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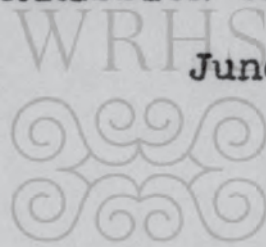
Union of American Hebrew Congregations

MINUTES

OF THE

COMMISSION ON JEWISH EDUCATION

June 23, 1941



Furnished to all members of the Commission

MINUTES

COMMISSION ON JEWISH EDUCATION

Atlantic City, N. J.
June 23, 1941

Pursuant to the call of the Chairman, Dr. David Philipson, the Commission on Jewish Education held its annual meeting at Hotel Chelsea, Atlantic City, N. J. on Monday, June 23, 1941, at 9:30 A. M.

The following members of the Commission were present: Dr. David Philipson, Chairman; Dr. Solomon B. Freehof, Vice-Chairman; Dr. Bernard J. Bamberger, Dr. Samuel M. Blumenfield, Dr. Barnett R. Brickner, Dr. A. N. Franzblau, Rabbi Roland B. Gittelsohn, Dr. B. Benedict Glazer, Rabbi Maurice N. Goldblatt, Dr. Louis L. Mann, Dr. Jacob R. Marcus, Dr. Julian Morgenstern, Dr. William Rosenau, Rabbi Lawrence W. Schwartz, Dr. Nathan Stern, Dr. Louis Wolsey, Rabbi George Zepin, Secretary, Dr. Emanuel Gamoran, Educational Director, and Rabbi Selwyn D. Ruslander, Director of Youth work.

Annual Report to C.C.A.R.

Dr. David Philipson presented the annual report of the Commission to the C.C.A.R.* This was approved and ordered transmitted to the C.C.A.R., subject to modification with reference to the subject of release time, which was to be taken up later at the meeting.

Dr. Samuel Schulman

A letter was read from Dr. Samuel Schulman, presenting his resignation. This was accepted with regret, and Dr. Schulman was unanimously elected an honorary member of the Commission on Jewish Education. The Secretary was instructed to inform the Executive Board of the Union of the action taken.

Annual Report of Committee on Youth Work

The annual report of the Committee on Youth Work was read by Dr. B. Benedict Glazer. The report was accepted and ordered spread upon the minutes. (Appendix "A")

With reference to the recommendation contained therein that the Union of American Hebrew Congregations give serious consideration to "a plan for a full month's summer institute for our young people," it was moved, seconded, and duly carried, that the plan be approved and that the Committee on Youth Work be instructed to present a complete and detailed report on this project, with an elaboration of the aims and objectives

* Mailed to members of the Commission in advance of meeting.

of such a camp, the discussion of the subject having emphasized the need for guidance on personal problems and an exposition of how Judaism affects our lives in the present day.

Annual Report of Committee on Schools

The annual report of the Committee on Schools was read by Dr. Barnett R. Brickner. The report was accepted and ordered spread upon the minutes. (Appendix "B")

In connection with the above report, it was moved, seconded and duly carried that the Director of the Commission on Jewish Education be instructed to address a communication to the members of the Central Conference, requesting them for copies of successful and detailed Confirmation programs, with the object of publishing in mimeographed form about ten such programs, some designed for large congregations and some for small. In the discussion of the above motion, it was suggested that the name of the congregation and the name of the rabbi under whose auspices the programs were issued and carried out, be appended to each program published.

It was moved by Dr. A. N. Franzblau, seconded and duly carried, that not only should Confirmation programs be solicited but that programs dealing with Consecration services, Graduation services, Simchas Torah, Consecration of Parents and Children, should also be collected.

It was moved, seconded and duly carried that a careful distinction should be made between services pertaining to the religious school and services of a purely synagogal character, the latter to be referred to the Commission on Synagogue Activities.

Information was requested by Dr. Bernard J. Bamberger with reference to the recommendation of the Commission that the C.C.A.R. arrange for a special session dealing with the subject of Confirmation ceremonies. The Director informed the Commission that the Conference had been requested to do this, but in view of the urgency of the release time plan, had decided to give the latter subject preference at this Conference.

Annual Report of Committee on Adult Education

The annual report of the Committee on Adult Education was read by Dr. Bernard J. Bamberger. The report was accepted and ordered spread upon the minutes. (Appendix "C")

In connection with the above report, Rabbi Blumenfield suggested that the Commission confer with the Academy for Adult Education of the Jewish Theological Seminary so as to prevent duplication in the field of publications. The subject was discussed and it was the consensus of opinion that the difference in ideologies between the two groups would probably eliminate any duplication.

It was moved, seconded and duly carried that the Committee on Adult Education be requested to make a study of the various plans of adult education now being carried out and to present a program of adult education for consideration as soon as possible.

It was further moved, seconded and duly carried that Rabbis Blumenfield, Freehof, and Brickner be temporarily added to the Committee on Adult Education for the purpose of the above study.

In the discussion of the above motion, the value of national publicity was pointed out.

Rabbi Zepin directed the attention of the Commission to the fact that the Hillel Foundation groups were considering the publication of various texts for use in the Hillel Foundations.

It was moved, seconded and duly carried that a committee be appointed to confer with Dr. Sachar, who was in Atlantic City at the time, with reference to the possibilities for cooperation.

Dr. Philipson appointed the following committee for this purpose: Dr. Emanuel Gamoran and Dr. A. N. Franzblau.

Release Time

The subject of release time was discussed in detail, the following members present entering into the discussion: Dr. Emanuel Gamoran, Rabbis B. Benedict Glazer, Lawrence W. Schwartz, Roland B. Gittlesohn, Abraham N. Franzblau, Nathan Stern, Julian Morgenstern, Barnett R. Brickner, Bernard J. Bamberger, and Solomon B. Freehof. At the close of the discussion, it was moved, seconded and duly carried that a committee be appointed to draw up a resolution covering the subject, for presentation to the Commission. The Chairman appointed Dr. Bernard J. Bamberger, Chairman, and Drs. B. Benedict Glazer, A. N. Franzblau, Jacob R. Marcus, and Barnett R. Brickner.

The Commission adjourned to resume its sessions at 8:30 P. M.

Evening Session

The Commission resumed its sessions at 8:30 P. M.

