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

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

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Union of American Hebrew Congregations, 1921-1922.

THE TRACT COMMISSION

*Under the Joint Auspices of
The Union of American Hebrew Congregations and the Central Conference of American Rabbis*

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62 DUTTENHOFFER BUILDING

CINCINNATI, November 23, 1921.

Rabbi A. H. Silver,
Cleveland, Ohio.

Dear Rabbi Silver,

We have now distributed two tracts. #1, "What do Jews Believe", by Dr. H. G. Enelow; tract #2, "The Jew in America", by Dr. David Philipson. We have distributed on November 1st, tract #3, "Jew and Non-Jew", by Dr. Martin A. Meyer, and for February 1st, 1922, "Jewish Ethics", by Dr. Samuel Schulman.

Members of the Tract Commission have suggested that the area of distribution might be enlarged in two ways: (a) Since our mailing list consists of non-Jewish recipients, it might be well to publish the tracts in the Union Bulletin in order to reach our Jewish mailing list. (b) It has been suggested that copies of these tracts be furnished to the congregations at a nominal fee of 1¢ apiece for distribution at the services or by special committees, etc.

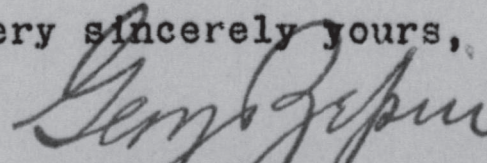
I am writing to secure your opinion with reference to the feasibility of distributing these tracts in your congregation.

Under separate cover I am sending you a bundle of ten tracts for this purpose. There will be no charge for this bundle. We will be glad to furnish bundles of twenty-five each at 25¢ per bundle. This price includes postage.

You will confer a great favor upon us by advising whether this method of distribution would be acceptable to your congregation, and by advising us further, whether this task of purchasing and distributing these should be undertaken by the congregation or by the Sisterhood under a grant from the congregation.

Awaiting your response, and thanking you in advance,
I beg to remain

Very sincerely yours,



Secretary.

GZ:MK

November thirtieth, 1921

Rabbi George Zepin,
62 Duttonhofer Building,
Cincinnati, Ohio.

My dear Rabbi Zepin,

I believe that your idea of distributing
copies of your tracts among the Congregations of this
country is a good one, and I feel that many Congrega-
tions would be glad to avail themselves of the oppor-
tunity of purchasing them at a penny apiece.

With kindest regards, I beg to remain

Very sincerely yours,

CHARLES SHOHL
FIRST NATIONAL BANK BLDG.
CINCINNATI

February
Twenty-seventh,
1922.

Rabbi Abba H. Silver,
E. 55th & Central Ave.,
Cleveland, Ohio.

Dear Rabbi Silver:

Some time ago Mr. Mahler wrote to us stating that on account of advanced age he would like to have us accept his resignation as a member of our Executive Board. Mr. Mahler, as you know, has also been chairman of the Union's campaign in Cleveland.

I wrote to Mr. Mahler, asking him if he could recommend someone to take his place. He replied at the end of December stating that he was referring my letter to Mr. Loewenstein, the President. I have not heard further regarding the matter from either Mr. Mahler or Mr. Loewenstein.

Before taking any further steps with regard to this matter, I would like to hear from you concerning it. If you have anyone in mind whom you would like to suggest, please let me know. Needless to say, I am writing this letter to you in confidence and will accept your reply in the same spirit.

Hoping to hear from you and with kindest regards, I beg to remain

Faithfully yours,

Charles Shohl

President.

CS:MN

March third, 1922

Mr. Charles Shohl,
First National Bank Building,
Cincinnati, Ohio.

My dear Mr. Shohl,

Permit me to acknowledge receipt of your letter of February 27th. If Mr. Mahler has definitely decided to retire from the Executive Board of the Union, I would suggest as his successor Mr. Benjamin Lowenstein.

Mr. Lowenstein is President of my Temple- a man deeply interested in religious affairs, and one, I believe, who is in rather close contact with the work of the Union. He participated in your last campaign by addressing some of the nearby communities. I think that he is amply qualified for the office.

With kindest regards, I am

Very sincerely yours,

THE UNION OF AMERICAN HEBREW CONGREGATIONS

HEBREW UNION COLLEGE
JEWISH BUREAU OF CIVIL RIGHTS
SYNAGOG AND SCHOOL EXTENSION
NATIONAL FEDERATION OF TEMPLE SISTERHOODS

OFFICE OF THE PRESIDENT

CINCINNATI

March
Twentieth
1922.

Dr. A.H. Silver,
E. 55th and Central Ave.,
Cleveland, Ohio.

Dear Dr. Silver:

I have acted upon your suggestion
and have written to Mr. Lowenstein. Some
days have passed without receiving a reply.

If you will be so kind as to take
this matter up with him I will be under great
obligations to you.

With kindest greetings I beg to
remain

Faithfully yours,

Charles Threl
President.

CS:MLK

THE UNION OF AMERICAN HEBREW CONGREGATIONS

HEBREW UNION COLLEGE
JEWISH BUREAU OF CIVIL RIGHTS
SYNAGOG AND SCHOOL EXTENSION
NATIONAL FEDERATION OF TEMPLE SISTERHOODS

OFFICE OF THE PRESIDENT

CINCINNATI April 14, 1922.

Rabbi A. H. Silver, Member,
Board of Delegates.
Cleveland, Ohio.

Dear Rabbi Silver:

I enclose for your perusal a very important letter. The same has been printed because I am prepared to send out quite a number of copies and the printed form makes it easier to read.

Some months ago Dr. Stephen S. Wise announced the fact that he was going to establish a new seminary for the training of men for the Liberal Jewish ministry. Under ordinary circumstances this announcement would not be an occasion for any action on the part of the Union. However, Dr. Wise wrote and asked us for our cooperation. You will see from Mr. Hays' letter, which I have enclosed, that a Committee was appointed last May to confer with Dr. Wise and to endeavor to dissuade him from his project. The efforts of the Committee were unsuccessful. Dr. Wise definitely decided to open his college and forwarded to the Committee a proposal which the Committee submitted to a Conference of members of the Board of Governors and of the Executive Board of the Union living in Cincinnati. Our answer as well as the proposal are given at length in Mr. Hays' letter.

As far as we can see the College is fully able to supply all the rabbis needed for the Reform ministry. We have about eighty students now and have accommodations for two hundred. We are just on the point of building a dormitory to accommodate one hundred and twenty-five students. I am of the opinion that Dr. Wise's trip through the West, if successful, is apt to be fraught with danger for our own institution.

I am sending this letter to you because you are a member of the Board of Delegates. I wish you would read it carefully and let me have a statement of your opinion for my guidance. I trust that you will approve the stand taken by the Conference held in Cincinnati.

Awaiting your response, and with kindest regards

I am

Faithfully yours,

Charles Shohl

President.

CS:RH

Dr. Stephen S. Wise
Makes a Proposal
to the Union

The Committee's Reply



The Committee's Reply

New York,
April
Sixth,
1922.

Dr. Lee K. Frankel, Chairman,
Free Synagogue Committee,
1 Madison Ave.,
New York, N. Y.

Dear Dr. Frankel:

In accordance with my last letter to you, dated March 29th, Mr. Ludwig Vogelstein and I, representing our Committee, went to Cincinnati for the purpose of consulting the governing bodies of the Union of American Hebrew Congregations and the Hebrew Union College, regarding your plan of opening a Rabbinical College in New York City, and your proposal for co-operation.

