come to be classified according to the particular kind of religious instruction which they received in the school; that is, Catholic, Protestant or Jew.

"Such an accentuation of religious differences within the school cannot but prove harmful to the best interest of school unity and morale. Evidence of unpleasant reactions among children in some of the schools of East Cleveland have already come to our attention."

### Bishop Writes His Own Letter.

Bishop Schrembs, asked to sign the letter, said he preferred to write his own letter, which he addressed to Rabbi Silver. It said:

"I was very much surprised to learn from your letter that three of the public schools of East Cleveland have been turned into Protestant denominational schools through the imparting of religious instruction in the schools and as a part of the curriculum.

"As matters stand today, I believe that this is unconstitutional and that in the end it will work havoc, because there will be teachers who will go far beyond the limits of the expressed will of parents and will use a sort of mild coercion to compel children to accept a religious instruction which runs counter to the conscience of the parents in question and therefore infringes on the religious liberty guaranteed by the constitution of the United States.

"I am, of course, in favor of religious instruction. I believe that religious instruction is essential to sound morality and good citizenship, but I cannot accept—as things now stand—the idea of making the public school the vehicle of religious instruction.

### Willing to Use School Hours.

"I see no objection to the effort of imparting religion outside of school hours and in buildings other than the public school itself. I am willing to go so far as to say that a certain portion of school hours be allowed for religious instruction outside the school proper, on the written request of the parents or guardians of the child, say, on the score of moral training."

Rev. Joel B. Hayden, pastor of the Heights Presbyterian church, said that Bishop Schrembs and the Jewish leaders must have misunderstood the proposal.

"No formal request has been placed before the Cleveland Heights board of education as yet," he said. "There have been informal discussions of the plan for conducting week day schools in certain churches near public schools.

"Written request of parents would be necessary for children to attend these church schools. Instruction would be non-sectarian and each child would attend class one forty-five-minute period a week. We have not, so far, asked that school credit be allowed for this work."

State Education Director Vernon M. Riegel and Attorney General C. C. Crabbe were called upon about a month ago by the Heights commission on religious education for an opinion as to the legality of the proposed co-operative effort by the commission and the schools.

Their opinion, substantially was, "The way is open." And Attorney General Crabbe more specifically said:

"It is a question of policy, discretion, and good judgment on the part of the school board rather than a fixed question of law."

The section of the general code he said he based his statement on reads:

"Each city, village, or rural board of education shall have the management and control of all of the public schools of whatever name or character in the district, except as provided in laws relating to county normal schools."

Under the plan proposed for Cleveland Heights, J. Quinter Miller, supervisor of instruction of the Cleveland Council of Religious Instruction, would have charge. One full time and one part time teacher would be employed, both to be regularly trained and qualified teachers with special training to fit them as non-sectarian Bible teachers.

Classes would be held in Messiah Lutheran, St. Alban's Episcopal, St. Martin's Episcopal, Noble Road Presbyterian, Fairmount Presbyterian and United Presbyterian churches.

### Ballet to Tour South America.

NEW YORK, April 19.—The forty members of the Pavley-Owkrainsky ballet, official ballet of the Chicago grand opera, sail today on the Vestria for South America. They will be gone until August, and their longest engagements are scheduled for Buenos Aires and Rio de Janeiro.

MEMBERS  
ALFRED M. CORCORAN, PRES.  
ALICE C. TYLER, VICE PRES.  
DAVID W. TEACHOUT  
WILLIAM B. WOOD  
GEORGE A. COULTON

Cleveland Heights Board of Education  
Office of Director of Schools  
Cleveland Heights, O.  
April 21, 1924

WALLACE G. NESBIT  
DIRECTOR OF SCHOOLS  
CHARLOTTE D. ROCHE  
CLERK

Rabbi A. H. Silver,  
The Temple,  
E. 55th St. & Central,  
Cleveland, Ohio.

Dear Sir:

Your communication was presented at  
a meeting of the Board held on April 21st, and  
the following resolution was passed:

"That this communication be referred  
to the Committee on Instruction and that  
the Clerk be instructed to acknowledge  
receipt and advise of the reference."

Yours very truly,

*Charlotte D. Roche*  
Clerk.

R:D



# Lakewood Public Schools

Lakewood, Ohio

CHARLES P. LYNCH  
SUPERINTENDENT

April 21, 1924

Rabbi Abba Hillel Silver  
485 E. 106th St.,  
Cleveland, Ohio

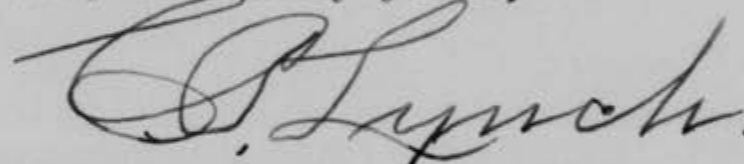
My dear Rabbi:

I remember with much satisfaction the two pleasant conferences we had together last summer regarding the Week-Day Religious Education question. I would have called you up today and made request for another word with you, but have been so busy I could not arrange it. I am leaving tomorrow morning and will be out of the city till Saturday morning and this will prevent my seeing you this week.

If you are free early next week I shall be very glad to make an appointment to lunch together down town, and will call you up as soon as I have returned and will be glad to have you name a convenient time and place.

Until then, I am

Very sincerely yours,



Superintendent of Schools.

CPL/LEK

1. Old Clothes ✓
2. Convent Apr. 30 -
3. Mahar Apr. -
4. Pub. worship Co-  
Mon. Apr. 28.

Lakewood

Copy  
Rabbi

letter was sent to  
Rabbi  
Nathaniel  
Trowak

April 30th, 1924.

Rabbi Solomon Goldman,  
The Jewish Center,  
Cleveland, Ohio.

Dear Friend,

At the invitation of Mr. Lynch, Chairman of the Federated Churches Religious Committee, I had lunch with him today and we discussed again the matter of religious education in the public schools. Evidently our publicity campaign has been effective. I stated quite frankly that we shall refuse any cooperation in the matter of religious education in the city unless the East Cleveland situation is straightened out. Mr. Lynch advised me that the Federated Churches themselves are not satisfied with the arrangement there and that he will take up the matter with the East Cleveland School Board.

The impression which I received from the conversation is that they have definitely abandoned the idea of religious instruction during school hours in the school buildings. I told Mr. Lynch that after the East Cleveland Board will have acted we shall be glad to confer with the committee of the Federated Churches again and that we shall put no obstacles in the way of jointly working out a program whereby religious education may be given to school children whose parents request it during school hours outside of the school buildings.

I shall call a meeting of the committee shortly.

Very sincerely yours,

Letter sent to  
Wm. J. Nathan  
Mowals

May 7th, 1924.

Rabbi Solomon Goldman,  
The Jewish Center,  
Cleveland, Ohio.

My dear Sol,

I have received another communication from Mr. Lynch, chairman of the Religious Committee of the Federated Churches which gives the gist of the conversation I had with him on April 30th. I have already informed you in a previous letter about that meeting. I think we ought to get together and talk the matter over again for a final definition of our position relative to the plan of excusing children during school hours to receive religious instruction outside of the school building and in neighboring Churches and Temples. I am arranging for such a meeting on Thursday, May 15th at 12:15 in the Hollen Grill Room.

Trusting that you will be able to be present, I beg to remain

Very sincerely yours,



# EUCLID AVENUE TEMPLE

EUCLID AND EAST EIGHTY-SECOND STREET  
CLEVELAND, OHIO

OFFICE HOURS  
8:30 A. M. TO 5:00 P. M.  
SATURDAYS AND HOLY DAYS EXCEPTED  
BELL PHONE, CEDAR 1985

June  
Third  
1924

LOUIS WOLSEY, Rabbi  
D. S. NATHAN, Assistant Rabbi

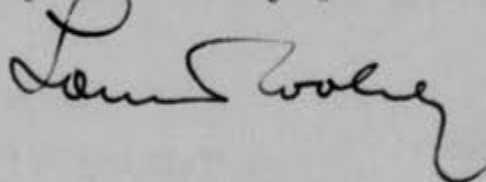
Rabbi A. H. Silver,  
The Temple  
Cleveland, Ohio

My dear Rabbi Silver:

With regard to Mr. Lynch's letter, let me say that his suggestions ~~meet~~ only one phase of the question, That the religious instruction should be given outside of the public schools, is a position with which I think we are all in accord. I presume that represents a concession upon the part of Mr. Lynch and his associates.

The other phase of his suggestion, that the children "be excused during school hours, on written request of parents," I believe to be a matter for serious discussion. In the first place, it does not care for the propoganda made by zealous people, to solicit children for religious instruction during school hours, or on the playground. Secondly, it does not care for the question of what will engage the attention of the children who remain in school while the others are attending religious instruction. Is there to be any coercion aimed at these children, as took place in one of the rooms of the East Cleveland schools? Is the work to be done by these children, non-essential work? Is there to be any discrimination against these children, - social, religious, or otherwise - because of their not going to religious instruction? Why could not the work of religious instruction be carried on after school hours, as for example in the Gary schools?

Very cordially yours



LW:HS  
Enc.

# EUCLID AVENUE TEMPLE

EUCLID AND EAST EIGHTY-SECOND STREET  
CLEVELAND, OHIO

OFFICE HOURS  
8:30 A. M. TO 5:00 P. M.  
SATURDAYS AND HOLY DAYS EXCEPTED  
BELL PHONE, CEDAR 1985

June  
Fourth  
1924

LOUIS WOLSEY, Rabbi  
D. S. NATHAN, Assistant Rabbi

Rabbi A. H. Silver,  
The Temple,  
Cleveland, Ohio

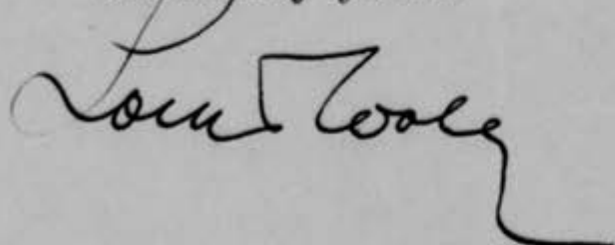
My dear Rabbi Silver:

Since writing my letter of yesterday, I have given the matter further thought, and I would like to say that the fate of the Jew in America, is wrapped up in our decision - so, at least, it seems to me.

We are dealing with a grim and determined faction. That faction has shown its power in several tangible things, notably the Immigration Bill. We can fight that group, and go down with our colors flying; but we can under no circumstances, hope to win for our point of view. I know you are against a compromise. I can see your point, for it has conviction and right behind it. We might just as well make up our mind to be either a reed or a willow. You cannot count on great numbers of Jews to help you win. I think we have reached the peak of Jewish numbers in America.

These people, also, have their rights and their point of view, and we have so far conceded nothing to them, except the gesture of the Conference on the Gary plan. It is my belief that if you don't give in to the Lynch plan (very well named, by the way) you must face the eventual introduction of Protestant Christianity into the public school system. It is either that or compromise. Your point of view will absolutely not win.

Cordially yours



LW:HS

C O P Y

June 4th, 1924.

Mr. C. P. Lynch,  
1456 Warren Road,  
Lakewood, Ohio.

My dear Mr. Lynch,

Please pardon the delay in acknowledging your letter. I have been waiting for some of my colleagues to return from out of town.

I have in my conversation with you, stated our position relative to the subject of religious instruction in Cleveland. We are utterly opposed to the system now in effect in the East Cleveland public schools. We are strenuously opposed to the teaching of religion in the public schools, and until such time as such instruction is discontinued, we shall hesitate to embark upon any cooperative program looking towards the establishment of religious classes outside of school buildings.

We have no objection to a plan which would, subject to the approval of the school authorities, set aside an hour or two of school time so that children, at the request of their parents, may go to neighborhood Churches and Temples to receive religious instruction. We would regard it inadvisable for school authorities to take any recognition of this religious instruction other than crediting the children with attendance. It would not be desirable to have the children receive credits for their religious instruction in as much as that would ultimately involve some form of public school supervision.

We shall be ready actively to cooperate with you in putting through such a program after religious instruction is discontinued in the schools of East Cleveland, and after a declaration of intent on the part of the Federated Churches is made setting forth their agreement with our position.

With kindest regards, I am

Very sincerely yours,

June 5th, 1924.

Rabbi Louis Wolsey,  
Cleveland, Ohio.

My dear Rabbi Wolsey,

I am enclosing herewith a copy of a letter which I sent to Mr. Lynch. You were not present at the last meeting of our committee so that you did not know that we had agreed to the plan outlined in this letter. I think that it will prove satisfactory to all concerned.

I rather think that your letter of June 4th was written under the impression that America is going to the bow-wows. I do not think so. There is bound to set in a reaction to the post-bellum intolerance. We have accepted as you ~~say~~<sup>see</sup>, a compromise.

With kindest regards, I am

Very sincerely yours,



June 11th, 1924.

Rev. E. W. Wright,  
Cleveland, Ohio.

My dear Rev. Wright,

I am in full accord with the sentiments expressed in the letter dated June 10th which you submitted to me. We shall be happy to cooperate with you in the work as soon as the courses now being given in religious instruction in the public schools of East Cleveland are discontinued and the community accept the program outlined in your letter addressed to the Board of Education of Cleveland.

I also feel that the following sentence ought to be included in the letter to the Board of Education:

"It is not our intention at this time or at any time to request the Board of Education to give credit to the children for such religious instruction or in any way to supervise the instruction within the religious schools."

With kindest regards, I am

Very sincerely yours,

September Twenty-sixth  
1924

Mr. George A. Rutherford,  
President, Board of Education,  
East Cleveland Public Schools,  
East Cleveland, Ohio.

My dear Mr. Rutherford,

I do not know that I can add anything to what I said to you in our conversation on last Tuesday afternoon. Our position was stated in the letter which we addressed to you on January twenty-fourth of this year. We are very anxious to co-operate with the churches of Cleveland in working out a program whereby school time may be set aside to enable children to go to adjoining churches and temples in order to receive religious instruction. We are opposed to having any such instruction given during school hours, in the school buildings. We do not wish to have secular and religious education identified, nor do we wish children to be grouped in the school according to their faiths. We desire to conserve the established American principles of separation of Church and State. The Public School is essentially a secular institution and should remain so.