Dr. Bamberger, on behalf of the committee appointed to present resolutions with reference to release time, presented the following resolution:

Resolution on Release Time Plan

"The Commission on Jewish Education was created to aid

in training Jewish children and adults in religion as interpreted by the prophets and sages of Israel. Since its inception it has labored constantly to bring the ideas and beliefs of Judaism to the minds of our people, to foster religious observance and worship, and to inculcate the great principles of ethical and spiritual conduct, which first proclaimed in Israel, have become the heritage of all religious men and women. The labors of the Commission have borne fruit in American Israel. More time is being devoted to religious instruction, teachers are better trained, improved textbooks and curricula have been introduced in no small degree through our efforts. The Commission, composed entirely of rabbis, religious leaders and teachers, actively and ardently supports every project and proposal by which the word of God may be brought closer to the hearts of young and old.

"It is with this background of positive religious conviction and this record of constructive service in religious education that we consider the release time plan now in effect in some communities and under consideration in others. When our Commission in 1925, declared its opposition to the release time plan, this opposition was inspired by devotion to the cause of religious education, and it is in the same spirit that we reaffirm our position. We do not now believe that religion can be taught as a separate subject in an hour a week. We do not believe that the public school should in any way or to any extent be charged with the responsibilities that belong to the church and synagogue, and even more, to the home. We believe that the present program of the public school can well be used for character building and training in citizenship. But we disapprove of any procedure by which the public school is made to sponsor denominational activities, and by which American children within the public schools are classified and divided along sectarian lines.

"We proudly affirm that American Jewry is steadily increasing and effectiveness of its program of religious education without the need of backing by the State, and we declare that this policy should continue to guide us. While we recognize that local conditions may make it necessary for an individual congregation or an individual rabbi to cooperate in the release time programs, we uphold the traditional American principle of a clear cut separation between church and state as the best guarantee of the traditional American faith: God in freedom."

The resolution was adopted and ordered incorporated in the report of the Commission to the Central Conference.

Visual Education

Dr. Gamoran presented various plans dealing with visual education and requested the appointment of a committee on visual education to study these plans. It was moved, seconded

and duly carried that a committee of five be appointed, with representatives in New York and Chicago, in order to carry out the above suggestion.

Annual Report of Committee on Teacher Training

The report of the Committee on Teacher Training was read by Dr. Brickner. The report was accepted and ordered spread upon the minutes. (Appendix "D")

It was resolved that a letter of thanks be addressed to the National Federation of Temple Sisterhoods with reference to their assistance in the work of the Commission.

Report on Experimental School in New York City

Dr. Gamoran presented an oral statement dealing with the cooperation between the Union and the Jewish Education committee of New York City with reference to two projects; the one being an experimental school in the city of New York, of which he was in charge and which was giving its immediate attention to the problem of Judaizing the homes of the pupils, and the other dealing with the supervision of the schools of our member congregations in the City of New York under the auspices of the Union through Rabbi Falk, our representative in New York City. The report was received with thanks.

Dr. Gamoran directed the attention of the Commission to requests received from two church organizations for permission to use parts of our textbooks in their publications.

The action of the Educational Director in giving this permission was approved.

Dr. Rosenau requested information with reference to a suggestion which had been made by him and approved by the Commission, at its last meeting, dealing with the preparation of "an introduction to the Scriptures." Dr. Gamoran explained that the matter had been referred to the Committee on Bible Commentaries but owing to the resignation of the Chairman, Dr. Samuel Schulman, no action had been taken. Dr. Freehof, who is now Chairman of the Committee on Bible Commentaries, stated that he would give the matter his attention.

Dr. Philipson presented a letter from Mr. Maurice Jacobs of Philadelphia, Executive Secretary of the Jewish Publication Society, requesting a meeting of a committee of the Commission with a committee of the Jewish Publication Society, to consider the matter of Bible Commentaries. With the permission of the Commission, Dr. Philipson appointed Dr. Freehof and himself on this committee, the Director of Education and the Secretary to meet with the committee.

Dr. Rosenau recommended the publication of an anthology of Jewish religious poetry, beginning with the Biblical litera-

ture down to the present. It was moved, seconded and duly carried that the suggestion be referred to a special committee, Dr. Rosenau to be a member of same, for further consideration.

Adjourned.

DR. DAVID PHILIPSON

Chairman

Attest: RABBI GEORGE ZEPIN

Secretary



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APPENDIX "A"

REPORT OF THE COMMITTEE ON YOUTH EDUCATION

June 23, 1941

To the Commission on Jewish Education,

Gentlemen:

Last year the Committee on Youth Education reported to the Commission on Jewish Education of the organization and development of the National Federation of Temple Youth. Since that time the National Federation of Temple Youth conducted its Second Biennial Convention. Two hundred and eighty-three delegates were present from all sections of the country. The representatives of the National Federation of Temple Youth met with the realization that they were delegates to a convention of a living and vital organization. Their problems were not to any extent those of development and expansion, but rather of positive direction.

Prior to the convention an Executive Board meeting was held. Immediately after the convention, the new Executive Board convened and elected Bernard G. Sang of Chicago, president; Robert Desberg of Cleveland, first vice-president; Daniel H. Miller of Portland, second vice-president; Helen Louise Goldstrom of Washington, third vice-president; Harris S. Abrahams of Nashville, secretary; Bernard L. Cohn of New York, treasurer.

The Youth Director, Rabbi Selwyn D. Ruslander, has continued to travel for the purpose of stimulating youth work in congregations and in regions. During the past year he made a tour of the West Coast, resided for two months in the New York area, and visited communities in the East, Midwest and South. At the Conference on Education and Experimentation arranged by the Commission on Jewish Education, he presented a paper on "An Analysis of Youth Work in Our Synagogues." Regional meetings were conducted by our component regional organizations: by the New England Region, by the Metropolitan Council of Temple Youth, by the Pennsylvania State Federation; by the Illinois Federation of Jewish Youth, by the Southern Jewish Youth Assembly, by the Northwest Federation of Temple Youth Groups. In addition, young people participated in the program of many of the Union regional meetings.