We met with a group of fifteen gentlemen, consisting of members of the Executive Board of the Union and members of the Board of Governors of the Hebrew Union College, as many as could be summoned upon such short notice. We went over the whole situation. We reviewed the ground covered at the several joint meetings of our two Committees.

WHAT THE COMMITTEE TRIED TO ACCOMPLISH

We explained to the gentlemen with whom we conferred in Cincinnati that our Committee had met with the Committee of the Free Synagogue of which you are the Chairman, and that our Committee had endeavored to dissuade you from establishing such an Institute of Religion. We repeated to them the grounds upon which we made this request of you.

First, that the Hebrew Union College fulfills all the needs of the situation, its training being adequate, its faculty distinguished, its location ideal.

Secondly, the Hebrew Union College is now an historical institution; its graduates number over two hundred occupying the vast majority of the leading Jewish pulpits of America; its claim to the gratitude of American Israel is based on achievements not to be set aside easily nor to be disposed of lightly; the institution founded by Dr. Isaac M. Wise has an inalienable claim not only upon the allegiance of every alumnus of the College, but upon every congregation belonging to the Union of American Hebrew Congregations, and upon every man in the Liberal Jewish ministry; in short, that it is absolutely necessary to unite all efforts in the support of the Hebrew Union College.

Further, we made clear to them that we had pointed out to your Committee that the College represents a large financial investment in excellently equipped college buildings, an unequalled library, and that it would soon have a dormitory. All of these are necessary features of a college, and are the results of many years of painstaking effort and immeasurable sacrifice.

We stated to the meeting that seemingly all of our arguments had failed to influence your Committee from proceeding with its plans, but that you had expressed the hope and desire that the situation still permitted some form of co-operation and as a basis of such co-operation, you submitted the following proposal:

DR. STEPHEN S. WISE'S PROPOSAL

"1.—The Jewish Institute of Religion, a school for training for the Jewish ministry, established by the Free Synagogue, is to become an activity of the Union of American Hebrew Congregation co-ordinate with the Hebrew Union College of Cincinnati.

"2.—The Jewish Institute of Religion shall be an independent and autonomous institution and no arrangement or agreement of any kind shall qualify its independence or limit its autonomy.

"3.—The Board of Trustees (in number from five to twenty-five) of the Jewish Institute of Religion which, being created by the Free Synagogue, shall thereafter remain a self-perpetuating body; shall include representation of not more than 20% of its number to be appointed or elected by the Union of American Hebrew Congregations.

"4.—There shall be such interchange of Professors, Students and arrangements of student credits as may be deemed desirable by the governing bodies of the Jewish Institute of Religion and the Hebrew Union College, or the faculties thereof if so empowered.

"5.—The Union of American Hebrew Congregations shall make necessary budgetary provision for the Jewish Institute of Religion for the first three years of this agreement, the budget shall be the minimum sum of \$45,000.00 per annum. At the expiration of three years there shall be a re-appraisal of the budgetary needs of the Institute.

"6.—The officers of the Institute, including its President, Dr. Wise, shall, upon the acceptance of the plan herein proposed, place themselves at the disposal of the officers of the Union for the purpose of securing funds for the maintenance of the Hebrew Union College and the Jewish Institute of Religion, all funds by them secured to be credited to a joint College and Institute Fund."

This proposal for co-operation as well as its underlying principles were fully and carefully considered. The opinion of the conference is summed up in the following declaration which was unanimously adopted as the sense of those present:

CONFERENCE ADOPTS DECLARATION

"The best interest of American Judaism will be conserved not by founding a new institution, but by strengthening the present support of the Hebrew Union College.

"Should it become necessary at any time in the future to establish another institution for the training of Rabbis, such institution in order to become 'an activity of the Union of American Hebrew Congregations, co-ordinate with the Hebrew Union College' (these are the words of the proposal of the Free Synagogue Committee), could under no circumstances be under the self-perpetuating control of a single congregation, but, as is the Hebrew Union College, would necessarily be controlled by the Union of American Hebrew Congregations, composed of more than two hundred congregations representing and speaking for Liberal Judaism in America."

Our Committee will make this declaration of the conference the basis of its report to the Executive Board at its next regular meeting in June. As you know, our Committee was appointed by the Executive Board of the Union last May when that body received a communication from the Executive Council of the Free Synagogue, containing the information that the Free Synagogue contemplated the establishment of a Jewish Institute of Religion for the training of men for the Liberal Jewish ministry.

With the consent of the other members of our Committee I am transmitting this expression of our opinion to you, at this time, so that there may be no misunderstanding on the part of your Committee, bearing in mind your appraisal to me in your letters of March 28th and 30th, that Dr. Stephen S. Wise contemplated making a tour of the country during April and May for the purpose of raising funds for the proposed College in New York City.

With assurances of my highest esteem I beg to remain

Very sincerely yours,

DANIEL P. HAYS,
Chairman.

ALFRED M. COHEN and LUDWIG VOGELSTEIN *were present at the conference and concur in the above.*

We, the undersigned, members of the Committee, who were unable to attend the Conference in Cincinnati, have read the foregoing and fully concur therein.

DAVID LEVENTRITT
BEN ALTHEIMER

THE UNION OF AMERICAN HEBREW CONGREGATIONS

HEBREW UNION COLLEGE
JEWISH BUREAU OF CIVIL RIGHTS
SYNAGOG AND SCHOOL EXTENSION
NATIONAL FEDERATION OF TEMPLE SISTERHOODS

OFFICE OF THE PRESIDENT

CINCINNATI

April 14, 1922

Rabbi A. H. Silver,
Cleveland, Ohio.

Dear Rabbi Silver:

Supplementary to my letter of April 10th in which I asked for a list of attorneys in your city, I want to let you know that I have also written to the President of your congregation in connection with this matter.

As I wish to avoid putting both of you to the trouble of securing the same information, may I suggest that you get in touch with the President? In my letter to the President, I enclosed a blank form to be filled out, giving in addition to the names of the attorneys, the firm name, so that we may prevent duplication in writing to the firms subsequently.

Again assuring you of my hearty appreciation of your kindness in assisting us to secure the list, and with kindest regards, I am

Very sincerely yours,

Charles Shohl

President.

CS:MK

THE UNION OF AMERICAN HEBREW CONGREGATIONS

HEBREW UNION COLLEGE

SYNAGOG & SCHOOL EXTENSION

BUREAU OF RELIGIOUS RIGHTS



MERCHANTS BUILDING

CINCINNATI

April
Seventeenth
1922

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SECRETARY

RABBI JACOB D. SCHWARZ
ASSISTANT SECRETARY

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

Dear Rabbi Silver:

Following your suggestion of some weeks ago, Mr. Shohl wrote to Mr. Benjamin Loewenstein, asking him to accept a place on the Executive Board. He has not yet heard from Mr. Loewenstein. I know you want him to accept.

Will be in Cleveland, Thursday. I am wondering if you could give me an hour for the purpose of calling on Mr. Loewenstein and for the discussion of other matters concerning the Union. We are in a peculiar position not having a Campaign Chairman or rather a Collections Chairman in your city. I am writing a line to Rabbi Wolsey, asking if he can devote a little time to the subject on Thursday. If I might meet with you and Rabbi Wolsey early in the day, I think we could transact all our business within an hour.

Trusting to receive your cooperation in this matter, and with kindest personal greetings, I beg to remain

Very sincerely yours,

Secretary.

GZ:MK

COPY

Copy enclosed to
Dr. Wise
4/21/22

April Twenty-first, 1922

Mr. Charles Shohl,
President, Union of American
Hebrew Congregations,
Cincinnati, Ohio.