We shall be very happy to join with you in establishing a program such as is being put in operation in Cleveland Heights and such as is being contemplated in Cleveland proper.

With kindest regards, (permit me to remain)

Very sincerely yours,

(Signed) A. H. Selver  
Chairman, Bureau of Religious Education.

Minutes of Meeting of General Committee  
on Religious Instruction in Colleges and Universities,  
Held in New York City, October 2, 1924.

---

A meeting of the General Committee on Religious Instruction in Colleges and Universities was held at the Hotel Commodore, New York City, October 2, 1924, at 4:30 p.m., Bishop Brent presiding. Those in attendance were:

Right Reverend Charles H. Brent, D.D.,	Buffalo, New York
Dr. Jacob Kohn,	New York City
Dr. Abram Simon,	Washington, D. C.
John G. Agar,	New York City
George F. Kay, Ph. D.	University of Iowa
M. Willard Lampe, Ph. D.	New York City
O. D. Foster, Ph. D.	New York City
Livingston Farrand, LL.D. Pres.,	Cornell University
Reverend James H. Ryan, Ph.D.	Washington, D. C.

Mr. Marshall asked to be excused, by telephone, as he had an important engagement which prevented his attending.

The minutes of the previous meeting were read and approved.

Bishop Brent, in an opening statement, brought out the fact that there was a great need for some organized effort towards the conservation and development of religion in universities and colleges. He then asked the Secretary to read again the platform of the Committee.

Bishop Brent reported that he presented the findings of the General Committee to the National Council of the Episcopal Church. The National Council gave Bishop Brent authority to represent the Church.

Dr. Ryan reported that the Administrative Committee of Bishops of the National Catholic Welfare Conference had approved his presence.

Dr. Simon stated that he was not authorized as yet to make a report.

Dr. Foster briefly outlined the status of religion at state universities. He is convinced that the universities are all interested in a broad program of respect for and cooperation with the religious elements in university life.

President Farrand stated that there can be no doubt that the general purposes of the Committee would receive

universal support. Unofficial recognition would unquestionably be given to any effort to stimulate religion in state universities. Official university recognition, in his view, would only come later on.

Dean Kay brought out that the University of Iowa approves the purposes of this Committee and is now working on a plan to put them into effect.

Dr. Lampe stated that his Church Board approves as far as he personally is concerned. It was also his view that we are now in a position to organize, even without the expressed approval of the Council of Church Boards of Education.

Bishop Brent asked if any publicity should be given to our efforts. It was the general view that no publicity should be given at the present time.

Bishop Brent then stated that he thought the road was clear for a permanent organization.

Mr. Agar moved, and it was passed, that the Chair appoint such a committee. Bishop Brent appointed Mr. Agar, Chairman, Dr. Philipson, and Dr. Foster. This committee is to call in for consultation any one that they please.

Dr. Simon moved that we take our first step this year with the plan as outlined for the University of Iowa. Passed.

The meeting adjourned at 6:30 p.m.

JAMES H. RYAN  
Secretary.



THE ESTABLISHMENT OF  
A SCHOOL OF RELIGION IN THE  
UNIVERSITY OF IOWA.

THE PLAN.

The Object.

1. To provide courses that will help students gain a wholesome view of religion and to create an interest and efficiency in religious activities.
2. To serve the State in all its religious interests by training religious leaders and teachers.
3. To create an expectancy for men and women to choose religious callings as a vocation and to begin their preparation for such work.
4. To promote a thoughtful insight into the nature and meaning of religion and to lay a foundation (scientific) for religious education.
5. To provide graduate courses leading toward advanced degrees for those looking toward positions of highest leadership.

The Governing Board.

There shall be a Governing Board, constituted in such a way as to insure the cooperate efforts of the religious bodies of the State and of the University in the support and control of the school.

This Board shall be trustees of the School of Religion. We recommend that the members of the Board (perhaps nine in number) be chosen by a body of electors, who themselves are chosen officially in equal numbers by the Churches on the one hand and the University on the other hand.

Functions of the Board

1. To finance the School of Religion insofar as not provided by the budget of the University of Iowa.
2. To provide necessary equipment.
3. To employ, with the approval of the administration of the University, a director and other members of the staff.
4. With the director in consultation with the administration of the University, to determine the policy of the school.

Functions of the Director.

1. To provide academic guidance and spiritual leadership in the University, Churches, and State.
2. To assume duties analogous to those of directors of other Schools within the University.
3. To build and direct a department of Religion within the School of Religion.
4. To recommend to the Governing Board, with the approval of the administration of the University, other members of the instructional staff of the department of Religion.
5. To secure, wherever practicable, the cooperation of other departments of the University in the School of Religion.
6. To develop ways and means of making available the work of the School to the Churches of the State and to the people of the commonwealth generally.

Courses of Instruction in the School of Religion.

- A. By the department of religion within the School of Religion. Courses of instruction not covered by the regular constituted departments of the University, taught by qualified instructors who meet all the requirements both of University and Churches.

Suggestions of the nature of such courses are as follows:

Life and teachings of Jesus and Paul.  
Modern religious movements.  
History of Judaism and Christianity.  
Church History.  
Practice courses in training Schools.  
Courses in various phases of applied religion.

- B. By University departments other than the department of Religion.

All departments are invited to give courses in the School of Religion, and such other contributions as may fall within their range of interest.

The following are examples of courses?

- a) Philosophy - courses in Psychology and Philosophy.
- b) History - courses in History of Religion, including special periods and movements.

- c) Sociology - courses in Charities and Philanthropy, Social Origins, Social Surveys, etc.
- d) Education - courses in Materials and Methods of Religious Education, Church School Clinics, etc.
- e) Literature - courses in Literature, Appreciation of the Bible, Religious Messages of the Poets, etc.
- f) Geology - Geology and Man, etc.

Similar contributions may well be made by other departments and Colleges: for example, Child Welfare, Commerce, Economics, History of Art, Physical Education, Public Speech, Journalism, Physics, Music, etc.

Advantages of Establishing such a School at the University.

1. It will enable the University to respond to its obligation to the 85 per cent of students who come from church homes.
2. It will realize more fully the idea of a university by recognizing Religion as a legitimate field for instruction and research.
3. It will supply scientifically trained teachers for College and University positions, in Religious Education and the Psychology of Religion.
4. It will also provide proper training for more practical lines of humanitarian and religious work.
5. It will stimulate a vital religion, functioning in all departments of life.
6. It will unite the Churches and University in a common task and responsibility.



Minutes of Meeting of General Committee  
on Religious Instruction in Colleges and Universities  
Held in New York City, March 23, 1925.

A meeting of the General Committee on Religious Instruction in Colleges and Universities was held at the Hotel Roosevelt, New York City, March 23, 1925, at 4:30 p.m. Those in attendance were:

Right Reverend Charles H. Brent, D.D.	Buffalo, New York
Dr. Abram Simon	Washington, D. C.
Dr. David Philipson	Cincinnati, Ohio
John G. Agar	New York City
O. D. Foster, Ph.D.	New York City
M. Willard Lampe, Ph.D.	New York City
Reverend J. Elliot Ross, C.S.P.	New York City
Reverend James H. Ryan, Ph. D.	Washington, D. C.

Bishop Brent presided.

The minutes of the previous meeting were read by the Secretary. On the suggestion of Dr. Lampe, the final portion of these minutes, with reference to the University of Iowa Plan, was changed to mean that we wish to concentrate our efforts at the University of Iowa. This, however, does not mean that we cannot begin at any other institution or along other lines. The minutes were then approved.

Mr. Agar, Chairman of the Committee on Organization, read his report. It was moved by Dr. Simon and passed that this report be received.

Dr. Philipson reported that he had put before the members of the Jewish Commission on Education their adherence to our plan. All of the members had approved, with the exception of two, who had asked that their objections be reported to the Committee. They were reported by Dr. Philipson. One of these objections had to do with the extension of the idea to all colleges, - state and religious. The second objector feared that the work of the committee would eventually result in making the study of religion a compulsory part of the work of each university.

There then followed a long discussion of the Iowa Plan. Fears were expressed that it would involve the committee in the internal affairs of state universities. Such an interference would conflict with our purposes and principles. It was the view of Bishop Brent that this committee should keep quite independent of the state university, in the sense that we should not attempt to influence internal management of the same. It was suggested that the whole matter of the Iowa Plan be put in the hands of Dr. Foster, who is to report back to this committee.



There then followed a discussion of the Report of the Committee on Organization. It was voted that the organization should be incorporated under the laws of the District of Columbia.

With reference to the name, it was voted that for the word "state" the word "non-sectarian" should be used. The motion was made by Mr. Agar, seconded by Dr. Lampe, and passed. A reconsideration of this motion was passed. On the new motion it was voted that the word "state" be left out of the title, and that in the charter itself the purposes of the organization be defined as having to do with the universities and colleges which are tax-supported and ecclesiastically independent.

The purposes of the organization were then gone over point by point. It was voted to add to No. 1, the phrase "which are tax-supported and ecclesiastically independent." In No. 7 some such word as "these" or "such" is to be inserted before "universities and colleges". The other numbers were passed.

The paragraphs under the title "Officers" were all voted.

The paragraphs under the title "Members" were all voted.

The tentative budget was also voted.

In the report wherever the word "Council" occurs, it was voted to substitute the word "Association".

It was then voted to ask the Chair to appoint a separate committee to proceed to the incorporation of the Association and to definitely outline the charter of the same. The committee appointed was Mr. Agar, Chairman, Dr. Foster, Dr. Philipson and Dr. Ryan.

There then followed a discussion of the possibilities of securing financial assistance. Bishop Brent stated that he would place the matter before the Laura Spelman Rockefeller Memorial Foundation. Dr. Foster is to see Mr. Rosenwald of Chicago.

The meeting adjourned at 6:30 p.m.

JAMES H. RYAN,  
Secretary.

The Committee on Organization appointed by the Council at its meeting on the 2nd day of October last, consisting of Mr. O. D. Foster, Rabbi David Philipson and Mr. John G. Agar, met at the Bar Association, Borough of Manhattan, City of New York, on the 18th day of December 1924. Reverend James H. Ryan sat with the Committee by invitation.

The Committee begs to make the following recommendations:

The Council should be incorporated under the laws of the District of Columbia and under the name of -

THE AMERICAN ASSOCIATION ON RELIGION IN  
STATE UNIVERSITIES AND COLLEGES.

The PURPOSES shall be -

1. To promote and develop outside of the regular university courses and under the guidance of their respective religious leaders, the religious life and instruction of students in the State universities and colleges.
2. To secure from university administrators recognition for such religious instruction on the same basis as other branches of knowledge.
3. To promote a united approach to university authorities on matters affecting their religious welfare of their students.
4. To promote a united approach to student organizations on matters affecting their religious welfare.
5. To aid in shaping policies in relation to the standardization of schools and methods of religious instruction.
6. To encourage the erection of suitable structures and the provision of adequate funds for the promotion of religious life and instruction amongst the students.
7. To serve as a clearing house and an information bureau which will supply appropriate literature on subjects pertaining to religious work at universities and colleges.
8. All of the above purposes to culminate in the cultivation of good will and mutual confidence between religious groups in universities and colleges.

OFFICERS.

The By-Laws shall provide for the election of a President, Treasurer, Secretary and Executive Secretary.

There shall be a Board of Trustees to consist of not less than sixteen members. It shall contain an equal number of representatives of the Council of Church Boards of Education, of the National Catholic Welfare Conference, of the Jewish Educational Commissions and of four members at large.

The President, Treasurer and Secretary shall be elected from the Board of Trustees.

There shall be an Executive Committee to be elected by the Board of Trustees, consisting in all of five members of the Board of Trustees, of which the President and Treasurer shall be members ex-officio.

There shall be a General Committee to be elected by the Trustees, consisting of not less than twenty-four members who are not Trustees and shall contain an equal number of representatives of the Council of Church Boards of Education, of the National Catholic Welfare Conference and of the Jewish Educational Commissions.

There shall be a finance Committee, a Membership Committee and a Publicity Committee to consist of not less than three members of the Council. The Chairman of each Committee shall be a Trustee.

There shall be such other committees elected by the Board of Trustees, from time to time, as the Board shall deem necessary and proper to carry on the work of the Council.

#### MEMBERS

Any person over the age of twenty-one years, a citizen of the United States, who shall contribute to the Council definite sums to be hereafter fixed by the By-Laws, shall be eligible to election by the Board of Trustees as a member of the Council.

The Committee further recommended that a Committee be appointed to draft a Charter and By-Laws and to take all necessary proceedings to have the Council incorporated as a membership Corporation under the laws of the District of Columbia and to take all other steps necessary and proper to enable the Council to carry on its work as stated in the purposes above set forth.

#### FINANCES.

The immediate needs are as follows:

Salary for Executive Secretary.....	\$7,000.00
" of Secretary.....	2,000.00
Office rent and upkeep.....	2,000.00
Postage and printing.....	1,500.00
Travelling expenses.....	1,500.00
Miscellaneous expenses.....	1,000.00



# FIGHT RELIGIOUS CLASS IN SCHOOL

## Leaders Bar Church Teach- ings in State Insti- tutions.

Public school buildings should not be used for week day classes in religion.

This was the position taken yesterday by Hugh S. Magill of Chicago, general secretary of the International Council of Religious Education; Arthur T. Arnold of Columbus, general secretary of the Ohio Council of Religious Education, and Charles P. Lynch, chairman of the council of religious education of the Federated Churches of Cleveland and superintendent of public schools in Lakewood.

Religious liberty demands complete separation between religious schools and state schools, it was held.

The question whether efforts should be made to secure the use of public school buildings for community week classes in religion was raised yesterday noon at a luncheon conference in connection of the annual religious education convention-institute of the Federated Churches.