We are happy to report at this time that one of the requests made by the young people listed here, has been fulfilled, namely, the preparation of a popular book on the Prayerbook by Dr. Solomon B. Freehof. Dr. Freehof has completed his volume on "Judaism in the Prayerbook" which presents Jewish ideals as they are reflected in the prayerbook, and at the same time gives, in a popular manner, a description

of the structure of the prayerbook. The manuscript has been approved by the Commission on Jewish Education, and will be published some time during the next academic year, probably jointly with a general publisher.

The Department of Youth Activities of the Union of American Hebrew Congregations has attempted, on a limited basis, to provide directional material for synagogues and other agencies doing Jewish youth work. THE YOUTH LEADER was the major medium of this type of activity. Articles of special merit or of immediate importance was republished from the current YOUTH LEADERS, and distributed to synagogues and to youth groups. The Director of the Department of Youth Activities has served as editor of THE YOUTH LEADER. In his editorial pages in each issue he commented upon current literature and materials available to youth groups, as well as to movements and trends within youth work. In addition, he published a series of three articles based upon his surveys of the status of youth work within our Reform congregations.

On the basis of a survey made of rabbis, young people, and youth leaders, there was ample evidence to indicate that Program Notes, formerly issued quarterly by the Department, were not serving the purposes for which they were intended. Therefore they were discontinued, and substituting for them is a splendid analysis of program materials utilized by our youth groups during the past few years. This analysis appeared in the May-June, 1941, issue of THE YOUTH LEADER. It was republished and distributed to the congregational youth groups and youth leaders.

The Department of Youth Activities sponsored International Jewish Youth Day as in the past. However, we regret to say that although many of our youth groups participated in this program on the second week-end of April, delays in trans-oceanic mail made it impossible for the youth groups in England to receive greetings from our youth groups at the time scheduled.

The Department of Youth Activities and the National Federation of Temple Youth continued to sponsor regional camps. In addition to those regional camps which were conducted the past year, a new one is to be conducted for the New York area.

The Committee on Youth Education is happy to see the emphasis on youth work in the report of the Planning Committee of the Union of American Hebrew Congregations, and in the report of the Committee on the National Federation of Temple Youth, at the 37th Biennial Council of the Union. We cannot but feel that this is an indication of the interest which has been stimulated by the Commission on Jewish Education, and the National Federation of Temple Youth. We therefore recommend that the Commission go on record advocating that both the suggested budget and suggested expanded service of the Department of Youth Activities be made a reality in the very near future.

The Committee on Youth Activities also recommends the serious consideration by the Union of American Hebrew Congregations of a plan for a full month Summer Institute for our young people. We may point out in this regard that the ability to attract young people for religious educational activity has been adequately proven by the success of the Labor Day Week-End Camp Institutes.

Respectfully submitted,

LOUIS L. MANN, Chairman

BERNARD J. BAMBERGER

B. BENEDICT GLAZER

SAMUEL H. GOLDENSON

GEORGE ZEPIN



APPENDIX "B"

REPORT OF THE COMMITTEE ON SCHOOLS

June 23, 1941

To the Commission on Jewish Education,

Gentlemen:

Since the last meeting of the Commission on Jewish Education, your Committee on Schools has been at work, and I am happy to say I have had the cooperation of all the members of our Committee. The following books have appeared since our last meeting:

"How the Jewish People Lives Today" by Mordecai I. Soloff.

This text is a sequel to the first two books by the same author. It relates in simple, easy-to-read style, Jewish history from 1492 to the present day. This book also follows the supervised study plan of teaching, and is, as far as possible, organized around the outstanding personalities during the past few centuries. The work has been completely revised on the basis of several experimental editions, and is now issued in printed form.

Pupil's Workbook for "How the Jewish People Lives Today" by Mordecai I. Soloff.

Questions for discussion, homework, map work, and other suggestions, to stimulate further study and reading on the part of the pupils are included.

"Off the Capes of Delaware, and Other Stories of American Jewish Heroes" by Benjamin W. Blandford.

A volume of short stories written in a very colorful manner. The stories, which deal with Jewish heroes in America are based on historic fact, but the plot and action are entirely fictional. Intended for children of fourteen and over, as well as for adults.

"Shushan Review" by Morton Fierman, Alvin Fine, and Julius Nodel. A Musical Comedy for Purim.

"The Jewish Holidays on Parade" by Dorothy Zeligs.

A play giving, in verse, a summary of all the Jewish holidays. For upper elementary school. (Mimeographed)

"Chanuko in Song and Dance" by Lydia Caplan.

A new approach to Chanuko plays for children. (Mimeographed)

The following manuscripts, which were approved by our Committee, are now in press:

Pupil's Workbook for "A History of the Jews in the United States" prepared by Dr. Ben M. Edidin.

This is a pupil's workbook to accompany Rabbi Levinger's "A History of the Jews in the United States." The book contains the usual workbook exercises, including projects and activities related to American Jewish history.

"Days and Ways" by Mamie G. Gamoran.

This is a book on the Jewish holidays, customs and ceremonies for children in the intermediate grades. For a long time there has been a demand for a book on the holidays on this level. Together with "Hillel's Happy Holidays" for the younger group, and Schauss' "The Jewish Festivals" for the older group, this makes our curriculum more complete than ever before. The book includes questions and projects, as well as additional readings for the children.

"Jewish Literature Since the Bible," Book II by Rabbi Leon I. Feuer and Dr. Azriel L. Eisenberg.

This is the second in a series of books on post-Biblical Jewish literature. It contains the actual selections, beginning with Mysticism and Chasidism, and closing with Reform Judaism and Palestine. This is intended for the High School Department. Questions for discussion, as well as a bibliography are included.

"Modern Jewish Problems" by Rabbi Roland B. Gittelsohn.

A textbook for High School and Youth, discussing some of the basic problems of Jewish life today. The survival of the Jew, assimilation, anti-Semitism, Jewish education, and others are treated in a manner to arouse the interest of young people. Source readings are included for each problem.

Problem Book for "Modern Jewish Problems" by Rabbi Roland B. Gittelsohn.

This is an interesting workbook in which various problems and projects are presented to the students. It is an accompanying volume to the text, "Modern Jewish Problems."

Other manuscripts are in preparation and in the hands of our readers or authors for revision.