My dear Mr. Shohl,

Permit me to acknowledge receipt of your letter,
as well as a copy of the Committee's reply to the proposal
of Dr. Wise.

I am in general sympathy with the spirit of the
Committee's reply that lays stress upon the fact that what
we need today is a strengthening of the Hebrew Union College,
rather than the creation of a new institution.

I do not agree with you, however, that the
College is fully able to supply all the Rabbis needed for
the Reform Ministry. It has not done so in the past. It
may have the facilities, but it may fail to attract the
students.

I furthermore regard your statement, that
"Dr. Wise's trip through the West, if successful, is apt to
be fraught with danger for our own institution", as tactless
and panicky. Had the officers of the College and the Union
been as anxious to welcome the co-operation and the counsel
of Dr. Wise, and of others, as they are now anxious to thwart
his project, I feel quite sure that the situation which now
confronts you would never have arisen. No exclusive move-
ment can hope to remain monopolistic for very long.

With kindest regards, I beg to remain

Very sincerely yours,

Dear Rabbi Silver

Have been on the road hence this delay. I can stop copy MH
over in Cleveland on way home - but would like to see you & wife.
Please send all messages E. O. H. to our new York office Room 810 at
The Landesman, Hirscheimer Co., 24 East 21st
New York City

Cleveland, O.

April 22, 1922.

Cordell
H. Zepin

Charles Shohl, Pres't,

c/o Union of American Hebrew Congregations,

Cincinnati, Ohio.

My dear Mr. Schohl:

Your letters, asking me to take
the position on the Board of the Hebrew Union College
to succeed Mr. B. Mahler, were received, and should
have had earlier attention, but I could not quite
make up my mind to accept this position, as my time
is so completely taken up. However, at the desire
of Rabbi Silver I have decided to accept the position
unless you have in the meanwhile appointed someone else.

Thanking you for your consideration, and
assuring you of my appreciation of the honor shown me
I remain,

Yours very truly,

BL:JH

(Sd) Benj. Lowenstein,

Collect.

Rabbi George Zepin,
Room 810
24 E. 21st St.,
New York City.

Acknowledge Lowenstein's letter of acceptance and let the matter
rest there.

A. H. Silver.

WRHS



FREE SYNAGOGUE
NEW YORK

STEPHEN S. WISE
23 WEST 90TH STREET

Apr. 25, 1922

Dear Silver:

Your letter has come and I am pleased to think that you should have written to Shohl on your own account and have indicated to him how unfair you think his presentation of the case was. I may have sent you before, but in any event let me send you now, a copy of the Committee's reply to Shohl.

The one thing that men like you will clearly understand is that entire loyalty to the H.U.C., such as you naturally would always will to give, is wholly compatible with readiness to support the J.I.R. This would not be true if the J.I.R. set out to compete with the H.U.C. or to oppose or to rival it. Nothing could be further from our minds. We mean to do a work that shall not so much parallel as complement and complete the work which no one institution, viewing its limitations, can perform.

I welcome the opportunity that May 4th will give me to discuss the matter with you more fully.

Faithfully yours,

Wise

LEE K. FRANKEL
ONE MADISON AVENUE
NEW YORK

April 26, 1922.

Rabbi Abba Hillel Silver,
The Temple,
East 55th Street,
Cleveland, Ohio.

My dear Rabbi Silver:

Let me take this opportunity to tell you how much I appreciate the letter which you sent to Cincinnati regarding the position taken by the representatives of the Union of American Hebrew Congregations with respect to the proposition made by the Free Synagogue, under which the proposed institute of religion should become an integral part of the work of the Union.

As the Chairman of the Committee of the Free Synagogue, I am in a position to state that our proffer was made in the best of faith and with every desire to effect the closest co-operation between the Union and the Synagogue. To my mind, it is to be deplored that the Union took the action which it did and the manner in which it did. The manly stand which you have taken in your letter to the President of the Union will, I hope, have the desired effect.

Very truly yours,

Lee K. Frankel

THE UNION OF AMERICAN HEBREW CONGREGATIONS

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VICE-PRESIDENTS

April
Twenty-seventh,
1922.

Rabbi Abba H. Silver,
East 55th St. & Central,
Cleveland, Ohio.

Dear Rabbi Silver:

In the absence of Mr. Shohl
from the city, I beg to acknowledge
receipt of your kind favor of April 17th
with reference to the proposal of Dr.
Stephen S. Wise.

I have forwarded your letter
to Mr. Shohl.

With cordial regards in which
Rabbi Zepin, who is also out of the city
would wish to join me, I am

Very sincerely yours,

Jacob D. Schwarz
Assistant Secretary.

JDS:MN

BEN ALTHEIMER, NEW YORK, N. Y.
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A RELIGIOUS CENTER FOR COMMUNITY SERVICE
OFFICE OF
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FREE SYNAGOGUE HOUSE, 36 WEST 68TH STREET
TEL. COLUMBUS { 3873
 { 3874

RABBIS
STEPHEN S. WISE
SIDNEY E. GOLDSTEIN
—
J. MAX WEIS
MAXWELL SILVER
JACOB A. GOLDBERG

April 28, 1922

Dear and Reverend Sir:

We send you herewith an open letter addressed to the President of the Union of American Hebrew Congregations by a Special Committee of the Free Synagogue on the Jewish Institute of Religion. This letter is a reply to an open letter addressed to the Rabbis of the Congregations of the Union by Mr. Shbbhl, its President, and deals fully with the negotiations of the Free Synagogue through its special Committee with a Committee of the Union.

We shall be very glad to have your comment on the matters outlined in the papers we submit.

Faithfully Yours,

Abram I. Elkus)
Charles E. Bloch) for the Committee
Lee K. Frankel)
Julian W. Mack)

OPEN LETTER

to the President

of the

Union of American Hebrew Congregations



from



Committee of Free Synagogue

on the

Jewish Institute of Religion

***Open Letter to the President of the Union of
American Hebrew Congregations from a
Committee of Free Synagogue.***

New York, April 20, 1922.

CHARLES SHOHL, Esq., *President,*
Union of American Hebrew Congregations,
Cincinnati, Ohio.

Sir: On April 11, 1922, as President of the Union of American Hebrew Congregations, you addressed an Open Letter to the Rabbis of the congregations in the Union. Enclosed in this letter was a copy of a letter (*1) written by Mr. Daniel P. Hays, as Chairman of a committee appointed by the Executive Committee of the Union to confer with a committee of the Free Synagogue of New York. This letter was addressed to Dr. Lee K. Frankel, Chairman of the latter committee. On the outer page of this letter the following title, not contained in the original, was added: "Dr. Stephen S. Wise Makes a Proposal to the Union and the Committee's Reply."

We refrain at this time from commenting upon the lack of courtesy and taste on your part in publishing Mr. Hays' letter before official action had been taken by the Executive Committee of the Union. Regarding the letter which you addressed

(*1) Published under heading, Appendix A.

to the Rabbis of the Union (*2), in view of its malicious and calumnious attack on the Rabbi of the Free Synagogue, we demand, as representatives of a Congregation affiliated with the Union, that you call an early meeting of the Executive Committee of the Union in order that we may personally present the facts in the matter for such action in reference thereto as the Executive Committee may deem proper to take.

Not with the thought that any explanation is due you, but rather that the Jewish ministry and laity alike may be informed of the true situation we append herewith the facts in the case.