### Believes It Incompatible.

Dr. Magill enlarged upon the subject in the principal address of the evening session at First Methodist church, Euclid Methodist church, Euclid avenue and E. 30th street. Public schools today could not teach religion as it was taught in the early schools in this country, he said, because of the national guarantee of freedom of conscience.

"The state has been separated from the church, and there are many varied interpretations of the Bible," he said. "It would be impossible to conduct harmonious religious education in the schools.

"This does not mean that our present day schools are ungodly. They are as godly as the individuals who teach therein, and I am glad to say that the standard usually is high."

Dr. Magill quoted Washington, Roosevelt, Wilson and Coolidge as saying that if the nation is to endure, the foundation of its life must rest upon religion.

"Religion, however," Dr. Magill contended, "must be free and voluntary and be taught independent of the state schools."

The expense of a well organized and efficient system of church schools, Dr. Magill said in an interview, will not be large in comparison with their value to the nation.

A pageant, "The Light of the World," directed by the author, Dr. H. Augustine Smith, was presented by nearly 100 members of the council of religious education. The pageant represented the coming of the Messiah, scenes at the manger at Bethlehem, the vision of Isaiah and the spreading of the light from Bethlehem throughout the world.



# The Temple Chronicle of Temple Emanu-El

SAN FRANCISCO

RABBI

LOUIS I. NEWMAN

CANTOR AND READER  
REUBEN R. RINDER.



---

Vol. 1

April 3, 1925

No. 29

---

## SERVICES

At the First Unitarian Church  
Geary and Franklin Streets

FRIDAY, APRIL 3rd  
5:00 P. M.

---

SATURDAY, APRIL 4th  
10:15 A. M.

DR. BAYARD DODGE  
President of the American University in Beirut, Syria  
and

DR. EDWARD ST. JOHN WARD  
Head of the Medical Department  
will speak on

*"CHRISTIAN, ARAB AND JEW IN THE  
REVIVING ORIENT"*

---

ALL WELCOME

## Temple Emanu-El Chronicle

### TEMPLE DIRECTORY

Rabbi: Louis I. Newman, 125 Jordan Avenue, Bayview 9302.

Cantor and Reader: Reuben R. Rinder, 3877 Jackson Street, Bayview 5607.

Warden: Seymour Gabriel, 110 Market Street, Kearny 1318.  
470 Funston Avenue, Bayview 4660.

Clerk: Zelda Wiener, 110 Market Street, Kearny 1318.

Organist: Wallace A. Sabin.

President of Men's Club: Leon M. Voor-sanger.

President of Women's Guild: Mrs. Samuel L. Dinkelspiel.

Temple Office: 110 Market Street.

School House: 1337 Sutter Street.

#### Board of Directors

Henry L. Mayer, President

Louis Bloch, Vice-President

Louis A. Schwabacher, Treasurer

Berthold Guggenheimer, Honorary Secretary

J. J. Gottlob      Mrs. Henry Sahlein

I. W. Hellman      James H. Schwabacher

Daniel E. Koshland      John I. Walter

Mrs. Max C. Sloss      Emil S. Wangenheim

Max Sommer

### The Week

#### FRIDAY, APRIL 3

5:00 P. M.—Sabbath Eve Services.

#### SATURDAY, APRIL 4

10:15 A. M.—President Dodge and Dr. Ward.

#### SUNDAY, APRIL 5

9:30 A. M.—Senior Assembly.

10:30 A. M.—Miss Landecker's Class in Junior Assembly.

8:00 P. M.—Hebrew University Celebration.

#### WEDNESDAY, APRIL 8

4:00 P. M.—Confirmation Class.

6:30 P. M.—First Night Seder.

#### THURSDAY, APRIL 9

6:30 P. M.—Second Night Seder.

#### SUNDAY, APRIL 12

9:30 A. M.—Religious School Seders.

#### SATURDAY, APRIL 25

8:00 P. M.—Temple Club Dance at Hotel Fairmont.

### Marcus S. Koshland

#### Congregation Emanu-El

mourns the passing of Marcus S. Koshland and extends to his bereaved family heartfelt condolence.

### President Dodge and Dr. Ward

Saturday morning, we shall have the unusual privilege of hearing addresses at our Sabbath morning services on "Christian, Arab and Jew in the Reviving Orient," by Dr. Bayard Dodge, President of the American University at Beirut, and Dr. Edward St. John Ward, head of the Medical Department. Those who were fortunate enough to hear our two guests at a special lecture at the Schoolhouse Tuesday morning, were given a memorable treat. Dr. Dodge and Dr. Ward, in fascinating and delightful fashion, told us of the work being accomplished in the New Palestine and in the New Syria by Christian, Moslem and Jew together. We have invited them to the pulpit of Emanu-El so that our congregants and their friends may have the joy of hearing them in person.

### The Hebrew University Celebration

The Jewish Community of San Francisco will celebrate the opening of the Hebrew University of Jerusalem, at a public meeting Sunday evening, April 5th, 8:00 o'clock, at the Native Sons' Auditorium, 414

## Temple Emanu-El Chronicle

Mason Street. Among the speakers will be President Ray Lyman Wilbur, of Stanford University; Prof. William Popper, representing President Campbell, of the University of California; Rabbi Herman Lissauer, Rabbi Newman, and others. Dr. Ward, of the American University of Beirut, will be a guest. Dr. Dodge and Dr. Ward sent a cablegram to the Hebrew University in honor of its opening, Wednesday, April 1st. Congregants of Emanu-El and their friends are invited to be present Sunday evening.

### Miss Landecker's Class

Miss Landecker's Class will entertain the Junior Assembly in the Religious School next Sunday. "A Lullaby in Egypt" will be recited by Bernice Levin; "Why Meyer Likes Pesach," by Allan Hyman; "Seder," by Frank Goldsmith, Elinor Jacob, Marshall Kuhn, Babette Jean David, Teddy Lisberger, and Claire Ann Lievre. Last Sunday, the leading classes were Miss Ephraim and Mr. Silverman in Attendance; Miss Fish-bon and Mr. Silverman in Social Service. Parents, we beg of you: do not allow weather conditions to interfere with your child's attendance at school! We are all good ducks in California.

### A Community Seder!

Wednesday evening, April 8th, 6:30 o'clock, a Community Passover Seder will be held at the Y. M. H. A. Building, 121 Haight Street, under the joint auspices of the Jewish Welfare Board and the Y. M. H. A. Men in service and disabled veterans will be our guests, and civilians will be welcomed at \$2.25 a plate. On Sunday morning, April 12th, we shall have a School Seder for the pupils of the Religious School, through the courtesy of the School Committee and the Women's Guild.

### Passover Music

The anthem for this Sabbath will be: "How Lovely Are Thy Dwelling Places," by Brahms. For the Passover Service, the music will be: "Responses: From the Festival Service by Stark"; *Kedushah*: Scharvenka; *Festival Chant*: (Traditional) by R. R. Rinder; *Hallel*: Arranged to the Passover Tune: "Addir Hu"; *Adonoy, Adonoy*: J. Goldstein; *Olam Adon*: Max Spicker.

### Ten Commandments for Attendants at this Church

#### I

Thou shalt not come to service late,  
Nor for th' Amen refuse to wait.

#### II

Thy noisy tongue thou shalt restrain,  
When speaks the organ its refrain.

#### III

But when the hymns are sounded out,  
Thou shalt lift up thy voice and shout.

#### IV

The endmost seat thou shalt leave free,  
For more must share the pew with thee.

#### V

The offering-plate thou shalt not fear,  
But give thine uttermost with cheer.

#### VI

Thou shalt this calendar peruse,  
And look here for the church's news.

#### VII

Thou shalt the minister give heed,  
Nor blame him when thou'rt disagreed.

#### VIII

Unto thy neighbor thou shalt bend,  
And if a stranger, make a friend.

#### IX

Thou shalt in every way be kind,  
Compassionate, of tender mind;

#### X

And so, by all thy spirit's grace,  
Thou shalt show God within this place.

—(REV.) JOHN HAYNES HOLMES.

(Quoted from the *Weekly Calendar* of the  
Community Church of New York.)

## SAFEGUARDING OUR PUBLIC SCHOOLS FROM SECTARIAN INVASION

By RABBI NEWMAN

The attempt to legislate religious instruction into the public school system of the State of California was effectually blocked for the time being when the so-called Miller Bill, No. 128, was defeated in the Assembly, Monday, March 30th, by a vote of 41 to 33. The Bill called for the excuse of school pupils for religious instruction for not exceeding three hours a week. On Wednesday, March 25th, at the second hearing of the Committee on Education, the Bill was tabled by a vote of 7 to 5, when Rabbi Newman and Dr. W. F. Martin, of the Seventh-Day Adventists, appeared in person at Sacramento before the Committee and described the objectionable features of the Miller proposal. On Thursday, however, by a vote of 49 to 25, the Bill was called out of Committee, despite its adverse opinion, to the floor for consideration; this was a most unexpected and unusual procedure.

The opposition to the Bill seemed to come largely from the Jewish clergy, through resolutions passed February 23rd, by the Western Association of Jewish Ministers in San Francisco, March 11th, by the Commission on Jewish Education at Cincinnati, representing the Reform Rabbinate of the country, and the United Synagogue, March 22nd, in New York; the Seventh-Day Adventists had also declared their protest. But through the activities of Rabbi Newman, Rabbi Jacob Nieto, and numerous others, it was ascertained that Dr. C. S. S. Dutton, of the First Unitarian Church; Dr. James L. Gordon, of the First Congregational Church, and representatives of the Catholic group, were opposed to the measure. Educational leaders throughout the State, who had been entirely unaware of the determined propaganda behind the Miller Bill, began to express themselves in forcible terms against the Bill. Sunday afternoon, in response to an emergency call issued by Dr. Dutton and Rabbi Newman, a prominent group of citizens met at the First Unitarian Church, and adopted a set of resolutions stating their protest against the Bill, as being contrary to American ideals of separation of Church and State, promoting inefficiency in the school system, unnecessary, involving the assertion that secular education is without ethical value, and increasingly opposed by clergy and laymen throughout the country.

These resolutions, together with a brief drawn up by Rabbi Newman entitled: "The Sectarian Invasion of Our Public Schools," a summary of his address at Temple Emanu-El, February 21st, and of his argument before the Committee on Education, were placed in the hands of the Assemblymen Monday morning. On Monday afternoon, at 2 o'clock, by special order, debate was opened on the floor of the Assembly. Listeners pronounced it one of the most remarkable discussions ever held in the California Legislature. Over twenty speakers took the floor; into the debate were drawn the questions of evolution, the Blue Laws, religious intolerance, relation of Church and State, the spiritual needs of our youth, the shortcomings and merits of our public school system and allied topics. Assemblymen Ira Williamson and Edgar C. Levey led the opposition to the Bill. Assemblyman Levey's concluding address was the climax of the afternoon's debate. At 5:30 the roll-call was taken, the vote being in doubt until the last name was called. Though it had been predicted that the Bill would pass the Assembly, it was found that no less than sixteen votes had been changed by reason of the arguments presented by the opposition. By a count of 41 to 33, the Bill was defeated.

It is hoped that this result will halt the constantly threatening invasion of our public schools by various denominational groups, either on behalf of the Bible, anti-evolution propaganda, or similar movements. The decision of California to protect its schools will have an important influence upon the action of other States where the problem is being debated. The citizens' group which met on Sunday is forming a permanent organization to safeguard the schools from any sectarian intrusion.



# The Federated Churches

## OFFICERS

REV. ADELBERT P. HIGLEY, D.D., PRESIDENT  
MRS. W. F. DICKENS-LEWIS, VICE-PRESIDENT  
FRANKLIN G. SMITH, VICE-PRESIDENT  
THE VERY REV. FRANCIS S. WHITE, D.D., VICE-PRES.  
D. D. KIMMEL, TREASURER  
REV. E. R. WRIGHT, EXECUTIVE SECRETARY

## MEMBERS AT LARGE

REV. DAVID BOVINGTON, D.D.  
MRS. JOHN W. HEININGER  
DAVID M. QUAY  
PRESIDENT CHARLES F. THWING, D.D.  
REV. LOUIS C. WRIGHT, D.D.

701 HIPPODROME BLDG.  
BELL, CHERRY 3147

## CHAIRMAN OF COMMITTEES

REV. LOUIS F. RUF, D.D., COMITY  
REV. CHARLES H. MYERS, D.D., RELIGIOUS WORK  
MRS. DAN F. BRADLEY, MISSIONARY  
CHARLES H. HOFRICHTER, SOCIAL BETTERMENT  
JUDGE FRANK E. STEVENS, CIVIC  
MALCOLM B. VILAS, FINANCE

## COUNCIL OF RELIGIOUS EDUCATION

CHARLES P. LYNCH, CHAIRMAN  
REV. J. QUINTER MILLER, DIRECTOR

CLEVELAND, O. April 7, 1925.

Dear Mr. Furth:

I am wondering if you would not like to have a share in the most vitally important piece of business in Cleveland.

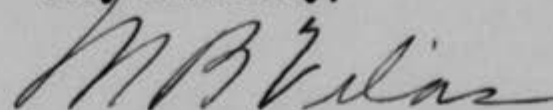
The enclosed folder gives you just a few of the high lights in the activities of our Council of Religious Education, which will give 110,000 children in Cleveland not enrolled in any Bible School an idea of God and 125,000 children enrolled in our Bible Schools a better idea of God.

The sum of \$8,000 is the minimum amount our Executive Committee recommends as necessary to carry forward this highly significant undertaking. I know you are interested because the future of Cleveland will soon be in the hands of these children.

This is a great opportunity for you to invest in a better and finer Cleveland for you, your children and your children's children. Will you not make a contribution now for whatever amount you feel able to give, and thousands of children will join in thanking you. If you prefer to make a pledge we shall be equally grateful.

I am very much hoping that you can let us have at least \$5.00 or \$10.00. But we shall be genuinely grateful for any amount that you will send in. Checks are payable to The Federated Churches.

Very sincerely,



Chairman Finance Committee.