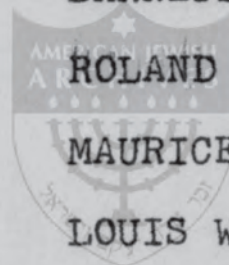
During the year many requests were received by our Educational Director for curricula in the Jewish religious school, for information concerning textbooks to be used in various grades, methods of teaching, in short, for advice on the many problems that confront rabbis, educators, and teachers in the

Jewish religious school. These communications are answered in the light of the work which the Commission on Jewish Education is doing. From time to time, too, and to the extent to which our efforts permit, surveys are made of schools connected with the Union, and recommendations for changes and improvements are given by the Educational Director.

We are happy to say that the sales on our books continue to increase. It is clear that the Union of American Hebrew Congregations is today the leading publisher of material for Jewish religious education. This is a service of which we may all be proud.

May I take this opportunity to thank all the members of our Committee for their kind cooperation throughout the year.

Respectfully submitted,
 WILLIAM ROSENAU, Chairman
 SAUL B. APPELBAUM
 BARNETT R. BRICKNER
 ROLAND B. GITTELSON
 MAURICE N. GOLDBLATT
 LOUIS WOLSEY



APPENDIX "C"

REPORT OF THE COMMITTEE ON ADULT EDUCATION

June 23, 1941

To the Commission on Jewish Education,

Gentlemen:

On behalf of the Committee on Adult Education, we beg to submit the following report:

Our work in preparing material for adult education is continuing. We are happy to report that the manuscript, "The Life Time of a Jew" by Hayyim Schauss, which is a sequel to his work on "The Jewish Festivals," has now been completed, it is being copied, and will soon be submitted to our Committee on Adult Education. Knowing the excellent work that Mr. Schauss did on his previous volume, we may look forward to this book as well.

We are likewise happy to report that the sales on Roth's "The Jewish Contribution to Civilization" have been very satisfactory. Furthermore, the Harper's edition has also sold approximately 1,500 copies. May we not call on our colleagues to help in the distribution of this book, especially to non-Jews? In many communities there are Jewish citizens who would be glad to distribute a few copies of such a book to some of the leading non-Jews in their communities.

Correspondence Courses

The Commission on Jewish Education will be interested in the progress which we made in the development of our correspondence courses during the past year. You will recall that for the past year we had prepared two courses - one in Jewish History and the other in the Jewish Festivals. We are pleased to report that this year the number of students registered for the courses exceeded 200. Fifty of those who registered have already completed their courses. Two new courses have been prepared - one on a History of the Jews in the United States. The syllabus for this course, to accompany the text by Rabbi Levinger, is the work of Rabbi David Polish. The second course is one on the Bible, and is the work of Mr. T. K. Kurzband, who formerly held a Fellowship of the Union of American Hebrew Congregations. As in the case of the previous syllabi, the work is organized into a series of approximately fifteen lesson units. For each unit there is a quiz available, which the students fill out and return to our office. The quiz is carefully gone over, any mistakes are called to their attention and corrected, and then the students continue with their work.

A fifth course, on Living a Jewish Life in the Modern World, is now in our hands, and the syllabus for correspondence purposes is being prepared by the author, Dr. Samuel H. Markowitz.

The following letter is an example of others which we have received from the students who take these courses.

"Thanks a lot for your kind interest and help in our study course. As you may have surmised, our two children are studying this course with us. Inasmuch as they are just eight and eleven years of age, we felt it would not be advisable to undertake more than they could absorb.

"We are finding our Friday night study of these Jewish topics extremely interesting, and would appreciate your conveying our thanks to the group making this course possible for us."

It is good to know that what we are doing reaches into the homes of our people, and that we are arousing their interest in the pursuit of Jewish studies.

To the volumes previously published in the field of adult education, we are adding this year Dr. Cronbach's book which is now in press, and which bears the title "The Bible and Our Social Outlook." This book presents a series of discussions of the modern social problems in the light of Bible teaching. Such questions as Poverty and Wealth; Benevolence; Labor - Its Rights and Hopes; the Struggle for Social Justice, are presented. For each chapter, questions of information and discussion are included, as well as projects for the students and topics for debates. The author presents his subject in a popular manner, discussing these vital, significant problems of our day. He gives an analysis of the problem as it confronts us now, but also, where there is a biblical parallel, the biblical attitude and teaching on the particular problem under consideration are explained. We trust this book will arouse an interest both in the modern social problems, as well as in the Bible.

Respectfully submitted,

HENRY ENGLANDER, Chairman

BERYL COHON

LEON FRAM

SAMUEL H. MARKOWITZ

APPENDIX "D"

REPORT OF THE COMMITTEE ON TEACHER TRAINING

June 23, 1941

To the Commission on Jewish Education,

Gentlemen:

We are happy to report a year of progress in the field of Teacher Training. Since the last meeting of the Commission on Jewish Education, the following books have been published under the auspices of our Committee:

"With Singer and Sage," Teacher's Guide by Dr. Azriel L. Eisenberg.

This book represents a careful development of lessons in the book "With Singer and Sage" by Mamie G. Gamoran. Several lessons are given to each of the larger units in the book, such as the Psalms, the Proverbs, Job, etc. The answers in each lesson are formulated in terms of a course in the Bible as literature. Suggestions for additional activities and projects are included. (Mimeographed)

Pupil's Workbook for "With Singer and Sage" by Dr. Azriel L. Eisenberg.

Contains questions for discussion, homework, tests based on the reading and the study of the pupil's text, "With Singer and Sage." (Mimeographed)

With the publication of these books, the teaching of the Bible as literature in the upper grades of our schools and in the early grades of the High School Department should improve. We now have available teacher's books that are adequate for almost all of our Bible readers.

During the past year we have continued to plan the programs and have participated in the conventions of several teachers' associations, as well as arranged teachers' meetings and institutes of our own. Our Educational Director and some of the members of the Commission on Jewish Education participated in the conventions of the Ohio-Michigan-Indiana Teachers' Association and the West Virginia Teachers' Association. Lectures to adults and seminars for teachers were also arranged in the following communities:

Montgomery, Ala.; Jacksonville, Fla.; Miami Beach, Fla.; Tampa, Fla.; West Palm Beach, Fla.; Indianapolis, Ind.; Boston, Mass.; Newark, N.J.; Brooklyn, N.Y.; Cedarhurst, L.I., N.Y.; Niagara Falls, N.Y.; Akron, Ohio; Cincinnati, Ohio; Cleveland,

Ohio; Columbus, Ohio; Dayton, Ohio; Toledo, Ohio; Charleston, S.C.; Columbia, S.C.; Memphis, Tenn.; Nashville, Tenn.; Huntington, W.Va.; and Montreal, Quebec, Canada.