In May, 1921, the Free Synagogue addressed a communication to your Executive Board, setting forth the considerations which had induced the Synagogue to undertake the establishment in New York City of an Institute for the training of men for the Jewish ministry. In this letter the Synagogue invited the Union's approval of its plans and its co-operation in their working out (*3). The wholly friendly character of this communication prompted the Executive Board of the Union, at its meeting held in Buffalo, May 23, 1921, to appoint a special committee of the Union to confer with the Free Synagogue. This conference was postponed because of the illness of Dr. Wise in June and July, later because of the illness of Judge Elkus in the Fall, and again because of the illness of some of the Cincinnati members of your special committee.

Subsequently, conferences of the members of your special committee, including Messrs. D. P. Hays, Chairman; Ludwig Vogelstein, Ben Altheimer and Rabbi Pollak, and upon one occasion

(*2) Published under heading, Appendix B.

(*3) Published under heading, Appendix C.

Acting President Julian Morgenstern, were held with the committee of the Free Synagogue. These conferences were characterized, as you must have been informed by your representatives, by entire cordiality and good-will.

At the first conference, December 22, 1921, your representatives sought to dissuade the Free Synagogue from its purpose, setting forth that, from the viewpoint of the Hebrew Union College, another institute for the training of Rabbis was unnecessary. We, on the other hand, set forth as frankly our own deep conviction why such an institution should be founded in New York City. It is unnecessary to restate all of these grounds, for they have been outlined with some fullness in our communication of May, 1921, addressed to your body.

We cited these facts: The Jewish population of America has grown ten times as large as it was in 1874, when the Hebrew Union College was founded; the Jewish population of New York City, the largest Jewish centre in history, is five times as large as the Jewish population of America in 1874. New York offers opportunities for work in universities of the highest academic standards. New York contains two Jewish libraries of the first order, that of the Jewish Theological Seminary and the Schiff collection of the New York Public Library. By reason of its vast Jewish population, an institute in New York City would afford opportunities for practical acquaintance with the enormously important questions of Jewish religious education and Jewish social service which could not be afforded elsewhere.

We stated that the purpose of the founders of the Institute was to appeal solely to graduates of American colleges and universities, who, having completed their secular education, would be free to

devote themselves for a period of years altogether to their rabbinical studies. We stated that your underlying assumption that the establishment of another school for the training of Rabbis must necessarily be harmful to the Hebrew Union College was wholly out of keeping with the spirit that has governed Jewish affairs during the past century, indeed for many centuries; that within seventy-five years at least four rabbinical institutions had been founded in Germany and Austro-Hungary; namely, in Breslau, Berlin, Vienna and Budapest, and that at no time and by no one of these institutions had it been sought to avert the creation or the rise of another. We furthermore stated that many Jewish congregations throughout the country had empty pulpits because of the insufficient number of men prepared to serve as Rabbis. In the course of the negotiations it was also mentioned that approximately fifteen men—the number is now twenty—had applied for admission to the institute, even though practically no literature concerning its plans and courses had been published. It was further stated that under the Honorary Presidency of Dr. Emil G. Hirsch, Rabbi of Temple Sinai, Chicago, and the Presidency of Dr. Wise, it was planned to begin the work of the Institute in October, 1922.

At the second conference, March 8, 1922, the suggestion was made to us in what seemed, and we have no doubt was, a wholly amicable spirit that we outline possible plans of co-operation with the Union of American Hebrew Congregations. Acting President Morgenstern, in response to the query of Dr. Frankel as to whether a method of co-operation would be considered by the Union, stated that the participation of his associates and himself in the conference was indicative of the willingness of the Executive Committee to receive such a plan.

At the final meeting, held March 17, 1922, we, and not as you say Dr. Wise, submitted to your representatives a "Basis of Discussion" (*4). Your New York representatives, we are sure, will agree that in the course of the discussion of the memorandum, submitted by us, as was expressly stated, tentatively and only as a basis of discussion, they received our suggestions as in the main acceptable and even admirable. Naturally they stated that the final decision must rest with the Executive Committee.

At the final meeting one of your committee stated that our plan to make the Jewish Institute of Religion an integral part of the Union made the day of meeting one of the happiest of his life. Another member declared that the "Basis of Discussion" gave him great joy. The third member stated that, though he had had no formal discussion with his colleagues, he was prepared to recommend the adoption of the plan with some slight changes. He suggested to his colleagues that Rabbi Pollak be sent to Cincinnati in order to urge adoption. Another of your committee thereupon added that, inasmuch as they wished the plan to be adopted, it would be better if two of them were to go to Cincinnati in order that they might urge it themselves.

There was not the slightest intimation in the course of our last conference that the plan in its entirety or in any of its details was unfriendly or antagonistic either to the Hebrew Union College or to the Union of American Hebrew Congregations. Throughout the conferences Dr. Wise and others of us gave personal expression to our deep and unfeigned interest in the Union to which the Free Synagogue belongs, and in the College, the

(*4) Published under heading, Appendix D.

chief institution under its care, three of whose graduates are Dr. Wise's associates in the ministry of the Free Synagogue.

In the course of the last conference, March 17, 1922, it was suggested by several of us that if possible an early decision be arrived at, though no date was named. It was one of your representatives who stated that it was only fair that we should have a reply by April 15. This suggestion was made in part, because Dr. Wise had planned to leave for Europe early in June to secure additional members for the Faculty of the institute. If the Executive Committee of the Union desired to utilize Dr. Wise's services to secure funds for the Union, as provided in the "Basis of Discussion," it would be necessary for him to shape his plans and engagements accordingly. If the proposed plan of co-operation should prove unacceptable to the Executive Committee, it was understood by your committee it would be necessary for Dr. Wise to visit several Jewish centres, before leaving for Europe, to secure funds for the maintenance of the institute during its first years. This was the more necessary, because the committee had refrained from attempting to secure funds for the institute pending the negotiations with the Union since May, 1921.

It is almost incredible that you should distort the above facts into the following, which is quoted from your communication of April 11, 1922:

"Dr. Wise or the Chairman of his committee insists upon an answer in fifteen days or Dr. Wise will immediately set out upon a tour of the West to raise money for the support of the proposed college in New York." Just as little is it fair to imply as you do that the "Basis of Discussion" submitted by us, a group of men deeply interested

in the Union and persuaded of the importance of its service to American Israel, was in substance an ultimatum. Your committee definitely understood that our memorandum, bearing the title, "A Basis of Discussion," was nothing more than what it purported to be.

Our committee were prepared to go to Cincinnati to meet with your Executive Committee. We were advised that no meeting would take place in the near future, but that an informal conference could be arranged with the President and Vice-President of the Union. We concluded it would be better for your committee to meet with these officers informally. We expressed the hope that if necessary we might later meet with your Executive Committee.

Contrary to our understanding of your committee's statement, the conference was neither small nor informal, but was participated in by "a group of fifteen gentlemen, consisting of members of the Executive Board of the Union and members of the Board of Governors of the Hebrew Union College, as many as could be summoned upon such short notice." This conference adopted a "declaration," which, Mr. Hays in his communication of April 6, 1922, to Dr. Frankel states, was to be the basis of his committee's report to the Executive Committee. Notwithstanding this, and without authorization of the Executive Committee, you cut off every opportunity for a presentation of our case and deliberately published Mr. Hays' letter. Again without authority you supplemented this letter by one over your own signature as President of the Union of American Hebrew Congregations in which our suggestions are rejected in terms couched in the most unfriendly spirit. In this letter you advised the Rabbis of the Congregations of the Union that there can be no "Basis of Dis-

cussion" between the Union and the Free Synagogue. You had no authority to make such a statement. You and your associates were of course free to disapprove our suggestion. You had no right in common decency to publish the views of your colleagues and yourself in a form which makes them appear as an official decision of the Union of American Hebrew Congregations.