The Federated Churches

701 Hippodrome Building

Cleveland, Ohio

✓

THE FEDERATED CHURCHES OF CLEVELAND  
SUBSCRIPTION CARD

*For Fiscal Year April 1st, 1925 to March 31st, 1926*

To aid in defraying expenses of the Federated Churches for the fiscal year closing March 31, 1926, and in consideration of the gifts of others, I hereby subscribe the sum of \$ ..... This subscription to be paid ..... 192 .....

Name .....

Address .....

Dated ..... 1925 Church .....

Checks are payable to The Federated Churches

*Absolutely  
the Most Vitally  
Important Piece of  
Business in Cleveland*

—to give 110,000  
children an idea  
of God

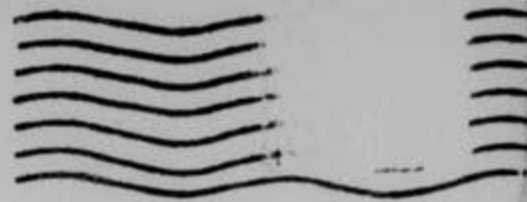
—to give 125,000  
children a better  
idea of God

The future of our city is in the  
hands of the coming generation.  
As they go, so goes Cleveland.

Council of Religious Education  
of *The* FEDERATED CHURCHES



701 HIPPODROME BUILDING  
CLEVELAND, OHIO



Mr. George W. Furth,  
1109 E. 97th St.,  
City.

# THE COUNCIL'S PROGRAM

*The Council of Religious Education of the Federated Churches is developing a Program of Religious Education that has no parallel in the history of Cleveland. It includes:*

## *Assistance to Sunday Schools*

SUPPLYING competent assistance to Sunday Schools which do not have directors of Religious Education. By far the greater number of the 348 Sunday Schools in Cuyahoga County, which enroll 125,000 pupils, are in this class. There are 110,000 children in greater Cleveland receiving no religious instruction. Other phases of the program include conferences with Bible School workers, addresses before teacher's meetings, institutes and conventions, library facilities and the gathering of statistics.

## *Vacation Bible Schools*

DIRECTION and supervision of 125 Daily Vacation Bible Schools that will give 15,000 children Bible instruction, wholesome recreation and manual training during the summer days. Teacher training conferences and institutes will be held in preparation for this summer activity, and no pains will be spared to build up a trained staff of leaders.

## *Weekday Schools of Religion*

SUPERVISION of a growing system of Week-day Schools of Religion. The twenty-two schools now in operation enroll 2,623 pupils. Plans now under way call for thirty-nine schools enrolling 4,500 children that will require nine full time teachers. The Superintendent of the Council and his staff are to these Week-day Schools of Religious Education what the General Superintendent and his staff are to the Cleveland Public Schools.

## *Leadership Training Schools*

BUILDING a program of leadership training for Bible School workers. The Council's Community Training Schools during the past year enrolled 254 students. Thirty-eight general and specialization courses were taught by a faculty of twelve. The schools will be conducted in three centers next year thereby providing for 500 students. Without a trained leadership there cannot be an effective system of religious education.

## THE BUDGET

To Supervision of Week-day Schools of Religion. Salary of Superintendent . . . . .	\$3,600.00
To Assistance to Sunday Schools and Direction of Community Training Schools. Salary of Assistant Superintendent . . . . .	1,800.00
To Salary of Office Secretary . . . . .	1,380.00
To Supervision of Daily Vacation Bible Schools. Salaries of four supervisors . . . . .	800.00
To Incidentals . . . . .	220.00
	<hr/>
	\$8,000.00

*The following self-sustaining activities are made possible by the raising of the above Budget:*

(a) Expense of Week-day Schools of Religion secured by auxiliary commissions . . . . .	\$21,000
(b) Expense of Daily Vacation Bible Schools raised by churches and denominations . . . . .	10,000
(c) Expense of County Convention Institute covered by Registration Fees . . . . .	700

---

**THE FEDERATED CHURCHES**

701 Hippodrome Building  
Cleveland, Ohio

COPY

# The Temple

EAST 105TH STREET AT ANSEL ROAD  
TELEPHONES - CEDAR 132-133

ABBA HILLEL SILVER, RABBI

Cleveland

SOLOMON BLUHM  
DIRECTOR OF TEMPLE ACTIVITIES

April Thirteenth  
1925

Rev. J. Q. Miller,  
Federation of Churches,  
Cleveland, Ohio.

My dear Rev. Miller,

Our Committee on Religious Education met this noon and I am transmitting to you its decision.

The Committee wishes to reiterate its position as expressed in the letter to Mr. C.P. Lynch, dated June 4th, 1924, in which we stated:

"We have no objection to a plan which would, subject to the approval of the school authorities, set aside an hour or two of school time so that children, at the request of their parents, may go to neighborhood churches and temples to receive religious instruction. We would regard it inadvisable for school authorities to take any recognition of this religious instruction other than crediting the children with attendance. It would not be desirable to have the children receive credits for their religious instruction, inasmuch as that would ultimately involve some form of public school supervision".

The Committee further feels that the highest end could be attained if this hour or two of school time be taken at the beginning or at the close of the school day. The school sessions would then begin an hour later in the morning, or adjourn an hour earlier in the afternoon. This would not involve the school authorities in the task of adjusting their mid-day schedule, nor would the problem present itself of what to do with children whose parents do not wish them to attend Religious School.

The Committee wishes to state further, that as far as the religious education of the Jewish children



~~COPY~~

## The Temple

EAST 105TH STREET AT ANSEL ROAD  
TELEPHONES - CEDAR 132-133

Cleveland

ABBA HILLEL SILVER, RABBI

SOLOMON BLUHM  
DIRECTOR OF TEMPLE ACTIVITIES

Rev.J.Q.M.2

of Cleveland is concerned, the plan which you contemplate would not be of material help to us. The number of our temple structures is so limited that children would have to travel a considerable distance on school days to get to the building. We prefer to work out our problem on Saturdays and Sundays, and in the afternoons of weekdays (after school time). We realize, however, that your problem may be different and we are, therefore, anxious to co-operate to the extent compatible with the highest interests of all involved.

With kindest regards, I am

Very sincerely yours,

(Signed) Abba Hillel Silver

Acting President, Bureau of Jewish Education

Mr. R. G. Jones, April Seventeenth  
Superintendent of Schools, 1925  
Cleveland, Ohio.

My dear Mr. Jones,

For your information I am enclosing  
herewith a copy of a letter which our Committee  
sent to Mr. Miller of the Federated Churches.  
The letter will explain our position fully on  
the matter of religious instruction during school  
hours. I thought you would be interested.

With kindest regards, I am

Very sincerely yours,

*R. G. Jones*  
*C. S. G. - Miller*  
*Miller - G. J.*  
*C. S. G. - G. J.*  
*Miller - G. J.*  
*Miller - G. J.*

April 21st, 1925.

Rev. J. Q. Miller,  
701 Hippodrome Bldg.,  
Cleveland, Ohio.

My dear Rev. Miller,

Permit me to thank  
you for your kind letter of  
April 20th. I regret that it  
will be impossible for me to  
attend the luncheon on Saturday,  
April 25th. The day precludes  
the possibility of my attending  
the function. I trust that we  
shall meet again right soon.

With kindest regards,  
permit me to remain

Very sincerely yours,

BOARD OF EDUCATION  
EDUCATIONAL DEPARTMENT

R. G. JONES,  
SUPERINTENDENT OF SCHOOLS



F. C. BEYER,  
SECRETARY

April 22, 1925.

Rabbi Abba Hillel Silver,  
The Temple,  
Cleveland, Ohio.

My dear Rabbi Silver:-

I thank you very much for the copy of your letter to Mr. Miller, of the Federated Churches. Personally, I think you have taken a very rational stand. While I, as every good citizen, am interested in having children given an understanding of some basic religion of their choice and as much knowledge of the Bible as possible, I have been unable, so far, to see how the public schools can become directly or indirectly responsible for such training.

I wish it might be possible for the work to be done on Saturday and Sunday, as it is now being done in all of your churches.

Very sincerely yours,

A handwritten signature in dark ink, appearing to read "R. G. Jones", with a long, sweeping flourish extending downwards.

RGJ/BR



Rabbi A. Silver  
1485 East-106 St-  
Dear Rabbi:-

You do not know me personally but I know you and have listened to you speak several times. I was at your Temple opening and at your Hall the time that Bishop Schrimber spoke to your people.

Rabbi I was very much interested in the Bible bills passages. I offered many a prayer for it - and now it is passed I am writing to you to say if you were opposed to it - will you now soften your heart - and be a law abiding citizen and do your share to help make it a success. Brother I have a sisterly love towards all creeds and races. I feel if we have the true love of God in our hearts we will try and do away with prejudice. You are a man that has always mingled with all creeds so I do hope you will be real broad and say I am a real man and will do my part to be a law abiding citizen. I will tell you how I feel about the bill I think it ought to be passed without a descending vote the Bible the book of all books being used as a foot-ball by the Politicians is a disgrace to our state and a state or country that does not

revere the Bible is apt to fall. What-I am  
anxious is to have our young generation know  
and have respect-for the Bible. You know your  
people opened and closed your celebration by  
reading from the Bible and say the Bible was  
the first & greatest-contribution to the world. Think  
of the poor children that don't even know there is  
a Bible and half of the grown up don't know  
enough about the Bible to instruct their children  
and we can't force them to go to religious school  
and it cost lots of money to have religious school  
but there is a law to force children to get an  
education so why not spend a few minutes in  
reading the Bible to them with-out any comment?  
Rabbi I try to be a good christian woman I do  
personal welfare work free of charge where  
ever I find an opportunity and believe me I  
have lots to do I give up my life to such work  
and God blesses me wonderfully and oh what-  
a comfort-and guide the Bible is to me.  
You can't pick up a paper nowadays but what  
there is an article in it where people are joining  
to see what they can do for the coming generation.  
Did you read that article in the News of Apr 7<sup>th</sup>-  
of what Cleveland much most-to-day written by  
a Silent Observer. Title, Urges United Effort Towards  
City's Uplift. I enjoyed reading it-thus it splended



we could learn a good lesson from it: Rabbi Isaac  
is anxious that the whole City will forget their  
prejudice and, and see if we can't bring up  
our coming young people to be better women and  
men, don't you think there is great need of a  
change and I know you are broad minded  
enough to say you will co-operate for you are a  
good man at heart and will grow better if you  
keep your heart filled with love for humanity  
and forget about money for we can't take money  
with us when we go on, what a wonderful  
man Rabbi Reese was, a shame he passed on  
I heard him give some wonderful sermons  
his heart was in his work I have seen him  
sit down after a sermon just exhausted.

Rabbi please don't take any offense at me writing  
you this letter I wanted you to know that a praying  
woman wants your people to feel kindly toward  
the Bible bill for you know brother you can do  
so much with your people for they look to you  
for advice regarding this question. I am doing all  
I can among the Catholics to see if we can't all  
unite now and be kind and true to one or  
rather God means us to be for there is only one  
God one heaven for us all when we go on  
I also am doing all I can among my own  
people for many of them are wrong on the  
subject but Masebka was so opposed to the

bill that many of the great Politicians were  
afraid they might lose a few votes if they didn't  
stick by the leader. I am going to have a talk  
with Hirshtun and Maschka some day for I  
am a good republican and believe the  
Republican party will go down if it don't  
change some of its methods. I am among a great  
many people and I hear things. I am also  
writing to Rabbi Wolsey and Goldman to see if  
I can also touch their branch. Brother I am  
going to pray and my faith is unshaken I know  
God hear my prayer for I have so many  
answers and I know God will guide you over all  
to do your part among your people and you  
all will be happy some day when you see  
the young people growing better from your  
influence. I belong to a number of clubs  
and am a civic welfare worker doing  
my bit. I go to J. H. Golden Church.

Again I ask you to feel kindly toward me  
for writing you about this it seemed  
something is urging me I just couldn't  
keep from writing I seemed to get no  
rest until this is done. Now I will go to  
bed feeling my part is done and leave the  
rest to you and the good Lord.

4-23-25

Most sincerely.

Mrs L. M. Evans 2098 E-100 St. City-



April 29th, 1925.

Rabbi Abraham Nowak,  
B'nai Jeshurun Temple,  
Cleveland, Ohio.

My dear Rabbi Nowak,

The enclosed clipping in this morning's Plain Dealer rather surprised me. It had been our practice in the past to work with the Federated Churches in the matter of week-day classes in religion, collectively. You will recall that we met two weeks ago at Baumcoel's at which time this matter was gone into in great detail. Following that meeting I wrote to Rev. J. Q. Miller in your name and in that of the entire committee, explaining in detail our position. Evidently, the Rev. Miller, dissatisfied with our collective attitude, is now aiming to divide our counsel and to create the impression that there is no unity of sentiment in the Jewish ranks in this city. I am afraid that you are unconsciously lending yourself to his purposes.

I am sure that you will agree with me when I say that if you attend any conferences with the Federated Churches, you should attend as a representative of our Bureau and that the request for such representation should be made directly to the Bureau. That is the only way in which we can insure a respectful hearing for our cause and effective action in defense of our cause. May I therefore request you, as a member of our Bureau, not to attend any more conferences with the Federated Churches on this particular subject without first taking counsel with our Bureau.

With kindest regards, permit me to remain

Very sincerely yours,

April 29th, 1925.

Rev. J.Q. Miller,  
Federated Churches,  
Cleveland, Ohio.

My dear Rev. Miller,

In this morning's Plain Dealer I read a report of a conference which you held with Rev. Hagan of the Catholic diocese and Rabbi Nowak of the Heights Temple, relative to week-day religious classes in the public schools. Rabbi Nowak who is in sympathy with the position taken by the Bureau of Jewish Education, which I outlined to you in my last letter, did not attend this conference as a representative of the Bureau. If it is your intention hereafter to negotiate with individual members of the Jewish community or individual Rabbis, please let me know and we shall discontinue any official contacts which our Bureau of Jewish Education has heretofore had with your committee.