THE JEWISH TEACHER was again issued as a quarterly, edited by Dr. Emanuel Gamoran. Our books and syllabi have been distributed as in previous years.

The members of the Commission on Jewish Education will be interested in knowing that of the 200 people registered for correspondence courses, about 100 are teachers in Jewish religious schools. They are distributed in 100 different cities and in forty-six states of the Union. Fifty-three of these, registered for one of our courses for summer study. In that way we are helping the teachers to improve their own knowledge of Jewish history and of the Jewish festivals. With the new courses available, this work no doubt will see further stimulus.

May we take this opportunity to express our gratitude to the National Federation of Temple Sisterhoods for its appropriation for correspondence courses? They are making it possible for us to reach not only the adults, but also some of the teachers in the smaller communities throughout the land. With the cooperation of the rabbis in the various communities, and with the help of the members of the Sisterhoods in those communities in which there are no rabbis, we hope to reach as many teachers as possible and to improve their educational work.

Respectfully submitted,

SAMUEL M. BLUMENFIELD, Chairman

JACOB R. MARCUS

ABBA H. SILVER

ABRAHAM SHUSTERMAN

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Isidore Wise, *Hartford*
Eugene E. Wolf, *Cleveland*
Dr. Louis Wolsey, *Philadelphia*

Secretary

RABBI GEORGE ZEPIN

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ADOLPH ROSENBERG, *Chairman of the Board*

July 7, 1941

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

Dear Dr. Silver:

I am glad to learn that the Central Conference of American Rabbis has elected you a member of the Executive Board of the Union.

The next meeting of the Board will be held in Cincinnati on October 22, to coincide with the meeting of the Executive Committee of the C.C.A.R. I hope you will set the day aside for our meeting.

I am looking forward to your counsel and help in conducting the business of the Union.

With kind personal regards, I am

Cordially yours,

Adolph Rosenberg
Adolph Rosenberg
Chairman of the Board

AR:SG

P. S. Mrs. Rosenberg and I appreciate very much the inscription in the copy of your book which Miss Goldsmith presented to us.

A.R.

Confidential

The Union of American Hebrew Congregations

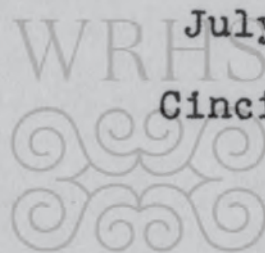
MINUTES

of the

ADMINISTRATIVE COMMITTEE MEETING

July 8, 1941

Cincinnati, O.



Furnished to all members of
The Executive Board

MINUTES
MEETING OF ADMINISTRATIVE COMMITTEE

Cincinnati, Ohio
July 8, 1941

Pursuant to the call of the Chairman, Mr. Adolph Rosenberg, a meeting of the Administrative Committee of the Union was held at the Netherland Plaza Hotel, Cincinnati, Ohio, on Tuesday, July 8, 1941, 12:30 P.M. The members of the committee had been advised in advance that the purpose of the meeting was to take final action with reference to the choice of Dr. Edward L. Israel of Baltimore, for the position of Executive Director of the Union of American Hebrew Congregations.

The following members of the committee were present: Adolph Rosenberg, Chairman, Dr. James G. Heller, Philip Meyers, and Rabbi George Zepin.

The following members of the Executive Board living in Cincinnati were present, on invitation of the Chairman: Louis L. Kaufman, Julius W. Freiberg, Dr. Victor E. Reichert, and Dr. Julian Morgenstern.

The following five members of the Administrative Committee, unable to be present, communicated with the chairman, giving their approval with reference to the choice of Dr. Israel: Robert P. Goldman, Lester A. Jaffe, Harry N. Gottlieb, Melville S. Welt and David G. Skall.

Dr. Edward L. Israel was present at the meeting on the invitation of the Chairman.

Mr. Rosenberg introduced Dr. Israel to those present and Dr. Israel addressed the meeting with reference to the problems confronting the Union.

The committee went into executive session, and unanimously adopted the following resolution:

RESOLVED, That Edward L. Israel be and he hereby is employed as Executive Director of the Union of American Hebrew Congregations, for a period of five (5) years, beginning October 1, 1941, at a salary of twelve thousand (\$12,000.00) per year for the first year, with an advance of one thousand dollars (\$1,000.00) each year thereafter, until his salary reaches fifteen thousand dollars (\$15,000.00), at which time it shall be continued at fifteen thousand dollars (\$15,000.00) per year until the termination of this term of five years. Said Executive Director shall devote his full time and attention and best efforts to the business of the Union of American Hebrew Congregations. He shall be in full charge of its

administrative work but his activities shall be subject at all time to control by the Executive Board of the Union of American Hebrew Congregations or such officer or committee as it may designate for that purpose. He may be given any other title at any time which is agreed upon between the Executive Board and himself. If for reasons of health Rabbi Israel should become unable to perform his duties as Executive Director, this contract shall be modified by mutual agreement. This resolution, when accepted by said Edward L. Israel and ratified by the Administrative Committee, shall be considered as the agreement between him and the Union of American Hebrew Congregations.

Dr. Israel expressed himself fully satisfied with the terms of the above agreement.

In the general discussion which followed, Dr. Israel suggested the advisability of moving the office of the Union of American Hebrew Congregations from Cincinnati to Washington, D.C.

It was moved by Dr. James G. Heller, seconded and duly carried that the matter of moving the office of the Union from Cincinnati to Washington, D.C. be made a special order of business for the next meeting of the Executive Board and that a committee be appointed to study all the problems involved and to bring in a report to said meeting of the Executive Board.