We protest alike against the spirit (*5) and the form of your communication. We offer no defense of Dr. Wise against your wilfully misleading and calumnious attack upon him. He needs no defense at our hands before American Israel. But as members of a committee of the Free Synagogue, which has sought to deal with the Union in a spirit of utter fairness and friendliness, we protest against your attitude toward a body which we have the honor to represent. We demand that with the least possible delay you call a meeting of the Executive Board of the Union of American Hebrew Congregations in order that it may consider what action to take in reference to a public statement of its President which traduces the honor of the representatives of a constituent Synagogue who sought in the spirit of unity which befits Jews to confer with a committee of the Executive Board.

We accept as final the "declaration" which you and the fifteen gentlemen present at your conference made in respect to the possible relations of the Union of American Hebrew Congregations and the Jewish Institute of Religion. It is not our purpose to appeal therefrom to the Executive Board. We demand, however, in justice to the Free Synagogue, either that you publicly retract the

(*5) Published under heading, Appendix E.

calumnious and false inuendoes in your public statement of April 11, and recite the facts as you have not therein stated them, or that the Free Synagogue, through its representatives, be given the opportunity promptly to present the entire matter to the Executive Board of the Union of American Hebrew Congregations.

Very truly yours,

ABRAM I. ELKUS,
President.

LEE K. FRANKEL,
Chairman of Committee

JULIAN W. MACK,

CHARLES E. BLOCH,

H. M. KAUFMAN,

WALTER S. HILBORN,

I. N. THURMAN,

F. L. GUGGENHEIMER,
Committee.

APPENDIX A

Dr. Stephen S. Wise Makes a Proposal to the Union

The Committee's Reply

New York, April 6, 1922.

DR. LEE K. FRANKEL, *Chairman*,
Free Synagogue Committee,
1 Madison Ave., New York, N. Y.

Dear Dr. Frankel:

In accordance with my last letter to you, dated March 29th, Mr. Ludwig Vogelstein and I, representing our committee, went to Cincinnati for the purpose of consulting the governing bodies of the Union of American Hebrew Congregations and the Hebrew Union College, regarding your plan of opening a Rabbinical College in New York City, and your proposal for co-operation.

We met with a group of fifteen gentlemen, consisting of members of the Executive Board of the Union and members of the Board of Governors of the Hebrew Union College, as many as could be summoned upon such short notice. We went over the whole situation. We reviewed the ground covered at the several joint meetings of our two committees.

What the Committee Tried to Accomplish

We explained to the gentlemen with whom we conferred in Cincinnati that our committee had met with the Committee of the Free Synagogue,

of which you are the Chairman, and that our committee had endeavored to dissuade you from establishing such an Institute of Religion. We repeated to them the grounds upon which we made this request of you.

First, that the Hebrew Union College fulfills all the needs of the situation, its training being adequate, its faculty distinguished, its location ideal.

Secondly, the Hebrew Union College is now an historical institution; its graduates number over two hundred, occupying the vast majority of the leading Jewish pulpits of America; its claims to the gratitude of American Israel is based on achievements not to be set aside easily nor to be disposed of lightly; the institution founded by Dr. Isaac M. Wise has an inalienable claim not only upon the allegiance of every alumnus of the college, but upon every congregation belonging to the Union of American Hebrew Congregations, and upon every man in the Liberal Jewish ministry; in short, that it is absolutely necessary to unite all efforts in the support of the Hebrew Union College.

Further, we made clear to them that we had pointed out to your committee that the college represents a large financial investment in excellently equipped college buildings, an unequalled library; and that it would soon have a dormitory. All of these are necessary features of a college, and are the results of many years of painstaking effort and immeasurable sacrifice.

We stated to the meeting that seemingly all of our arguments had failed to influence your committee from proceeding with its plans, but that you had expressed the hope and desire that the situ-

ation still permitted some form of co-operation, and as a basis of such co-operation you submitted the following proposal:

Dr. Stephen S. Wise's Proposal

"1. The Jewish Institute of Religion, a school for training for the Jewish ministry, established by the Free Synagogue, is to become an activity of the Union of American Hebrew Congregations, co-ordinate with the Hebrew Union College of Cincinnati.

"2. The Jewish Institute of Religion shall be an independent and autonomous institution and no arrangement or agreement of any kind shall qualify its independence or limit its autonomy.

"3. The Board of Trustees (in number from five to twenty-five) of the Jewish Institute of Religion which, being created by the Free Synagogue, shall thereafter remain a self-perpetuating body; shall include representation of not more than 20% of its number to be appointed or elected by the Union of American Hebrew Congregations.

"4. There shall be such interchange of professors, students and arrangements of student credits as may be deemed desirable by the governing bodies of the Jewish Institute of Religion and the Hebrew Union College, or the faculties thereof, if so empowered.

"5. The Union of American Hebrew Congregations shall make necessary budgetary provision for the Jewish Institute of Religion for the first three years of this agreement, the budget shall be the minimum sum of \$45,000

per annum. At the expiration of three years there shall be a re-appraisal of the budgetary needs of the institute.

"6. The officers of the institute, including its President, Dr. Wise, shall, upon the acceptance of the plan herein proposed, place themselves at the disposal of the officers of the Union for the purpose of securing funds for the maintenance of the Hebrew Union College and the Jewish Institute of Religion, all funds by them secured to be credited to a joint College and Institute Fund."

This proposal for co-operation as well as its underlying principles were fully and carefully considered. The opinion of the conference is summed up in the following declaration, which was unanimously adopted as the sense of those present:

Conference Adopts Déclaration

"The best interest of American Judaism will be conserved not by founding a new institution, but by strengthening the present support of the Hebrew Union College.

"Should it become necessary at any time in the future to establish another institution for the training of Rabbis, such institution in order to become 'an activity of the Union of American Hebrew Congregations, co-ordinate with the Hebrew Union College' (these are the words of the proposal of the Free Synagogue Committee), could under no circumstances be under the self-perpetuating control of a single congregation, but, as is the Hebrew Union College, would necessarily be controlled by the Union of American Hebrew Congregations, composed of more than two hundred congre-

gations representing and speaking for Liberal Judaism in America."

Our committee will make this declaration of the conference the basis of its report to the Executive Board at its next regular meeting in June. As you know, our committee was appointed by the Executive Board of the Union last May, when that body received a communication from the Executive Council of the Free Synagogue containing the information that the Free Synagogue contemplated the establishment of a Jewish Institute of Religion for the training of men for the Liberal Jewish ministry.

With the consent of the other members of our committee I am transmitting this expression of our opinion to you, at this time, so that there may be no misunderstanding on the part of your committee, bearing in mind your appraisal to me in your letters of March 28th and 30th, that Dr. Stephen S. Wise contemplated making a tour of the country during April and May for the purpose of raising funds for the proposed college in New York City.

With assurances of my highest esteem, I beg to remain

Very sincerely yours,

DANIEL P. HAYS,
Chairman.

ALFRED M. COHEN and LUDWIG VOGELSTEIN were present at the conference and concur in the above.

We, the undersigned, members of the committee, who were unable to attend the conference in Cincinnati, have read the foregoing and fully concur therein.

DAVID LEVENTRITT,
BEN ALTHEIMER.

APPENDIX B

THE UNION OF AMERICAN HEBREW CONGREGATIONS

HEBREW UNION COLLEGE

JEWISH BUREAU OF CIVIL RIGHTS

SYNAGOGUE AND SCHOOL EXTENSION

NATIONAL FEDERATION OF TEMPLE SISTERHOODS

OFFICE OF THE PRESIDENT.