For your information permit me to say that there is only one agency authorized to speak for the Jewish community of Cleveland in the matters of religious education and that is the Bureau of Jewish Education in which all Temples and all elements, liberal and conservative, are represented and of which the undersigned is acting chairman.

With kindest regards, permit me to  
remain  
Very sincerely yours,

*from  
Cyrus Finkel*

STATE OF OHIO  
EXECUTIVE DEPARTMENT  
OFFICE OF THE GOVERNOR

Columbus, April 30, 1925.

TO THE GENERAL ASSEMBLY:

I have before me House Bill No. 14, seeking to make the state compel daily reading of the Bible to all the school children of Ohio.

In considering this bill let us all remember that it was the hope and desire for religious freedom that inspired the settling and founding of the United States of America. Brave, liberty-loving men and women came to the wilderness of the Colonies, each to worship according to the dictates of his own conscience. They severed family ties and left the homeland to escape the religious dictation of their native government.

The founders of our country, having in mind their own sacrifices in obtaining liberty of religious thought, and seeking to hand down to their children this hard-earned freedom, unimpaired for all time, were careful to write the doctrine of separation of church and state into the federal Constitution. The makers of the Constitution of Ohio did likewise and their action was ratified by the people. All the states of the Union are in accord on this vital principle.

Turning to the Constitution of Ohio, we find in Article 1, Section 1, this fundamental expression of American liberty:

"All men are by nature, free and independent, and have certain inalienable rights, among which are those of enjoying and defending life and liberty, acquiring, possessing and protecting property and seeking and obtaining happiness and safety."

More specifically on the subject of religious freedom, Article 1, Section 7, of our State Constitution says:

"All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience. No person shall be compelled to attend, erect, or support any place of worship, or maintain any form of worship, against his consent; and no preference shall be given, by law, to any religious society; nor shall any interference with the rights of conscience be permitted."

These pronouncements of independence were made possible for us by the bravery and sacrifices of the Revolutionary fathers, defended and maintained by the noble veterans of the War of 1812, the Mexican War, the Civil War, the Spanish War and the World War at an



incalculable cost of lives and blood, without regard to race, creed or color. Ohio is not ready as yet to secede, and it is to be hoped it never will, from the principles of civil and religious liberty which have made our government the model for the world.

I fail to understand the conflicting and contradictory vagaries of recent Ohio General Assemblies with respect to policies of religion. Only two years ago I had occasion to cite the aforementioned guarantees of our Constitutions in a message disapproving a bill which accepted as state property the John Bryan Farm of 500 acres on terms prohibiting forever any form of religious public worship thereon - a measure subsequently passed over my veto. In concluding that message, I said:

"I have recited some of the constitutional material with which our forefathers builded the community temple. They gave it to our keeping and passed on. Let us, in turn, see that it reaches our children, enlarged, of course, but unprofaned."

This sentiment I re-affirm now in disapproving the present bill which goes to the opposite extreme. In the one instance, the General Assembly forbade religious worship in a portion of our state. In the other, the Assembly seeks to compel the state to teach religion to all the school children of Ohio without regard to the teachings received at their mothers' knee. It is my belief that religious teaching in our homes, Sunday schools and churches, by the good mothers, fathers and ministers of Ohio, is far preferable to compulsory teaching of religion by the state.

The spirit of our federal and state Constitutions from the beginning have been to leave religious instruction to the discretion of parents. Under existing Ohio law, as upheld by our supreme court, when the people of local communities desire or demand it, boards of education in their discretion may require the reading of the Holy Bible in the schools. In other words, we now have home rule in this respect and there is no necessity for this bill establishing state dictation in the matter of religion.

As Governor of all the people, sacredly pledged to uphold the spirit and letter of the Constitution, I can neither abridge nor compel religious worship in any form, and, therefore, in the name of the founders of our free country, and its soldier defenders, living and dead, I must return this bill herewith to the house of its origin, unapproved.

(Signed) VIC DONAHEY,  
Governor.



# The Temple

EAST 105TH STREET AT ANSEL ROAD

TELEPHONES - CEDAR 132-133

ABBA HILLEL SILVER, RABBI

Cleveland

SOLOMON BLUHM

DIRECTOR OF TEMPLE ACTIVITIES

May Second

1925

*Copies*

Hon. Victor L. Donahey  
Governor of Ohio,  
Columbus, Ohio.

My dear Governor Donahey,

May I not take this opportunity to express to you my deep appreciation of the firm and courageous stand you have taken in the matter of House Bill No. 14, which sought to make Bible reading in the Public Schools compulsory. Your act in vetoing the Bill was another evidence of your fine grasp of the essential principles upon which our Government is built and of your faithful adherence to them.

Those whom I am privileged to lead join me in the hearty endorsement of your act.

With kindest regards, permit me to remain

Very sincerely yours,

STATE OF OHIO  
EXECUTIVE DEPARTMENT  
COLUMBUS

May 8, 1925.

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

Dear Rabbi Silver:

Please accept my sincere thanks for your letter of commendation in connection with my veto of the compulsory Bible reading bill for schools, enacted in the closing hours of the General Assembly. It is appreciated because it lightens the load I must carry in doing my bit - my duty, as I see it - in sustaining and maintaining the American doctrine civil and religious liberty established by the forefathers.

Very truly yours,

*Mc Donough*  
Governor

PRESENT ADDRESS  
E. 55th & SCOVILL AVE.  
Tel. Randolph 5042



ABRAHAM NOWAK, Rabbi  
Res. 2040 EAST 83rd ST.  
Tel. Cedar 1891

## The Temple on the Heights

(B'nai Jeshurun Congregation)

MAYFIELD and LEE ROAD  
Cleveland, Ohio

May 11-1925

My Dear Rabbi Silver,

When I returned home Sunday evening, Mrs. Nowak informed me that you sought to speak to me. I told her that I did not hear from you. Desiring to know what I could do for you, Mrs. Nowak made inquiry at your residence Monday morning. Mrs. Silver said that you did connect with me. I am wondering now whether it was you who spoke to me relative to the Menorah Society. If so, I deeply regret the manner in which I addressed you - I thought it was some

"And they shall make unto me a Sanctuary" - Exodus 25:8

representative of the Menorah delegated to  
organize a branch in this city. Not for  
a moment did I realize it was you.

Though I am swept away with  
Congregational matters, I shall be  
pleased to do what I can to assist you  
in forming a Menorah Society.

There is another matter I would  
very much like to take up with you -  
the week-day religious instruction in the  
Public Schools. I believe there  
must be some misunderstanding somewhere.

Hoping soon to have a long chat  
together, I am with kind regards,

Sincerely yours,

Abraham Hensen



May Thirtieth  
1925

Rabbi Abraham Nowak,  
B'nai Jeshurun Temple,  
East 55th Street and Scovill Ave.,  
Cleveland, Ohio.

My dear Rabbi Nowak,

I was very happy to receive your letter of May eleventh. I was, of course, very much confused about that telephone conversation and I am glad that your letter has cleared it up.

Please tell your people about the Menorah meeting arranged in honor of Professor Nathan Isaacs next Monday evening, in the Chapel of The Temple. We ought to give Professor Isaacs a nice audience.

I wish you would drop in to see me any time next week. I shall be very happy to talk over with you the matter of the week-day religious instruction.

With kindest regards, I am

Very sincerely yours,

**OUR DAILY NEWS LETTER**

**Lithuanian Jewry Looks to Jews of Other Countries For Support in Its Fight For Minority Rights**

(By Our Kovno Correspondent)

Kovno, May 6.—Is the idea of national autonomy in the lands of Eastern Europe bankrupt? The leaders of the Lithuanian government argue that it is and therefore they have deprived the Jews in that country of their autonomy rights, claiming that Lithuania could be no exception when the same thing has been done in other countries.

Those who are posted on the situation know that the idea of national autonomy is not bankrupt. It is being carried out in a larger or smaller measure everywhere in Eastern Europe. But there is this distinction: whereas the other national minorities are granted some degree of national autonomy, it is the Jews alone who are denied autonomy altogether. That is the case in Poland, Roumania, Lithuania, etc. The Jews are especially marked out for discrimination in this matter and the argument regarding the bankruptcy of the national autonomy idea is merely a convenient phrase to mislead the world as to the true facts.

It is true that attempts are being made to deprive all other national minorities, as the Germans and Poles in Lithuania, the Ukrainians, White Russians, etc., in Poland, the Germans in Roumania, etc., of their autonomy rights. But this cannot be done as thoroughly as in the case of the Jews, because all the other national minorities have their native governments who champion their cause and are prepared in any event to take retaliative measures against the government mistreating their nationals. The other national minorities have been able to preserve some elements of their rights and they are constantly fighting for full recognition, which they will eventually win.

The Jews alone have no power to which they can look for protection. That is why Lithuania, which won its place in the sun as an independent state owing to the efforts of the Jews who worked in her behalf at the Versailles Peace Conference, at a time when Lithuania's inexperienced, untrained leaders did not even know how to approach the statesmen of the world, now has the insolence to trample on the Jewish national autonomy rights which she guaranteed in her constitution and in treaties which she solemnly swore to fulfill.

Only not so long ago Lithuania boasted that she had fulfilled her obligations in regard to national autonomy. Today there is nothing left of Jewish national autonomy in Lithuania. That speaks for itself. The process was gradual; step by step the

(Continued on Page 4)

Herbert Samuel, the civil administrator, has been replaced by Herbert Plumer, the general. Since Egypt has been made by England an independent country, she no longer needs a military ruler, whereas Palestine, being a mandated territory under Great Britain, is in need of a military High Commissioner, the "Mourning Journal," asserts, concluding with the following words:

"As Jews we hope the new High Commissioner of Palestine will fulfil his duty as a loyal soldier, and that, knowing that the Balfour Declaration is an accepted part of the policy of the British Empire, he will carry it out honestly and conscientiously. That is all we desire, and there is every reason to believe that there will be no cause to complain against the new High Commissioner. It is probable that, as a non-Jew, he will be in a position to do for the Jews what the Jewish High Commissioner could not very well do. The change may prove to be for the better."

**MOVEMENT TO INTRODUCE RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS FOSTERED BY UNIVERSAL CHRISTIAN CONFERENCE**

**Question Will Be Discussed At International Conference in Stockholm With Participation of American Church Delegates; Commission Survey Reviews Situation**

A well defined plan for a unified movement to put religious education into the American public schools is expected as a result of the Universal Christian Conference on Life and Work which will meet in Stockholm, Sweden, next August and in which many delegates of American churches will participate, according to a statement issued by the headquarters of the American section of the Universal Christian Conference on Life and Work, 70 Fifth Avenue, New York City.

A survey made by the Commission on the Church and Christian Education which will be submitted to the conference, discloses the motives and scope of the movement to introduce religious education into the public schools.

"The omission of religion from the program of public education," the report says, "inevitably conveys a negative suggestion. Our children cannot help but notice the omission; and unless something be done to correct it, they will in time conclude that religion is negligible or unimportant or out of relation to life."

In its examination of Christian education and the public educational system in the United States, the commission observes a growing tendency in schools to substitute the classroom for the experiential life outside. "The system of public schools and colleges constitutes as a whole a great and daring experiment in public education. It is one of the most characteristic and impressive features of American life. The amount of schooling received by the average American child has more than doubled in the last fifty years. More than that, the curriculum of public education has been greatly enriched. The public schools of today touch children's lives and influence their development at many more points than the schools of fifty years ago.

"The fact is that under present conditions we are relying upon those schools to afford to children much in the way of sense experience, motor training, and moral discipline, which, under simpler social conditions, was afforded to children by the incidental contacts of everyday life in the home and the community."

In the eyes of the commission, the omission of the teaching of religion from a school system that more and more takes on itself the function of an outer, experiential life under the auspices of the home and family, constitutes a grave danger. "As the public schools enlarge their scope, this negative suggestion becomes stronger. When the public schools concerned themselves with but a fraction of life, as they did a generation ago, when they did little more than drill children in the clerical arts and transmit to them a meager conventional heritage of book knowledge, when much, often the larger part of education was gotten outside of the schools, it was of little consequence that religion was omitted from their program. But today when the public schools are taking on the dimensions of life itself, and when they undertake to furnish to children an environment simplified, purified, widened, balanced and rightly proportioned, the omission of religion conveys a powerful condemnatory suggestion. The principle of the separation of Church and State must be so construed as to render the State a fosterer of non-religion or atheism."

In many parts of the country, the commissioners note, (Continued on Page 4)

**CORRECTION**

In the story dated Chicago, May 18, concerning the death of A. G. Becker, Chicago financier and philanthropist, an error was made due to the fact that the telegram stated that Mr. Becker's birthplace was Warsaw, but did not specify that it was Warsaw, Ohio.

The Becker family has lived in this country for over one hundred years and A. G. Becker was not born in Poland, but in Warsaw, Ohio.

For the Whole Family

**EX-LAX**

The Sweet Chocolate Laxative

PINSKI-MASSSEL PRESS, Inc., 84 BOWERY, NEW YORK



## MOVEMENT TO INTRODUCE RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS FOSTERED BY UNIVERSAL CHRISTIAN CONFERENCE

(Continued from Page 3)

various experiments at a better correlation of religious education with public education are being made. They cite instances of many communities in which credit is given by the public schools for Bible study or religious education conducted by other agencies. The plan which has met with the most general favor, according to the survey, is one whereby the public schools grant an hour or two of time from their weekly schedule during which children may be taught in week-day schools of religion maintained by the churches. This movement was first effective in connection with the public schools of Gary, Indiana, and is spreading rapidly. The State of Minnesota recently passed a law definitely empowering local school boards to excuse children from public school attendance for not more than three hours a week in order that they might attend weekly religious instruction under the direction of the churches.

"The way of the present situation," the commissioners continue, "lies with the churches. It is because we have here not the State and the Church, nor even the State and a group of cooperating churches, but rather the State and half a hundred disagreeing churches, without a common educational purpose or policy, and most of them without a well-defined educational policy of their own, that it has been necessary for the State, in the fulfillment of its educational function, to pass the churches by."