Dr. Heller, President of the Central Conference of American Rabbis, declared himself ready to appoint a group of rabbis, members of the C.C.A.R., on the proposed Campaign Committee, to cooperate with a group of laymen similarly appointed by the Chairman of the Board. It was the consensus of opinion that Dr. Heller prepare this list for conference with Mr. Rosenberg.

The Secretary acquainted the Committee with the fact that Mr. Lee M. Friedman of Boston had resigned from the Survey Committee. With the consent of those present, Mr. Rosenberg appointed Dr. Israel to fill this vacancy.

It was the consensus of opinion that Mr. Rosenberg address a letter to the Presidents of congregations, apprising them of the choice of Dr. Israel and that Mr. Rosenberg, the Chairman of the Board, jointly with Dr. Heller, the President of the C.C.A.R., address a letter on the same subject to the members of the C.C.A.R.

ADJOURNED.

ADOLPH ROSENBERG
Chairman

Attest: GEORGE ZEPIN
Secretary

EDWARD L. ISRAEL

3500 SHELBOURNE RD.

BALTIMORE, MD.

Address until August 30 --

R.F.D. 1
c/o-Gould's Landing
Bangor, Maine

August 1, 1941

Dr. Abba H. Silver
10311 Lake Shore Drive
Cleveland, Ohio

Dear Abba:

I had intended to wait until Rosh Ha-shono in order that my first communication to you in my capacity as Executive Director of the Union might be a most hearty greeting for the religious New Year. Because the discussion of the move of the U.A.H.C. to Washington has been brought concretely before you, not only by the mention of the item in the call to the October 19 Executive Board meeting but also by the letter from the President of the National Federation of Temple Sisterhoods, I feel that you ought to have direct word from me on this subject.

Many of my arguments for the move are contained in my reply to Mrs. Hartmann, a copy of which is herewith enclosed. There are other aspects of the situation which we can discuss in greater detail in October. I realize that the enclosed letter is a long one, especially for summer reading. I ask you, however, please to give it your most earnest and serious attention.

May I add just this personal note. In "drafting" me, as the selection committee put it, for the high office of Executive Director of the Union, they paid me the highest compliment I have ever received in my life -- or could ever receive. I am deeply conscious of the grave responsibilities which rest on me, of the extraordinary opportunities with which Reform Judaism is now presented in America because of the international situation, and of the nature of the critical period through which it will be my task and privilege to lead the congregational organization of Liberal Judaism. I shall serve that cause without stint to the very best of my ability.

2.

I shall need the inspiration of your constant counsel, and the benefit of your constructive criticism whenever you feel that it is necessary.

The world tragedy has given us American Reform Jews a momentous opportunity. I look to you as a member of my Executive Board for what I feel certain I shall receive, your whole-souled cooperation and active interest in all our undertakings.

I regard as no small measure the privilege that my new office gives me the opportunity to work with you in close personal relationship.

My heartiest personal greetings,

Sincerely,

ELI:JMK

WRHS

AMERICAN JEWISH
ARCHIVES

*kindest regards to the family
EJ*

THE NATIONAL FEDERATION OF TEMPLE SISTERHOODS

Merchants Building, Cincinnati, Ohio

Office of the President
Mrs. Hugo Hartmann

755 Lincoln Ave.
Winnetka, Ill.
July 13, 1941

Mr. Adolph Rosenberg
701 Betula Ave.
Cincinnati, Ohio

Dear Mr. Rosenberg:

I have just written Rabbi Israel a letter of congratulations upon his appointment as Executive head of the Union of American Hebrew Congregations. I told him that the Union as well as he was to be commended upon this most happy choice. Since I am certain that you, as Chairman of the committee that approached Rabbi Israel, must have had much to do with his selection, I wish to send you this letter of appreciation. You and your committee have indeed chosen an especially capable and gifted man. Speaking both for myself and for the National Federation of Temple Sisterhoods, I know that it will be a stimulating experience to work with Rabbi Israel for the furtherance of the Union and the causes which both the Union and our Federation hold dear.

But I must confess, as delighted as I am over the thought of Rabbi Israel being the new leader of the Union, I am equally disturbed about the project of moving the headquarters of the Union from Cincinnati to Washington. Although the letter which I have just received announcing a Union Executive Board Meeting on October 19 indicates that the Union Board will be given full opportunity at that time to discuss this serious question, I have also heard that Rabbi Israel has said that he accepted his position on the condition that the Union be moved to Washington. I hope that my information on this point is incorrect else the discussion on October 19 may be quite meaningless if an irrevocable commitment has already been made. It would seem to me that a matter of such grave consequence could hardly be decided by any committee of the Executive Board. It surely is a subject for the consideration of the entire Executive Board of the Union as well as the Executive Boards of affiliated organizations, since the matter deeply affects them too.

Naturally, I cannot speak for the Executive Board of the National Federation on any subject as complicated as this one, for all that I am the President of that organization. I dare not predict what the reaction of the NFTS Board might be to moving our headquarters from Cincinnati, but I know that in addition to all

other factors involved, there is the very real one of the bond that exists between the National Federation and the Hebrew Union College, as well as between the Federation and the Union.

There are many of us in the Union who sincerely desire to see the Union and the College brought closer together and not further isolated, one from the other. I have no doubt that Rabbi Israel will make every effort to unify these two great Institutions of Reform Jewish life. Yet his efforts may not meet with the same practical results if the College is in one city and the Union in another. But as important as may be this point, it seems to me that there are other problems involved of equal significance. If Jewish organizations move their main headquarters to Washington, we may indeed be playing into the hands of Anti-Semites who will claim that Jewish groups are moving on the Nation's capital for diabolical purposes of their own. Such claims would be dangerous at any time, but particularly so at this critical period. Unfortunately, however wrong, they would find a responsive cord in the minds of many misguided Americans.

Other vital facts that come to mind include the tremendous additional costs of operating the office in Washington (or anywhere in the East) and the questionable desirability of moving at all on the eve of a period of great economic change which may, in a few years, include a post-war depression. To increase overhead and operating costs by many thousands per year may be most unwise when the Union is pledged to a program of expanded activities including a national magazine. Then, too, even though some national religious groups have their headquarters in Washington or in the East, I believe that the value of concentrating organizations on the Eastern seaboard may be very doubtful. Lastly, unless I am greatly mistaken, the center of American Reform Jewry is not in the East but rather in the Mid-West.