Cincinnati, April 11, 1922.

Dear Rabbi: I enclose an important communication.

Dr. Stephen S. Wise has long contemplated founding a rabbinical academy. He has frequently found fault with the Hebrew Union College. He has expressed discontent with the Union of American Hebrew Congregations. Dr. Wise's latest utterance in the Bene Brith Monthly is an instance. He criticises the Union because of the utterances of one man who made a speech at the last Convention.

The lack of generosity in the charge lies in the following fact. Dr. Wise asked for a Year Book of the Union containing Mr. Bernheim's speech, saying he wanted to refer to it in an address. He was informed that the speech would not appear in the Union's Year Book. This repudiation he ignores in making the charge.

Dr. Wise's newest step consists of a proposal that his long contemplated rabbinical college be taken under the wing of the Union, that it be given a "minimum of \$45,000 a year," that it be

altogether independent of the Union, and that Dr. Wise be its President. In turn he agrees to give the union 20% representation on the Board, which, however, after its organization shall immediately become self-perpetuating. He also promises to raise money. And he (or the Chairman of his committee) insists upon an answer in fifteen days, or Dr. Wise will immediately set out upon a tour of the West to raise money for the support of the proposed college in New York.

As far as we are concerned, we are content to have Dr. Wise set out immediately for all the money he can get. We realize that the field is limited and that Dr. Wise's success may mean a diminished revenue for the Hebrew Union College but we refuse to be thrown into a panic.

We have resources which cannot be minimized or overlooked. We have two hundred graduates who will not suffer the institution founded by Dr. Isaac M. Wise of sainted memory to fail. We have the support of every man in the Liberal Jewish ministry. We have 241 congregations belonging to the Union who will not lend themselves to our undoing. We face the issue with equanimity, awaiting the judgment of our rabbis and congregations.

I am writing this letter to you and sending you the enclosed report, because I want your advice for meeting the present situation. What would you do if you were in my place? I want to thank you for the many instances of your cordial co-operation in the past, and I await your reply.

With kindest greetings,

Faithfully yours,

(Signed) CHARLES SHOHL,
President.

APPENDIX C

"As members of the U. A. H. C., it becomes a source of satisfaction to be able to apprise you of the fact that the Free Synagogue, after a year of deliberation, is moving forward to the consummation of plans first broached by its Rabbis, Dr. Wise and Dr. Goldstein. The plans of the Free Synagogue aim at the establishment in New York of the Jewish Institute of Religion for the training of men for the Liberal Jewish ministry.

"Many considerations have prevailed with the Executive of the Free Synagogue in reaching this decision, and as a matter of record it may be well to name and briefly discuss some of these more important considerations.

"The Jewish population of the United States has increased ten-fold in the nearly fifty years that have passed since the founding of the Hebrew Union College, and, *pari passu*, there has been a growth of the adherents, more or less attached, of Liberal Judaism. The Jewish population of New York City is five times as numerous as were the members of American Israel when Isaac M. Wise founded the Hebrew Union College. That one institution is inadequate to train the large number of Rabbis needed by the Liberal Synagogues and Temples of America is borne out by the circumstances that a very considerable number of fair-sized congregations cannot find men to serve them as Rabbis, and that a still larger number of congregations in smaller communities face the need of permanently doing without the service of Rabbis.

"But other and equally important considerations press—over and above the fact that one institution cannot, even if it would, train all the men required in the ministry for the ever-growing number of American Jews of the liberal mood or persuasion.

"New York City to-day contains, broadly speaking, one-tenth of the numbers of world Jewry, and it has for some time seemed that this community ought on several grounds to be the seat of a Liberal Jewish Seminary, a view point which, we believe, was considered, though not found decisive, some years ago upon the death of Isaac M. Wise. Some of the great number of Jewish youth in New York it should be possible to move to choose the Jewish ministry as their life-task, and for them it is needful to provide a school which shall offer certain opportunities. We believe that this can be done in New York.

"Training in New York for the Liberal Jewish ministry would be not only in the midst of the largest Jewish community in history, but would offer to students, to borrow from science a somewhat unsuitable term, such opportunities of study and laboratory practice as could not be duplicated outside of the Jewish cosmos of New York. But this is not as important as the fact that men, fitting themselves for the ministry, whether Jewish or non-Jewish, ought to be near schools and universities and libraries of the highest standards. New York, especially through its post-graduate schools, offers to young men that which smaller cities without great and outstanding universities cannot offer.

"And this reference leads us to the consideration of an aspect of the problem which, we take it, is of paramount importance. Whatever may have been the practice or necessity of an earlier

generation in American Israel, we are become deeply persuaded that students of Jewish Seminaries ought, generally speaking, to be college and university graduates—that is, that the student bodies of Jewish seminaries ought wholly to be drawn from among young men of college and university training rather than from groups of high school and elementary school lads to whom stipends must frequently be given. Such men, older and in some degree educated, would then be able to devote themselves exclusively to their special studies and cognate university work without being compelled to divide their time and energies between so-called secular and sacred studies, in keeping with the practice of post-graduate professional schools and modern theological schools of other faiths.

“A Jewish Seminary, aiming to train young college graduates for the rabbinate, might, under rightful leadership and inspiration, gain access to a considerable number of older and maturer men, accustomed by university training to methods of study and research, whom under present circumstances it has proven rather difficult to win to the pursuit of the rabbinic calling. It might be necessary to arrange for some preliminary training for men while at their various colleges, but the important thing is that three or four undivided years can be given by men with their secular education behind them to studies essential to the calling they will have chosen.

“Some further considerations remain to be pointed out. We believe it to be of primary importance that men trained for the Jewish ministry should be helped to some measure of expertness in the fields of religious pedagogy and social service. The rabbi performs only a part, even the least part, of his service in the pulpit. A mastery of the

problems of religious pedagogy is indispensable to one who aims to be adequately equipped for the Jewish ministry in our time. The importance of giving the rabbi a real acquaintance with the problems of social service through being in touch with the schools of social work which obtain in New York, to the end that he may have a directive and even inspiring part in the social ministry of our age can hardly be overstated.

"The foregoing are some of the reasons which have moved us to undertake the heavy task of establishing in New York and in part maintaining the Jewish Institute of Religion for the training of men for the Liberal Jewish ministry. Our aim will be to prepare men for ministry to Liberal Jewish congregations and in doing this it is hardly necessary to add that we shall be governed by the principle of academic freedom.

"It lies not within our purpose to compete with other institutions. It is our hope in a spirit worthy of the cause we would serve to co-operate with these. We look forward to your approval of our plans and most earnestly invite your co-operation in their working out."

APPENDIX D

**Basis of Discussion Submitted to a Committee of
the Union of American Hebrew Congregations
by a Committee of the Free Synagogue of
New York, March 17, 1922.**

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3. The Board of Trustees (in number from five to twenty-five) of the Jewish Institute of Religion which, being created by the Free Synagogue, shall thereafter remain a self-perpetuating body; shall include representation of not more than 20 per cent. of its number to be appointed or elected by the Union of American Hebrew Congregations.

4. There shall be such interchange of professors, students and arrangement of student credits as may be deemed desirable by the governing bodies of the Jewish Institute of Religion and the Hebrew Union College, or the faculties thereof if so empowered.

5. The Union of American Hebrew Congregations shall make necessary budgetary provision for the Jewish Institute of Religion; for the first three years of this agreement, the budget shall be the minimum sum of \$45,000 per annum. At the expiration of the three years there shall be a reappraisal of the budgetary needs of the Institute.