Two considerations give the investigators hope that, through experiment and wise statesmanship both in Church and State, a way may be found out of the present "dangerous situation" without compromise of the principle of religious freedom, or the principle of public responsibility for education in a democracy.

"One is the fact that the secularization of public education in this country has been incidental rather than purposed. The other is the fact that it is the churches themselves, or members of the churches, who have been chiefly responsible for it."

Later they add: "It is because we have held our different religious views and practices in so jealous, divisive and partisan a fashion that the state has been obliged to withdraw religion from the curriculum and program of its schools. It is significant that while religion is often ignored in the constitutional and legislative provisions of the several states concerning public education, it is almost never forbidden nor declared against, although laws against sectarianism in the school abound."

"Let the churches," the commissioners conclude, "agree on an educational policy with respect to their own teaching work, and to the sort of recognition that they desire religion to be afforded by and in the public schools; let them do their share of the work of education in a way that merits recognition, and a fit measure of recognition is made possible and will almost certainly follow."

The members of the Commission are:

Prof. William Adams Brown, D.D., Chairman; Rev. Samuel McCrea Cavert, Secretary; Dr. Stonewall Anderson, Rev. James Chamberlain Baker, Rev. Charles S. Bauslin, D.D., Rev. Charles W. Brewbaker, Ph.D., Chancellor Elmer E. Brown, D.D., Rev. Willard D. Brown, D.D., Prof. Ernest de Witt Burton, President Kenyon L. Butterfield, Rev. Henry Sloane Coffin, D.D., Franklin D. Cogswell, President William S. Currell, Miss Ethel Cutler, R. L. Ewing, Rev. Wm. E. Gardner, D.D., Pres. Cheesman A. Herrick, LL.D., Rev. Edgar P. Hill, Rev. Thomas J. Jones, D.D., Dr. Robert Lincoln Kelly, Pres. Henry Churchill King, Miss Mary Knapp, Pres. W. Douglas Mackenzie, Rev. Henry H. Meyer, Major Robert R. Moton, Rev. Frank W. Padelford, D.D., Pres. Ellen F. Pendleton, Prof. George W. Richards, Dr. T. H. P. Sailer, Rev. Frank Milton Sheldon, Pres. Henry Nelson Snyder, D.D., Henry H. Sweets, Pres. Wm. O. Thompson, D.D., Dean Wilbur Fisk Tillett, D.D., Rev. Ezra S. Tipple, Professor Luther A. Weigle.

## JONAH B. WISE CALLED TO NEW YORK PULPIT

Dr. Jonah B. Wise, Rabbi of Temple Beth Israel, Portland, Oregon, one of the outstanding Jewish leaders on the Pacific coast, has been called to the pulpit of the Central Synagogue, New York City.

Rabbi Wise, who is president of District Grand Lodge No. 4 of the Independent Order B'nai B'rith, is the son of the late Rabbi Isaac M. Wise, the founder of reform Judaism in America and founder of the Hebrew Union College of Cincinnati.

## ZIONIST ADMINISTRATION SATISFIED WITH PLUMER APPOINTMENT

Louis Lipsky, chairman of the Zionist Organization of America, when asked by a representative of the Jewish Telegraphic Agency with regard to the appointment of Field Marshal Lord Herbert C. Plumer as High Commissioner of Palestine stated that "according to advices received by the Zionist Organization of America, the appointment of Lord Plumer meets with the satisfaction of the World Zionist Organization."

### Daily News Letter

(Continued from Page 3)

Jews were deprived of their rights; starting with the abolition of the Ministry for Jewish Affairs and going as far as the imposition of a fine for displaying Yiddish signs in Jewish businesses.

Was it wise for the Jews to laud Lithuania before the other nations, to praise her democratic spirit before the world, to help her secure political independence? Perhaps the Jews were too hasty in rushing to Lithuania's assistance. They may not be so hasty now to denounce Lithuania and in that way conclude their good will to her, which she might regret soon. The Jews know that the present government is controlled by the clerical party, by priests who are small-minded, bigoted and unintelligent; they know that there may be a new government in power before long and that the new government may prove to be of a totally different calibre; they know that there are elements in Lithuania today who are opposed to their government's attitude to the Jews. But certainly the Jews of the world should be informed fully on the situation in Lithuania. The public opinion and the influence of the Jewries of America, England and other countries, if brought to bear properly might prove of no little effect.

## League Commission In Geneva To Study Plan Against Mass Catastrophes

(Continued from Page 1)

ethical minorities and which are attacked by an aroused mob. Jews, however, also reside in countries which do not belong to the League, such as Soviet Russia, Germany and non-European states. The difficulty, however, exists in the fact that in the case of the Jewish people the question of state and people are not identical and therefore the basis of mutual insurance cannot be applied easily.

The solution to the question lies, according to Dr. Ringel's proposal, in the establishment of a Jewish organization in Palestine similar to the Red Cross of other countries, which could enter the proposed scheme on the basis of the Palestine Mandate granted by the League of Nations and which is a de jure recognition of a potential Jewish state.

## Testimonial Dinner

to

## DR. HENRY Sliosberg

In view of many inquiries at the offices of the newspapers for information as to the Sliosberg Testimonial Dinner which is to take place on May 26, at the Hotel Astor, the Secretary of the Testimonial Committee wishes to announce that the banquet is a spontaneous tribute of the New York Jewry of all classes and groups without distinction to Dr. Henry Sliosberg, the eminent Russian Jurist and for 35 years a fearless champion of human rights and justice for the Jews. No party slogans and no appeals for funds will find place at the affair.

Reservations may still be obtained from Leon Savage, Secretary, Sliosberg Testimonial Committee, 396 Broadway, New York City.

## CONVENTION OF UNITED SYNAGOGUE OF N. Y. STATE OPPOSES RELIGIOUS INSTRUCTION IN SCHOOLS

(Jewish Daily Bulletin)

Syracuse, N. Y., May 25.—One hundred and fifty delegates and rabbis from seventeen cities and towns in New York, attended the Convention of the New York State Branch of the United Synagogue of America, held here yesterday in Temple Adath Yeshurun.

The principal purpose of the Convention was to discuss religious education, and addresses covering various phases of the problem occupied the morning and afternoon sessions.

It was decided that a regional director be appointed to visit the small communities of the state to organize and help them in a movement for synagogues and schools. District headquarters will possibly be established in Syracuse.

Rabbi Samuel M. Cohen, National Executive Director of the United Synagogue, declared that, "Religion admits its bankruptcy when it calls on the forces and powers of the State to aid with part time from secular education for religious education." He opposed any steps taken to "religionize" the public schools.

Two Cornell University seniors presented an appeal for aid in the construction of a synagogue in Ithaca which would serve 600 Jewish students now at Cornell University.

The Convention resolved to aid in the construction and also to help maintain a rabbi to act as a student pastor.

The Convention resolved to establish a quota of 1,500 contributing members in the State and also to assess each synagogue in the Union \$1 per member per year.

The convention unanimously passed a resolution that it looks with disfavor upon any effort to introduce religious education in the public schools.

Officers elected were, Charles Polakof, President, Isaac Markson of Syracuse, First Vice President, L. Shulman, of Rochester, Second Vice President, Daniel Rothschild, of Ithaca, Third Vice President, Bertram Krohn, of Buffalo, Secretary and Julius Routstone, of Utica, Treasurer.

## HEBREW UNION COLLEGE GRADUATION WILL BE HELD JUNE 6

The Graduation Exercises of the Class of 1925 of the Hebrew Union College will be held Saturday, June 6. The exercises will be held in the College Chapel in the Administration Building, and the degree of Rabbi will be conferred upon the graduates. Several honorary degrees will also be awarded, as well as the annual prizes for distinction in scholarship.

Dr. Julian Morgenstern, president of the College, will award the diplomas and prizes, and there will be addresses by Alfred M. Cohen, chairman of the Board of Governors of the College, and representative of the Union of American Hebrew Congregations.

A complete report of the scholarships raised by the National Federation of Temple Sisterhoods will be presented. A call has been issued to all Sisterhoods to complete their scholarship funds prior to that time, by Mrs. Blanche R. Stolz, chairman of the National Committee on Hebrew Union College Scholarships and Dormitory Maintenance.

The Congregation Adath Jeshurun of Ottawa, Canada, of which Rabbi M. J. Mintz is the spiritual leader, has joined the Union of Orthodox Jewish Congregations of America, being the first congregation in the Dominion of Canada to affiliate itself with the Union.

For the Whole Family

**EX-LAX**

The Sweet Chocolate Laxative

PINSKI-MASSER PRESS, Inc., 84 BOWERY, NEW YORK

## "COMMON COUNSEL" IS URGED AS METHOD OF NEW J. D. C. RELIEF ACTIVITIES

(Continued from Page 1)

American Relief Administration (A.R.A.) did, independent distribution of the funds, the plan might prove to be more harmful than useful.

A heated discussion developed when Judge Gustav Hartman introduced a resolution, seconded by Dr. A. J. Rongy, to the effect that the Conference urges that the funds collected by the Joint Distribution Committee should be distributed in Europe not by the representatives of the J. D. C. alone, but through a body created at a joint conference of the Joint Distribution Committee and Jewish relief organizations in Europe. Judge Julian W. Mack who pointed out that on previous occasions a vast difference of opinion prevailed among American Jewish leaders with regard to the possibility of creating an organization which might be considered a Jewish world relief organization, stated that the resolution as proposed is likely to arouse a similar difference of opinion.

The resolution was then, at the suggestion of Dr. Wise, referred to the resolutions committee, which brought back to the second session held at nine o'clock Sunday evening, the following resolution which was accepted:

The conference on Jewish Relief in Eastern and Central Europe, composed of representatives of federated American Jewish organizations, having heard reports of the delegates of the Jewish World Relief Conference, Dr. Leo Motzkin, Dr. Oscar Kohn and Rabbi M. Eisenstadt, on the need of the earliest possible relief of the lamentable conditions in Eastern and Central Europe, is of the conviction that action looking toward such relief may be most effectively organized in the following way:

(a) The counsel and cooperation of European Jewry shall be invoked in order to determine what sums are needed and how they shall be expended.

(b) In order that such consultation shall be possible steps shall be taken to bring about a conference of all European organizations of Jewish relief out of which conference shall develop instrumentalities to be utilized in the relief service.

Whereas, this conference has learned with deepest satisfaction that, since the call therefor was issued, the Executive Committee of the Joint Distribution Committee has made announcement to the effect that it is prepared to take up the work of securing an overseas chest for Jewish relief in Eastern and Central Europe:

Be it resolved, that a committee of seven, to be appointed from this conference, shall meet with and submit to the Executive Committee of the Joint Distribution Committee an offer of its cooperation upon the basis of the aims of this conference as expressed in its resolutions and to report upon the results of their common deliberations at a special meeting of this conference to be called by the chairman.

It was the consensus of opinion at the conference that the delegation of the Jewish World Relief Conference, Dr. Motzkin, Dr. Kohn and Rabbi Eisenstadt, should act in an advisory capacity to the committee of seven which will meet with the Joint Distribution Committee. Dr. Wise stated that he would call another meeting of the Conference as soon as possible to hear the report of the committee on its negotiations with the J. D. C.



**MOSKOWITZ'**  
LITTLE ROUMANIAN  
RENDEZ-VOUS  
76 SECOND AVENUE

Famous for  
STEAKS :: CHOPS :: BROILINGS  
A la Carte MUSIC Table d'Hote



## SECOND VOLUME OF HEBREW UNION COLLEGE ANNUAL PUBLISHED

(Jewish Daily Bulletin)

Cincinnati, O., May 25.—An important addition to the literature of Jewish studies is the second volume of the Hebrew Union College Annual which has just appeared. It contains fourteen articles covering a wide range of theological and Jewish studies, by authors in America and Europe. The volume also contains a sketch of the life of the late Professor David Neumark, as a memorial to him. Dr. Neumark was the founder of the Hebrew Union College Annual.

The Annual is edited by a board of seven, with Dr. David Philipson of Cincinnati, as chairman; Dr. Kaufmann Kohler, President Emeritus of the Hebrew Union College; Drs. Julian Morgenstern, Jacob Z. Lauterbach and Jacob Mann, of the Faculty, and Drs. William Rosenau and H. G. Enclow, appointees of the Board of Governors of the Hebrew Union College.

## PROF. LIEPMANN, BRAIN SPECIALIST, DIES IN BERLIN

(Jewish Telegraphic Agency Mail Service)

Berlin, May 12.—Professor Hugo Liepmann, brain specialist, died here at the age of 63.

Prof. Liepmann first became known in philosophy and natural science. He published works on Kant and Schopenhauer. It was not until after he had been appointed lecturer in philosophy at Berlin University that he took up the study of medicine. In 1889 he became Assistant Director at the Mental Home at Dalldorf and in 1914 Director of the Mental Home at Herzberg. In 1917 he retired to devote himself exclusively to research work, and to his duties at Berlin University.

Prof. Liepmann was the founder of the modern psychological phenomenological branch of psychiatry.

## Field Marshal Plumer Is Not Unknown in Palestine

(Continued from Page 1)

Plumer will not be too stern and will show his sympathy for the Arab cause.

Field Marshal Plumer is not entirely unknown in the ranks of the Palestine administration. Several officers of the administration know him personally. Col. Frederick H. Kish, political officer of the Zionist Executive in Jerusalem, served under the command of Field Marshal Plumer in the second British army in France. Plumer was beloved by the British and French troops.

Opinions were expressed that the Field Marshal would not accept the post in Palestine without knowing fully the complicated situation here. It is also believed that the Field Marshal will resign when he attains the age of seventy.

London, May 25.—Field Marshal Plumer, newly appointed High Commissioner of Palestine, was taken ill and was unable to attend the parade of the Eton Boys Scouts held here on the occasion of Empire Day.

The Field Marshal sent a long message to the Boys Scouts, regretting his inability to attend.

## BREVITIES

St. Louis has signed a contract with Morris Gest to bring "The Miracle" to that city. Among those who signed the contract, with a guarantee of \$325,000, was Sigmund Baer. The proceeds, after expenses have been deducted, will be given to charity. Among the charitable institutions to receive the money is the St. Louis Federation of Jewish Charities.