But lest you think I am only raising negative points, I should like to suggest that there are possible alternatives to moving the Union to Washington. I wonder if Rabbi Israel's purposes would not be even better served--and certainly more economically--by leaving the main body of the Union in Cincinnati and keeping an important Union office in Washington. Since Washington is only two hours by air from Cincinnati, Rabbi Israel could stay in touch with the Union office and the College with ease, while at the same time maintaining those Washington contacts he must consider important since he desires to move there.

Still another thought that occurs to me is concerned with the fact that many of us in the National Federation hope that in the not too distant future the National Federation of Temple Sisterhoods will undertake a building project for the erection of a permanent home for the Union. It seems to me that with the recollection that once the National Federation built the dormitory

Mr. Adolph Rosenberg -- Page 3 -- July 13, 1941

in Cincinnati, it may be easier for us to enlist enthusiasm for building the Union a home in Cincinnati than to build it elsewhere. And if this were to be erected on the College campus perhaps it might include a museum as well as Union offices. A unified College and Union in Cincinnati, with adequate suboffices in other cities and regions of the country--both East and West--would seem to me more desirable than any drastic move.

While writing you, may I mention another matter to which I have given much thought in recent weeks. As you know, NFTS has 380 affiliated units, so there can be little doubt that our Federation is not only the largest but also one of the most influential branches of the U. A. H. C. I cannot help but feel that since the Administrative Committee of the Union must of necessity handle many problems that do affect us, that the Sisterhood Federation should have representation on that Committee. I admit that I hesitate to be so frank in writing since you may think that I am eager for personal recognition. Nothing could be farther from my mind. I am making this suggestion solely in the interest of the Union and the National Federation in order that our mutual interests may always be coordinated.

Since I do not have the facilities here to make copies of this letter, I will be very grateful if you will have copies of it made for me and sent to each member of the Administrative Committee. Thank you.

With warm personal greetings to you and your family,

Cordially,

(Signed) (Mrs. Hugo) Reina K.G. Hartmann
President

R.F.D. #1, Bangor, Maine
c/o-Gould's Landing

July 29, 1941

Dear Mrs. Hartmann:

As you know, when I received your beautiful letter of felicitations and cooperation, I was so overjoyed that I wired you at once to let you know of that joy. I look forward to cooperative effort which will redound to the advancement of Reform Judaism and be a source of great personal pleasure to both of us.

May I therefore, in the spirit of amity and frankness which I hope will always prevail between us, approach you in a matter which, in the particular manner of its handling, has caused me considerable concern.

When I was invited to become the Executive Director of the U.A.H.C., I told both the entire committee and again Mr. Rosenberg personally that I regarded the moving of the Union to Washington as vital. I asked a commitment on the subject, and was told that some such idea had been in the minds of many for quite a while and that I would have no difficulty with the situation. It was stated that for certain individual reasons either or both the N.F.T.S. or N.F.T.B. might want to retain its Cincinnati office, but that there would be no real objection to the Union moving its headquarters.

At the subsequent meeting with the Administrative Committee in Cincinnati, I was informed that the attitude was the same, but that for obvious reasons, the ratification of that position would have to be made by the Executive Committee at its October meeting.

Because I do not officially take over until October 1, I felt it inappropriate for me to presume to address the members of the Executive Board before that time, giving my reasons for the move.

Your letter to the members of the Executive Committee came as a great surprise to me. I would have wished it, and in the spirit of cooperative understanding, would seemingly have a right to feel that before any such letter was sent out, the exact reasons for my wanting the move would have been explored by you. It is, of course, quite possible that you got an explanation of these reasons through a third party. There are all sorts of crazy explanations being ascribed to my desires. For example, the ISRAELITE said that one of the reasons was the request of

Har Sinai Congregation that I be near them. This is perhaps a tender tribute to the affection in which some of my Har Sinai people hold me, but it is absolutely untrue as a reason for the move. The only authentic manner in which those reasons could have been set forth would have been from me, personally, in request for such information by you. You had an absolute right to make such a request. I would gladly have responded to it. And despite the fact that there has been a precipitous discussion of the matter without reference directly to me or my reasons, I care enough about your personal attitude in this matter to want to clarify the situation as best I can.

One of my most earnest efforts is to bring H.U.C. and U.A.H.C. closer, spiritually and emotionally. Geographical location has nothing to do with this. The widening breach occurred with both institutions in the same city. Physical nearness is not essential in healing the breach.

The "political" argument is quite interesting. Washington is not only the political capitol of the nation. All civic and social interests head up there, and will do so in increasing degree as our national crisis becomes more serious. The National Catholic Welfare Conference (comparable among the Catholics to the U.A.H.C.), the center of the Methodist activities, and of many other religious groups are in Washington. The Federal Council of Churches of Christ in America has its main office in New York -- where I am opposed to the U.A.H.C. locating -- but its Washington contacts are of the most intimate sort. In other words, in having the center of our congregational life at the heart of the nation, we Jews are not becoming political -- I am determined to keep the U.A.H.C. out of all political entanglements -- but we are getting in accord with the center of activity of the various Christian faiths. We want the Jewish emphasis at the heart of the nation to be a religious one. At present, we are letting that emphasis entirely in secular or semi-secular hands. During the next generation, in all probability, as we struggle to preserve democracy in America, the religious groups are going to play a very important part, and they are going to play it on an interfaith basis. We want our place in that to be an important one. We cannot do it by long range from a city of the midwest removed from the main channels of the important movements which are transpiring in American life. We have long ago found out that the anti-Semite is not deterred from inventing reasons for attacking us. I would much rather have him attack us for wanting to emphasize religion along with our Christian fellow-Americans by putting ourselves in line with their field of activity, -- much rather than have him point to the secular as the official representative of the Jew at the heart of the nation.