6. The officers of the Institute, including its President, Dr. Wise, shall, upon the acceptance of the plan herein proposed, place themselves at the disposal of the officers of the Union for the purpose of securing funds for the maintenance of the Hebrew Union College and the Jewish Institute of Religion, all funds by them secured to be credited to a joint College and Institute Fund.



APPENDIX E

In your letter, you charge Dr. Wise with lack of generosity in relation to Mr. Bernheim's Buffalo address before the Union of American Hebrew Congregations. What are the facts? Dr. Wise in the preparation of his address, in order to be certain that he might quote Mr. Bernheim with accuracy, asked your Cincinnati office for a copy of the Year Book of the Union containing the address. Your office replied telegraphically that at Mr. Bernheim's request the address would not appear in the Proceedings of the Union. You now state: "Dr. Wise was informed that the speech would not appear in the Union's Year Book, but this repudiation he ignores in making the charge." If there has been any repudiation, neither Dr. Wise nor any of us has ever heard or read of it. As to the possibly implied repudiation, you ignore the footnote to Dr. Wise's address as published in The Free Synagogue Pulpit, reading: "At the author's request the paper will be omitted from the Year Book containing the proceedings of the convention."

Rabbi A. H. Silver,

Mr. Ben Lowenstein writes to Mr. Shober , "I could not quite make up my mind to accept this position as my time is so completely taken up, however at the desire of Rabbi Silver, have decided to accept the position unless you have in the meanwhile appointed someone else". What answer shall we make. Please wire collect Room 810 - 24 E. 21st St., New York City.

George Zeppin.



CLASS OF SERVICE	SYMBOL
Telegram	
Day Letter	Blue
Night Message	Nite
Night Letter	N L

If none of these three symbols appears after the check (number of words) this is a telegram. Otherwise its character is indicated by the symbol appearing after the check.

WESTERN UNION



TELEGRAM

NEWCOMB CARLTON, PRESIDENT

GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT

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RABBI ABBA HILLEL SILVER

CARE THE TEMPLE 55 AND CENTRAL AVE CLEVELAND OHIO

MR BEN LOWENSTEIN WRITES TO MR SHOBE (QUOTATIONS) I COULD NOT QUITE
MAKE UP MY MIND TO ACCEPT THIS POSITION AS MY TIME IS SO COMPLETELY
TAKEN UP HOWEVER AT DESIRE OF BARRI SILVER HAVE DECIDED TO ACCEPT
POSITION UNLESS YOU HAVE IN THE MEANWHILE APPOINTED SOMEONE ELSE
(QUOTATION CLOSED) WHAT ANSWER SHALL WE MAKE PLEASE WIRE COLLECT
ROOM 810 AT 24 EAST 21 STREET NEWYORK REGARDS

GEORGE ZEPIN

1922 MAY 1 AM 5 15
 Telephone No. *Ran 2371*
 Telephoned To *Y.L. rptd*
 Time Delivered *9:41 a*
 By *han*
 Title *mld by reg*
845 da 85 da
907 da
pry @ 9/16a

May 3rd, 1922

Paid Message to

Rabbi George Zepin

24 E.
Room 810 East 21st Street

New York City.

Hold off answer until you hear from me.

A. H. Silver



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C NEW YORK, NY MAY 2 1922

RABBI ABBA HILLEL SILVER

56

CARE THE TEMPLE 55 & CENTRAL AVE CLEVELAND OHIO

CAN I HELP STRAIGHTEN OUT TANGLE REGARDING LOWENSTEIN AND HARTMAN BY
STOPPING OVER FRIDAY IN CLEVELAND ON MY WAY TO CINCINNATI PLEASE ANSWER
COLLECT IN CARE OF COPLEY PLAZA HOTEL BOSTON REGARDS

GEORGE ZEPIN

1040A

MAY 3 1922

THE UNION OF AMERICAN HEBREW CONGREGATIONS

HEBREW UNION COLLEGE

SYNAGOG & SCHOOL EXTENSION

BUREAU OF RELIGIOUS RIGHTS



MERCHANTS BUILDING

CINCINNATI

May
Third
1922

EXECUTIVE BOARD

CHARLES SHOHL
PRESIDENT

SIGMUND RHEINSTROM
JULIUS ROSENWALD
ISAAC W. BERNHEIM
LUDWIG VOGELSTEIN
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RABBI GEORGE ZEPIN
SECRETARY

RABBI JACOB D. SCHWARZ
ASSISTANT SECRETARY

Rabbi A. H. Silver,
Cleveland, Ohio.

Dear Mr. Silver:

I am happy to inform you that Mr. Sam Hartman has consented to succeed Mr. B. Mahler as our representative in Cleveland. We are now sending out the bills and memoranda of subscriptions to friends and supporters of our institutions. We face a year in which many important tasks will have to be undertaken and trust that your response will be speedy and generous.

Thanking you for past favors,
I beg to remain

Faithfully yours,

Charles Shohl
President.

CS:MLK

THE UNION OF AMERICAN HEBREW CONGREGATIONS

HEBREW UNION COLLEGE
JEWISH BUREAU OF CIVIL RIGHTS
SYNAGOG AND SCHOOL EXTENSION
NATIONAL FEDERATION OF TEMPLE SISTERHOODS

OFFICE OF THE PRESIDENT

CINCINNATI

May
Fifteenth
1922.

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

My dear Rabbi Silver:

I have been out of the city, and for that reason your letter of April 21st has remained unanswered until today.

I have read your letter with great interest and am happy to learn that you are in general sympathy with the spirit of the Committee's Reply, laying stress upon the fact that what we need is a strengthening of the Hebrew Union College rather than the creation of a new institution.

I have carefully noted what you say about the ability of the College to attract new students, to supply all of the Reform pulpits. Why not solve the problem as you yourself suggest, by changing the college so as to attract these students and thus bring about "the strengthening of the Hebrew Union College, rather than the creation of a new institution"?

There is very little that a layman can do without the assistance of the gifted sons of the Hebrew Union College. We face a situation that really requires the assistance of every man whom we can muster in this cause. The situation is a probable deficit of \$100,000 for the current year. The cotton situation in the South and the expansion of the Hebrew Union College are the causes of this difficulty. It was my original intention to call upon men like yourself to raise your voice in our cause, not only in your own pulpit but in a number of cities outside of Cleveland. If I have felt anxious about the results of dividing the field my anxiety has been based upon causes that will undoubtedly make you feel the same way now that you know them. There is no desire upon our part to thwart Dr. Wise's efforts. I don't think that any action of ours ought to be considered in that manner.

Rabbi A. H. Silver, - Page 2.

We will be glad to receive your assurance that we can count upon you in the work of making good our deficit.

With kindest regards I beg to remain

Faithfully yours,

Charles Shohl
President.

CS:MLK



THE UNION OF AMERICAN HEBREW CONGREGATIONS

HEBREW UNION COLLEGE

SYNAGOG & SCHOOL EXTENSION

BUREAU OF RELIGIOUS RIGHTS



THE CLEVELAND COMMITTEE OF THE UNION

SAM HARTMAN, CHAIRMAN

1323 WEST NINTH STREET

CLEVELAND

May
Twenty-Second
1922.

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

Dear Rabbi Silver:

You will see from this stationery that Mr. Hartman has taken charge of things vigorously. Permit me to thank you again for your kindness in selecting Mr. Hartman for the position.

I shall pass through Cleveland on Thursday, the 25th and am planning to stop over from morning until evening. Will call you up just to have a final word with reference to the appointment of Mr. Lowenstein or Mr. Hartman on the Executive Board. If you have the time, can run up to meet you for a few moments.