Rabbi Benj. Friedman of the Syracuse Temple Society of Concord will sail for Europe and Palestine on June 4th.

## KOHUT SCHOOL FOR BOYS

Harrison (Westchester County)  
HARRY J. KUGEL, Principal

New York  
Phone Park 1165

## ANNUAL FELLOWSHIP IN HEBREW UNIVERSITY ESTABLISHED BY DR. KRIMSKY

Announcement of a Fellowship in medical research, established by Dr. Krinsky, to be awarded annually on the first of April in commemoration of the opening of the Hebrew University, was made at a banquet given by the American Jewish Physicians' Committee in honor of Dr. Judah L. Magnes at the Astor Hotel, Saturday night.

Dr. Magnes delivered an address on the importance of the University and commended the work of the American Jewish Physicians' Committee.

Other speakers at the banquet, which was under the chairmanship of Dr. Israel Strauss, were Judge Otto A. Rosalsky and Dr. Ratnoff, president of the American Jewish Physicians' Committee.

The Fellowship, which is perpetual, amounts to an annual award of \$1,000 for research work in the various epidemic and endemic diseases prevailing in Palestine.

## VOLUME ON JEWISH EXCAVATIONS IN PALESTINE PUBLISHED

(Jewish Telegraphic Agency Mail Service)

Jerusalem, May 3.—The Jewish Palestine Exploration Society has just published a volume of 22 articles dealing with the excavations carried out by the Society at the Tomb of Absalom, at Tiberias, Gibeath Saul, Nahalath Aniam and other places, the recent researches in Jerusalem, ancient Palestinian inscriptions, historic geographical questions, Palestine ethnography, bibliography, etc.

The contributors include Dr. Nahum Slousch, Dr. W. Albright, Dr. S. Klein, Dr. A. Brandenburg, Dr. L. A. Mayer, Dr. J. L. Magnes, Dr. A. Mazie, Dr. J. Klausner, Dr. A. Braver and Messrs. Press, Reuben and Yellin.

The editor, Dr. Nahum Slousch, has two articles reporting on the excavation works at Absalom's Tomb and at Tiberias, carried out by him on behalf of the Jewish Exploration Society.

## HONOR MEMORY OF FRENCH-JEWISH SOLDIERS

(Jewish Telegraphic Agency Mail Service)

Paris, May 12.—A service in memory of the Jewish soldiers of the French Army who fell in the war was held yesterday. M. Israel Levy, Chief Rabbi of France, presided. Maitre Crenieux spoke of the achievements of the Jews who had voluntarily joined and gone out to the front, referring particularly to the battle of Carency where several thousands of them had fallen.

Other speakers were M. Rosenthal, President of the Jewish ex-Soldiers in France, General Jesmar, and M. Schlisselman. The band of the Fifth Infantry Regiment played.

## BREVITIES

Dr. Joseph Silverman, Rabbi Emeritus of Temple Emanuel, was inducted into honorary membership by the Alpha Epsilon Pi fraternity, national Jewish fraternity, at a banquet given by the fraternity at the Waldorf Astoria Hotel Sunday.

Among the speakers, besides Dr. Silverman, were Sidney Picker, Milton Adler, Herman Rohick and Theodore R. Racoon.

R. Lowit, the international publishing company, with headquarters in Leipzig and Vienna, has requested the European rights for publishing a German edition of the University Number of "The New Palestine". It is expected that the German edition will be ready for distribution at the time when the Zionist Congress meets in Vienna in August.

Rabbi Hyman A. Iola, of Wheeling, W. Va., has accepted the post of assistant to Rabbi David Philipson of the Rockdale Avenue Temple, Cincinnati, O.

## PALESTINE PRODUCTS CO.

Sole Agents for: Ranan-Levinstein & Shulman—B'Zafel Art Co. and others. Importers: Fruits, Oils, Honey, Almonds, Delicacies, Gifts. Mail Orders attended. Agents wanted.

41 DELANCY ST. NEW YORK, N. Y.  
Goods Produced by Jewish Colonists of Palestine

Religion in the Public  
Schools - Lakewood, O.

Plain Dealer - May 26/25

## CALLS FOR CUT IN RELIGIOUS PERIOD

Part of Lakewood Board  
Favors Taking Classes  
Out Altogether.

Continuation of religious education of Lakewood public school children on school time probably depends on whether it can be adjusted to a forty-five-minute period, as against one hour and fifteen minutes now used.

This developed at the school board meeting last night, when Mrs. Bernice S. Pyke, chairman of the education committee, made an unofficial report to Rev. J. Q. Miller of the Federated Churches.

Mrs. Pyke made it plain that her report was unofficial, declaring the committee desired to make additional contacts before bringing in an official report. The other board members, R. B. Robinette, president, A. F. Allen, C. R. Cross and F. L. Sessions, concurred in the thought that no greater allowance than forty-five minutes should be made.

Rev. Mr. Miller said he did not believe the religious program planned could be carried through in less than one hour and fifteen minutes. He said it would not be possible to secure competent teachers for less time. Mr. Miller presented about 250 letters from parents approving the work.

Cross said he believed that if parents wanted their children to have this training they should be willing to permit the children to go after school hours.

"Our laws prohibit teaching of religion in public schools," Cross said.

Sessions declared he wanted to see the work taken entirely out of the schools.

Allen said he believed that Saturdays could be devoted to the work as well as after school periods.

Mr. Miller said he would have a conference today with Superintendent of Schools R. G. Jones and Rev. John R. Hagan, superintendent of Catholic diocesan schools, in an effort to introduce the teaching in Cleveland.

Religion in Public Schools  
Cleveland -  
from New York Times  
May 26, 1925 -

May 26 55 N.Y. Times  
WANTS RELIGION IN SCHOOL.

## Christian Conference Finds "Grave Danger" in Present System.

The lack of systematic religious training in our public schools is condemned as "a grave danger" by the Universal Christian Conference on Life and Work, which has recently completed a survey of the country's school system. In a report made public yesterday by the American Section of the Conference, with headquarters at 70 Fifth Avenue, plans are discussed for "a united movement" to enforce general religious education.

"When the public schools concerned themselves with but a fraction of life, as they did a generation ago, it was of little consequence that religion was omitted from their program," the report says. "But today, when the public schools are taking on the dimensions of life itself, and when they undertake to furnish to children an environment simplified, balanced and rightly proportioned, the omission of religion conveys a powerful condemnatory suggestion."

The result, according to the survey, is that the State is a "fosterer of non-religion or atheism."

Religious Educa-  
tion in the Public  
Schools - Plain Dealer  
Cleveland

URGES RELIGION CREDITS

**Rev. J. Q. Miller Confers With  
Jones and Catholic School Head.**

Class room credit for study of religion by Cleveland school children was requested yesterday by Rev. J. Q. Miller of the Federated Churches, who conferred with R. G. Jones, superintendent of Cleveland schools, and Rev. John R. Hagan, head of Catholic diocesan schools.

Miller, Jones said, suggested that centers be established in Cleveland where pupils could study religion for school credit.

Mr. Miller is expected to take up the matter with members of the board of education before making an official request.

May 27-25



May Twenty-seventh  
1925

Mr. E. M. Williams,  
President, Board of Education,  
Cleveland, Ohio.

My dear Mr. Williams,

For your information I am enclosing herewith a copy of a letter which our Committee sent to Rev. J. C. Miller of the Federated Churches. The letter explains our position fully on the matter of religious instruction during school hours.

You will note from the enclosed letter that we regard the effort made by Rev. Miller to induce the school authorities to give credits for Religious instruction highly undesirable.

With kindest regards, I am

Very sincerely yours,

*Education*

BOARD OF EDUCATION  
CLEVELAND

OFFICE OF THE PRESIDENT

June 11, 1925

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

My dear Rabbi Silver:

I thank you for sending me a copy of the letter you wrote to Mr. Miller of the Federated Churches. At their request, Mr. Jones and I had a conference with Mr. Wright and Mr. Lynch about a year ago. I told them at that time that whenever they brought to me a plan agreed to and carrying the signatures of those who without question represented the Jewish, Protestant, and Catholic interests of the community, we would give it careful consideration. I have heard nothing further from them.

The longer I continue in school work the more certain I become that the implanting of a strong religious conviction in our boys and girls is one of if not the most important thing that could be done for the future of our country. So far, however, I have been unable to find any way in which this task could be undertaken by the public schools.

I think, however, of that part of the hundreds of undernourished children who are in that plight, simply because of failure of parents to take care of them. That is the parents' job, and still society is unwilling to let the child be neglected. The care for the health of the members of a family is really a family responsibility, and yet so many neglect this and the result is so detrimental to society, that to a very large extent, society steps into the gap.

Is it, or is it not quite as important for society to concern itself with the moral and spiritual development of succeeding generations, and if the home and church are not meeting the need in this respect, shall society ignore it? Frankly, I don't know what the answer is, but I am certain that in some way, at some time, we must find a way of meeting the problem which can be adjusted to our fundamental ideas of religious freedom.

Very truly yours,

*E. H. Williams*

EMW:GS

Copy made for A.H.S. Files  
at Temple. F.H.J.

[Completed]

# PUPIL'S REPORT CARD

## Week Day School of Religion

Report for School Year Beginning \_\_\_\_\_ 192\_\_ and Ending \_\_\_\_\_ 192\_\_

Pupil's Name \_\_\_\_\_

Address \_\_\_\_\_

Grade in  
W. D. S.

Days Present

Days Absent

Participation  
in Worship

Response to  
Teaching

Scholar-  
ship

TOTALS  
For Period

Comments on Development

Period 1

Period 2

Period 3

1 Semester

Period 4

Period 5

Period 6

2 Semester

Rating Symbols:

E Excellent

G Good

F Fair

P Passing

D Deficient

## EXPLANATION

**T**HE primary aim of our school is the development of character. It places a high value upon right attitude and helpful conduct.

To attain this the parent can help through encouraging regular attendance and careful preparation of lessons assigned.



## IMPORTANT

This card must be signed by the parent or guardian and returned at the next session.

## SIGNATURES

1. ....

2. ....

3. ....

4. ....

5. ....

6. ....

Teacher .....



SH EYES

HARRISON

cept, knowing that  
er would not scold  
at the same time her  
ilities would be lac-  
at their home some  
marvel at the deep  
between mother and  
  
agine how a son would  
mpered and spoiled in  
midst all that feminin-  
d, irrelevantly.  
jeered. "Say, can you  
C—, who was just  
or pampering any  
  
hings have been known  
e remarked, making for  
  
\* \* \*  
rning, we attend a spe-  
of the American Build-  
committee in aid of the  
Palestine Orphan Asy-  
nerable Rabbi Margulies  
a Street Synagogue, a  
partment-house owner, a  
theatre-builder, an emi-  
a wealthy woolen mer-  
thers are soon gathered  
able to transact weighty  
me is precious to these  
of whom have three or  
gs of other worth while  
to attend that day. Their  
st, represented by time,  
their own money, is re-  
considering the fact that  
on for whose welfare they  
is thousands of miles  
rhaps, or rather, surely,  
ation of Palestine has  
p do with their ardor. Be-  
tting is over, we have been  
service as secretary. But  
e anon.  
  
and there:  
the corridors of the New  
Library. On a stone  
a young Jewish couple.  
and almost hysterically,  
ps on asking, "What has  
Why are you so changed?  
ne anything?" The young  
aring straight ahead, and  
the statue close by.  
phen home. Four men  
ing woman playing poker.  
ff time, the lady is con-  
a loser. And resents the  
ne of the men volunteers  
ne debt "free gratis." At  
e four women are playing  
Stakes: one-fortieth of  
point. The hostess loses  
s. The game over, one of  
who has won only eighty  
gests that the principal  
lect on a basis of fifty  
e dollar.

CABLE BREVITIES FROM ACROSS THE SEAS

**Jewish Telegraphic Agency Service**  
Warsaw—Ten Jewish students were among the thirty-six who were graduated from the University of Warsaw. They received diplomas as Doctors of Medicine.  
  
London—"The Executive Committee of the Christian Moslem Association of Palestine stands for non-cooperation with the government as long as the Balfour Declaration remains the British policy in Palestine," declares the Jerusalem correspondent of the London Times in an article published Monday.  
  
Warsaw—The anti-Semitic terroristic bands under the leadership of Sekretarezyk seem to have transferred their activities from Posen to the territory of Congress Poland. A Jewish storekeeper, Moses Hasfeld, received a letter signed by "Sekretarezyk's Troops," in which he was warned: "Damn Jew, get out of here; go to Palestine within four weeks. Otherwise, your nose will be unsafe."  
  
Vienna—Great Britain's Ambassador to Austria, government representatives and foreign consuls were among the thousands who were present Sunday at the huge mass meeting in honor of Dr. Chaim Weizmann. Dr. Weizmann, in a lengthy address, described the political position of Zionism today and urged greater co-operation in the work of rebuilding Palestine. "The rebuilding work which is now going on in the country is the best proof that the Mandate is being realized," he declared. Thunderous applause greeted the statements of the Zionist leader.  
  
Warsaw—A plea for sustaining courage and maintaining confidence in the return of better times is contained in an appeal issued by the Warsaw rabbinate. The rabbis found it necessary to issue the appeal in view of the many suicides, assuming the proportions of an epidemic, among Jewish business men in the capital of Poland. It was reported that the majority of suicides were of the previously well-to-do class of people who lost their businesses and faced ruin due to the economic crisis and heavy taxation. "Suicide is against the Jewish spirit. Courage and confidence will bring better times," the appeal urges.  
  
**FROM THE WISE**  
A man's own good breeding is the best security against other people's ill manners.—Chesterfield.  
You have not fulfilled every duty unless you have fulfilled that of being pleasant.—Charles Buxton.