With kindest personal greetings

I beg to remain

Very sincerely yours,

Secretary.

GZ:MLK

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

May 23rd, 1922.

Dear Friend,

Mr. Samuel Hartman, of our Temple has recently been appointed representative of the Union of American Hebrew Congregations in Cleveland. He will represent the interests of the Hebrew Union College in our community.

In spite of his manifold activities, Mr. Hartman readily accepted the appointment. To carry on the work successfully, Mr. Hartman needs the co-operation of some of the members of our Temple, and I am most anxious that he shall have all the support he needs. I am, therefore, taking the liberty of appointing you a member of the Cleveland Committee of the Hebrew Union College, of which Mr. Hartman is Chairman.

I trust that you will be in a position to give Mr. Hartman and the cause, your active support. Kindly inform me at your earliest convenience of your acceptance.

With kindest regards, I am

Very sincerely yours,

Mort Koblitz — 11012 Wade Park
 Lawrence Koblitz — 9501 N. Blvd.
 Herman Selman — 10316 S. Blvd.
 Mark Grossman — 2219 St. James Pl.
 A A Benesh — 1333 E. Blvd.
 Herman Haas — 1823 Farmington Rd.
 Fred Abel — The Arcade
 Harry Bialosky — 1333 E. Blvd.
 Ben Carl — 11510 Tuscora
 Howard P Cohn — 1619 E 117
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 Sam Gurss — 9511 Euclid
 Ben Haber — 1547 E Blvd.
 Clarence Hays — 7100 Euclid
 Will Keller — 1844 Farmington
 Adolph Klein — 2757 Eu. Blvd.
 Joseph Krall 10925 Euclid
 Mel Liebenthal — 2104 Stearns Rd.
 Arthur Marks — 1315 E Blvd.
 Lester Miller — 2230 Middlefield
 Lambert Oppenheimer — 10709 Ashbury
 Harry Resnick — Deambrooke Hotel
 Arthur Stone — 14246 Superior
 M Treuhart — 3765 Mayfield Rd.
 Monroe Ullman — 1612 E 115
 Eugene Wolf — 336 Engineers

THE UNION OF AMERICAN HEBREW CONGREGATIONS

HEBREW UNION COLLEGE

SYNAGOG & SCHOOL EXTENSION

BUREAU OF RELIGIOUS RIGHTS



MERCHANTS BUILDING

CINCINNATI

July
Twenty-first,
1922.

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Rabbi A. H. Silver,
Cleveland, Ohio.

Dear Rabbi Silver:

During the Summer when you are not busy, I want to get your advice with reference to a new activity for which there seems to be a persistent call - the federation of the groups of older young men of the Synagog who have banded together under names like "Temple Clubs", "Temple Brotherhoods", "Junior Synagog" etc. etc.

First: Have you such an organization in your Congregation?

Second: Has this organization assumed any congregational burden? Are the members held responsible for the performance of any set of duties in connection with the Synagog?

Third: In a general way what do they do?

The object of a federation of this kind would be both to stimulate the organization of such societies where they do not exist as well as to exchange ideas and plans, making for a standardization and improvement of the work. With reference to the value of such clubs in themselves, I need not touch upon.

An expression of opinion from you on this subject would be very much appreciated.

Trusting that you are spending the summer pleasantly, I am

Fraternally,

George Zepin

Secretary.

GZ:RH

RABBI GEORGE ZEPIN
SECRETARY
RABBI JACOB D. SCHWARTZ
ASSISTANT SECRETARY

12:30 P
T

T



Department
of Synagog and School
Extension

INFORMATION SOLICITED

Regarding "Temple Clubs", "Temple Brotherhoods"
or "Junior Congregations", etc., etc.

preliminary

To issuing call for federation of such societies.

City and State _____

Congregation _____

Name of Temple Club, Brotherhood, etc., etc. _____

Membership _____

Does society assume responsibility for any congregational activities? Please explain in some detail



What are the usual activities of your Society?

Remarks



Information furnished by

Rabbi

Submitted for your consideration
C. S.

**COPY OF LETTER FROM
MR. ABRAHAM LEWENTHAL, CLEVELAND, OHIO.**

Cleveland, Ohio.
August 29, 1922.

Dear Sir:

The biennial convention of the Union of American Hebrew Congregations to be held in New York next January will mark the Golden Jubilee year of the Union. To your Committee has been assigned an important part of the Convention program, and I venture to write you because of my interest in and connection with the Board of Managers of Synagog and School Extension. I seek a broader co-operation through a better understanding of this department of the Union's activity.

Synagog and School Extension ordinarily implies the establishment of new congregations; but our Board is also concerned with congregations already established and with their activities. I attempt a classification of these activities to make clear the precise purpose of this letter.

Some activities aim specifically to strengthen and prosper the organization, while others seek results beyond congregational lines. It is the latter class to which I call your special attention.

However, it cannot be amiss to mention here the National Federation of Temple Sisterhoods and the impetus its advent has given to congregational activity. The organization of our women into congregational units has stimulated their interest in congregational affairs and their opportunity for usefulness has deepened their allegiance to the common cause. The remarkable success of the Temple Sisterhoods has warranted a kindred organization for the men, which movement will likely be launched at the coming convention. It is unquestionably true that congregational success in its broadest aspects will enjoy a more uniform prosperity if in its maintenance, the rank and file of membership are given a definite task.

With such helpful agencies it should be easy to extend activities beyond congregational lines in the effort to reach the unaffiliated. We Jews are constantly beset by urgent problems and have been somewhat inattentive to the undermining process which is carrying so many from our ranks. It is a weak spot in our cause and the occasional criticism of non-Jews has not added to our comfort. Figures are needless, the situation cannot right itself nor will it be righted by the unaffiliated. Their number is not decreasing, their children are growing up in ignorance of their faith, and only

those who desire to conserve the cause can feel the impulse for action. Those enlisted in behalf of Temple and Synagog must recognize the necessity for a definite systematic reclamation program. The forces of organized Jewry must unite to combat influences so humiliating and destructive.

Our Board has not been idle; its accomplishments are truly creditable but unfortunately the results reveal a giant task and a midget purse. Hence this letter.

A more uniform congregational cooperation is also invoked. Congregations owe this duty to the cause they represent and open acknowledgment should be made thereof in budget and general policy. They must assume some measure of responsibility for religious conditions in their respective communities. They are hardly free from blame if their activity is confined within their walls; if they pay no regard to children unable to obtain religious instruction, if they wholly ignore the problem of the unaffiliated. Every congregation should be concerned in the Jewish problems of the community. The unaffiliated man or woman, the untaught child, the Jewish student attending college, the Jewish wayward with power to defame the Jewish name, the Jewish groups living in scattered hamlets--all these illustrate the problems affecting the truly Jewish cause, the cause of Temple and Synagog. These also illustrate the task assigned to the Department of Synagog and School Extension.

Need I tell you that it requires money? If you are planning to visualize this great Jewish problem for the benefit of those attending the Golden Jubilee Council in New York, please do not fail to call to the attention of your Committee that this vast undertaking requires sums so large that I will not attempt an estimate thereof.

Let me, however, call your attention to the fact that every non-Jewish denomination in America deems it its duty to conduct such a department under the title of "Home Missions." A religious communion numbering no more than the Jews in America devotes millions each year for what we call Synagog and School Extension. Please remind your committee that the entire fund at our command is \$65,000.00 a year.

I trust that the motive and purpose of this letter will excuse the liberty taken.

Very sincerely yours,

(Signed) A. LEWENTHAL

AL:BT