RELIGIOUS TRAINING IN THE SCHOOL

PROF. BALDWIN URGES ADOPTION OF GARY PLAN

Edward Chauncey Baldwin, assistant professor in the Department of English at the University of Illinois, is represented in the January issue of The B'nai B'rith Magazine by an article entitled "A Suggested Program of Ethical Education." In the article he says:  
  
"A belated realization of the need of developing a morally educated citizenship has already resulted in the establishment by both Christians and Jews of religious centers at some of our state universities where students may supplement the ethical training of the home and the secular school. The work of these 'Foundations' is beyond question immensely valuable in developing religious lay-leadership. I expect to see it widely extended during the next decade till every one of the larger state universities has its Jewish foundation, where men and women who are to guide and mold the thought of Judaism in the next generation will be trained.  
  
"Valuable and indeed indispensable as this work at the universities is, however, it is only a part of the educational program which the Order should, in my opinion, plan to carry through. At best it reaches only a picked group. Something must be done for the ethical training of the great body of Jewish youth who never reach the university, whose educational advantages end with the high school or even with the grades.  
  
"For meeting the need of moral and religious training in the case of boys and girls of secondary school age the so-called 'Gary plan,' or a modification of it, such as has been found effective already in certain places, seems admirably adapted. Broadly speaking, the plan involves the giving of religious instruction by trained and salaried teachers to pupils of the secondary schools. The instruction is given on school days and during school hours, but outside school buildings and only to such pupils as express a wish to receive it. In order that there may be no interference with religious freedom, each cooperating religious group determines the kind of religious instruction its children shall receive.  
  
"The reasonableness of these provisions is sufficiently obvious without detailed explanation. Only competent teachers should be employed, because otherwise the teaching will neither command the respect of the pupils nor produce any worthy results. This necessarily involves the securing of teachers thoroughly trained and adequately paid. Experience has shown also that week-day religious instruc-

tion can never succeed in any large way unless it is correlated to some degree with the work of the public school, because in no other way can it command the attention of the community as being significant or even enlist the continued interest of the students themselves. Hence it is essential that the work be carried on during otherwise vacant periods of the school day....  
  
"The money necessary to finance a program of religious education in any community must be raised by voluntary contributions, since tax funds are not available for religious education. Money so raised is placed in the hands of a Board of Religious Education, composed of selected representatives of the cooperating religious groups contributing. In all cities where the work has been successful it has been carried on as a community enterprise.  
  
"Among those places where the scheme has worked effectively during several years are Gary, Indiana; Toledo, Ohio; Wichita, Kansas; Oak Park, Illinois; and New York. Only in the latter city, so far as I am aware, have Jews cooperated with Christians in carrying it out. In New York over eighty percent of the pupils taking religious training coordinately with their secular school work are Jewish."  
  
**MACHZIKE TALMUD TORAH TO HOLD ANNUAL MEETING**  
Elaborate preparations are being made for the annual meeting of the Machzike Talmud Torah of Borough Park, which will be held Saturday evening at the Hebrew Academy, 1365 Fiftieth Street. The annual meeting will be in the nature of a banquet tendered to a selected number of representative residents of the Jewish community who have joined in wiping off the floating indebtedness of the Talmud Torah, amounting to \$25,000. The entire sum has already been subscribed for.  
  
**PROF. CHERNOWITZ AT JEWISH CENTER TONIGHT**  
This evening at 8:15 Prof. Chaim Chernowitz will speak at the Brooklyn Jewish Center, Eastern Parkway and Brooklyn Avenue, on "Jewish Home Life in the Middle Ages." This is the second of a series of lectures which Prof. Chernowitz is delivering under the auspices of the Hebrew Educational Committee of the Jewish Center.  
Admission to this lecture is free to members of the Jewish Center, and a nominal charge of twenty-five cents is the fee for outsiders.

קאנגרעס

**טראגעדיעס ווען פראווינציאלען ווילען**  
**דוקא ווערען גרויסשטאדטיש**  
פון 5. מירקן  
  
ווענען די קאנגרעסלייט און סענאטאר  
רען, וואס קומען פון פערשידענע קליי-  
נע שטעטלעך קיין וואשינגטאן, וויינען  
שוין אנדערצעהלט און געשריבען געווא-  
רען מאסען וויצען און קאמישע געשיכ-  
טעס; און איצט צוליעב דער פט קלא-  
נע, וואס די פרוי פון דעם קאנגרעסמאן  
פרענק סקאט פון מישיגען האט אריי-  
געבראכט געווען איהר מאן, האט מען זיך

קמען און מיר נאנטישט געוואלט געבען.  
וואס'זשע טהוט נאט? נעהם איר און  
גנב'ע דארט צו א פאר זילבערנע לע-  
פעל!"  
  
אבער מרס. פרענק סקאט מיינט יא  
עפעס מיט איהרע אייגענע ווענען  
איהר מאן'ס  
אין וואשינגטאן  
וויי און

בעזוך. בקצור, ס'איז א שטענדיגער  
קאד. עס קומען זעהר אפט פאר בעלער,  
אראנזשירט פון די אייראפעאישע דיע-  
לאמאטען. מען זעהט דארט די לעצטע  
מאדעס, א רייכע פערבלענדע  
די אויגען





[undated]

RELIGION IN PUBLIC SCHOOLS

Correspondence herein with -

NEWTON D. BAKER

CLEVELAND HEIGHTS BOARD OF EDUCATION

EAST CLEVELAND BOARD OF EDUCATION

RABBI SOLOMON GOLDMAN

LAKEWOOD BOARD OF EDUCATION

W. A. LEONARD, EPISCOPAL BISHOP

✓ JOS. SCHREMS, ROMAN CATHOLIC BISHOP

CLEVELAND BOARD OF EDUCATION (R.G.Jones, Supt.)

✓ RABBI LOUIS WOLSEY

✓ WRIGHT, REV.E.R. (Federated Churches)

*Station by A. H. S. to  
meeting Bd. of Edu. -  
Bancroft's - April 13/25 -  
Also Newspaper Clippings*

Miscellaneous

A. W. Corcoran - re Cleveland Heights Schools  
Mrs. Leslie Smith Hower, East Cleveland Schools

If not delivered in five days  
return to

**The Temple**  
Cleveland



# The Temple

EAST 105TH STREET AT ANSEL ROAD  
TELEPHONES - CEDAR 132-133

Cleveland

ABBA HILLEL SILVER, RABBI

—  
SOLOMON BLUHM  
DIRECTOR OF TEMPLE ACTIVITIES

May Twenty-seventh  
1925

Mr. E. M. Williams,  
President, Board of Education,  
Cleveland, Ohio.

My dear Mr. Williams,

For your information I am enclosing herewith a copy of a letter which our Committee sent to Rev. J. Q. Miller of the Federated Churches. The letter explains our position fully on the matter of religious instruction during school hours.

You will note from the enclosed letter that we regard the effort made by Rev. Miller to introduce the school authorities to give credits for Religious instruction highly undesirable.

With kindest regards, I am

Very sincerely yours,



April Thirteenth  
1925

Mr. Miller,  
Federated Churches of Cleveland,  
Hippodrome Building,  
Cleveland, Ohio.

My dear Mr. Miller,

Our Committee on Religious Education met this noon and I am transmitting to you its decision.

The Committee wishes to reiterate its position as expressed in the letter to Mr. C. P. Lynch, dated June 4th, 1924, in which we stated:

"We have no objection to a plan which would, subject to the approval of the school authorities, set aside an hour or two of school time so that children, at the request of their parents, may go to neighborhood churches and temples to receive religious instruction. We would regard it inadvisable for school authorities to take any recognition of this religious instruction other than crediting the children with attendance. It would not be desirable to have the children receive credits for their religious instruction, inasmuch as that would ultimately involve some form of public school supervision."

The Committee further feels that the highest end could be attained if this hour or two of school time be taken at the beginning or at the close of the school day. The school sessions would then begin an hour later in the morning, or adjourn an hour earlier in the afternoon. This would not involve the school authorities in the task of adjusting their midday schedule, nor would the problem present itself of what to do with children whose parents do not wish them to attend Religious School.

The Committee wishes to state further that as far as the Religious Education of the Jewish children of Cleveland is concerned, the plan which you contemplate would not be of material help to us.

material help to us. The number of our temple structures is so limited that children would have to travel a considerable distance on school days to get to the building. We prefer to work out our problem on Saturdays and Sundays, and in the afternoons of weekdays (after school time). We realize, however, that your problem may be different and we are, therefore, anxious to co-operate to the extent compatible with the highest interests of all involved.

With kindest regards, I am

Very sincerely yours,

(Signed) Abba Hillel Silver

— H. B. Silver

itself of what to do with children whose parents do not wish them to attend Religious School.

The Committee wishes to state further that as far as the Religious education of the Jewish children of Cleveland is concerned, the plan which you contemplate would not be of material help to us. The number of our temple structures is so limited that children would have to travel a considerable distance on school days to get to the building. We prefer to work out our problem on Saturdays and Sundays, and in the afternoons of weekdays (after school time). We realize, however, that your problem may be different and we are, therefore, anxious to co-operate to the extent compatible with the highest interests of all involved.

With kindest regards, I am

Very sincerely yours,

AHS

April Thirteenth  
1925

My dear Mr. Miller,

Our Committee on Religious Education met this noon and I am transmitting to you its decision.

The Committee wishes to reiterate its position as expressed in the letter to Mr. C. P. Lynch, dated June 4th, 1924, in which we stated:

"We have no objection to a plan which would, subject to the approval of the school authorities, set aside an hour or two of school time so that children, at the request of their parents, may go to neighborhood churches and temples to receive religious instruction. We would regard it inadvisable for school authorities to take any recognition of this religious instruction other than crediting the children with attendance. It would not be desirable to have the children receive credits for their religious instruction, inasmuch as that would ultimately involve some form of public school supervision."

The Committee further feels that the highest end could be attained if this hour or two of school time be taken at the beginning or at the close of the school day. The school sessions would then begin an hour later in the morning, or adjourn an hour earlier in the afternoon. This would not involve the school authorities in the task of adjusting their mid-day schedule, nor would the problem present



ABBA HILLEL SILVER, RABBI  
THE TEMPLE

## The Temple, Cleveland

EAST 55TH STREET AND CENTRAL

OFFICE HOURS: 9:00 TO 5:00

TEL. RANDOLPH 1330

BENJ. LOWENSTEIN, PRESIDENT  
1323 WEST NINTH STREET

**COPY**

January Twenty-second  
1924

Mr. George A. Rutherford,  
President Board of Education,  
East Cleveland Public Schools,  
2725 Prospect Avenue,  
East Cleveland, Ohio.

Dear Sir:-

The undersigned desire to register a protest against the introduction and the continuance of Religious Education, during school hours, in the public and high schools of East Cleveland. We believe that this innovation is contrary to the spirit and purpose of the American School System and is fraught with danger to our democratic institutions.

We sympathize, of course, with any earnest endeavor to extend religious education to the youth of America through the medium of week-day instruction. Some of us are actively engaged in this work. The need of bringing the religious influence to bear more directly and effectively upon the lives of the rising generations is very urgent, and is fully grasped by us all, but we respectfully submit that your particular plan by which this is to be achieved is not a desirable one.

A plan which requires that an hour of week-day instruction be taken from public school time, and that the instruction be given within the school premises, involves very important problems touching the policy of the public school, and the relation between secular and religious education.

## The Temple, Cleveland

EAST 55TH STREET AND CENTRAL

OFFICE HOURS: 9:00 TO 5:00

TEL. RANDOLPH 1330

BENJ. LOWENSTEIN, PRESIDENT  
1323 WEST NINTH STREET

-2-

These problems are not satisfactorily solved by your plan. We believe that religious instruction should be given after school hours, or on Saturdays, in other than school buildings. Such arrangements would not project any of the above mentioned difficulties and would not necessitate an adjustment of the school curriculum.

We are very apprehensive of the tendency which inevitably develops when time for religious instruction is taken from the school schedule, and when such instruction is given within school buildings - the tendency to bring public and religious education into an essential relationship.

We note that such a tendency is already manifest among the week-day religious schools which were surveyed by Professor Irving L. Shaver, whose report is published in the Religious Educational Journal of April, 1922. The children of nearly 40% of the religious schools reported are already receiving credits for religious education in the public schools - (see Table 22). In nearly 85% of the cases there is some form of supervision by public school officials over the work of the religious school. In the majority of instances, the public school keeps a record of attendance at religious school, and takes cognizance of the pupils' conduct and of his work there - (see Table 25).

This seems to be the logical development of the movement which aims to establish religious education during school hours, and such a development, we believe, is distinctly harmful to the best interest of American democracy.

It is well-nigh impossible to teach religion except on more or less denominational or dogmatic lines. The particular interpretation of the Bible which may, for example, prove

ABBA HILLEL SILVER, RABBI  
THE TEMPLE

## The Temple, Cleveland

EAST 55TH STREET AND CENTRAL

OFFICE HOURS: 9:00 TO 5:00

TEL. RANDOLPH 1330

BENJ. LOWENSTEIN, PRESIDENT  
1323 WEST NINTH STREET

-3-

acceptable to the Protestant, may not be acceptable to the Catholic or to the Jew. Even among the Protestants there is no unanimity of opinion, and the Fundamentalists would resent the Modernist view.

Again, it is well-nigh impossible, under your present plan, to avoid the introduction of religious lines of distinction into the class room. Children would soon come to be classified according to the particular kind of religious instruction which they received in the school, that is, as Catholic, Protestant or Jew. Such an accentuation of religious differences within the school cannot but prove harmful to the best interest of school unity and morale. Evidence of unpleasant reactions among children in some of the schools of East Cleveland have already come to our attention.

Very sincerely yours,

Chairman Religious Education Committee

Rabbi Louis Wolsey  
Solomon Goldman  
Abraham Nowak  
David Nathan

Committee

P.S. I am enclosing herewith,  
at his request, a letter  
from Bishop Joseph Schrembs.  
The underscoring is his.

**Rabbi Benjamin Werne**  
TIFERETH ISRAEL SYNAGOGUE

568 S. 18TH ST.  
CITIZEN 19888

OFFICE: BROAD AT LINWOOD  
CITIZEN 13668