The concrete financial problems as well as the human problems involved in the move are matters which require due consideration. It is my feeling, however, that if the move is justified, we shall find a way. As a matter of fact, from various portions of the land I have already had most enthusiastic approbation of the move, now that the news has leaked out. The only opposition that I know of, other than that which you have expressed, came from a secular or semi-secular Jewish group which does not want the religious emphasis to dominate. Indeed, the opposition was expressed, not by the group but by an individual. Already there has been at least one situation in which, by being in Washington, I was able to hold in line a situation with serious implications to us Jews. We must remember that our main "defense" is our religious emphasis. One of the weaknesses of the U.A.H.C. in recent years has been its failure to come to the fore in the national scene, with the result that Jewish leadership has fallen into either non- or anti-synagogue hands, or in the hands of those who while not non-- or anti-, do not bring the Jewish religious emphasis to the fore in their activities. It is my firm intention to do all I can to overcome this condition.

I cannot presume to discuss with you the plans for the Sisterhoods building a permanent home for the Union. I can only say that if I know the sentiment of the country as a whole, such a plan, organized around a Washington project, would have much greater nation-wide appeal than a Cincinnati office building.

Indeed, along this line, let me insist that I have nothing against Cincinnati as such. It is my birthplace, and the birthplace of our family for several generations. Mrs. Israel was a Cincinnati. We love it. To us, it is 'home.' Moreover, the unusually high type of Cincinnati laymen has provided the U.A.H.C. with magnificent leadership. Yet that very thing has not been an unmixed blessing. The great centers of Jewish population have not felt the impact of our movement. Even Chicago feels closer national kinship to the East than to Cincinnati, so I think. Also, the Union has never completely succeeded in recent years in stamping itself on the minds of our leading Jewish laymen everywhere as the national expression of our great Reform heritage. There has been a regrettable tendency, sometimes inarticulate and sometimes openly expressed, to regard the U.A.H.C. as a "Cincinnati" outfit. Our location in Washington does not localize us. Cincinnati always has. This argument does not apply to a rabbinical seminary which, like any institution of learning could be in the smallest village, if needs be. It does, however, apply most cogently to the U.A.H.C. and what we want it to be.

Every great center of Jewish life has either been destroyed or paralyzed by the world crisis -- every center except America. We of this country are to be the Real molders of Jewish spiritual consciousness for many years to come. All fountains of Jewish life and thought are rapidly centering in our land. Reform Judaism has to be ready to meet this opportunity and challenge with a vigor such as we have never been called upon to evidence before. And in order to do it effectively we have to be located where we are in touch with every trend that is exerting its influence on the development of our land and its people. The very heart of all this is Washington. If we fail to grasp the opportunity, there will perhaps be those forces which will grasp it. But they will not be the forces that represent us as we want ourselves represented. This is a job which we can do only ourselves. American Reform Judaism now has the great opportunity to influence Judaism in the entire world by influencing its development here in America. I do not fear for our close kinship with H.U.C. That's going to deepen every day. I do not fear a possible loss of kinship of the great Reform Jewish groups of the midwest or far west. Those will follow us to Washington even more enthusiastically than to Cincinnati. I do fear, however, that we may fail to take the reins of leadership as we should, by failing to be constantly on the scene where all cultural, social and spiritual channels of our American life converge.

I appeal to you to join me in this move which will make the realization of our high opportunity assured. I shall work with you indefatigably in solving all practical problems that may arise.

My heartiest personal greetings to you.

Faithfully,

(Signed) EDWARD L. ISRAEL

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JOINT AUSPICES

THE UNION OF AMERICAN HEBREW CONGREGATIONS
AND THE CENTRAL CONFERENCE OF AMERICAN RABBIS
MERCHANTS BUILDING, CINCINNATI, O.

August 21, 1941.

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

My dear Dr. Silver:

In accordance with the instructions given me by Dr. Gamoran before he left for his vacation, I am sending you herewith sample chapters of a manuscript by Rabbi Arthur J. Lelyveld, entitled "Jewish Youth Looks at Palestine."

You have been appointed to this Reading Committee by Dr. Louis L. Mann, Chairman of the Youth Committee. The other readers are Dr. Mann and Dr. Bamberger.

Kindly give this an early reading, and send us your report, so that I may have this information for Dr. Gamoran upon his return.

Sincerely yours,

Julia Zepin
Secretary to Dr. Gamoran

JM

Central Conference of American Rabbis

Dear Colleague:

I am pleased to inform you that you have
been elected a member Executive Board of

Union of American Hebrew Congregations
(1941-1944)
of the Central Conference of American Rabbis. It is hoped
that you will attend its sessions regularly.

Isaac E. Marcuson

Secretary.

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THE UNION OF AMERICAN HEBREW CONGREGATIONS

THE HEBREW UNION COLLEGE
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THE NATIONAL FEDERATION OF TEMPLE SISTERHOODS
THE NATIONAL FEDERATION OF TEMPLE BROTHERHOODS
NATIONAL FEDERATION OF TEMPLE YOUTH

34 WEST SIXTH STREET · CINCINNATI, OHIO · PHONE Parkway 7345

RABBI EDWARD L. ISRAEL, *Executive Director*

August 25, 1941

Dr. Abba H. Silver
The Temple
E. 105th and Ansel Rd.
Cleveland, Ohio

Dear Abba:

The enclosed letter from the J.W.B. Army and Navy Committee on Religious Activities relates to matters on which you have in all likelihood given much thought and have possibly begun some action.

We want to feel certain that our men in service who must remain at their posts during the High Holy-days are given the opportunity for religious services, whether a Jewish Chaplain is there, or not. We want also to feel certain that those men who visit leave areas or go on furlough to their own cities will be taken care of for these services in a most hospitable manner.

The things we concretely suggest may, in many communities, require a preliminary meeting of rabbis and presidents of Orthodox, Conservative and Reform Congregations. Moreover, the form of community activity will naturally depend in some cases, upon its proximity to a camp.

May we, on this basis, therefore suggest that:

1. If you are near an army post where there is a Jewish Chaplain, take the initiative if necessary, in ascertaining how you can help him by supplying Sefer Torahs, Prayer Books, Music Books, etc. Maybe someone from your organization could assist him with the music by arranging a choir.

2. In the leave areas of camps where there are no Jewish Chaplains, would it be possible either for your congregation or a combination of local congregations, to arrange for a special service in a public hall? Perhaps also, the army authorities under conditions where there is no Jewish Chaplain might permit services within the cantonment, conducted by some competent individual. The expense to the community for these activities will not be great, and will, I am sure, be borne by each congregation or community as a patriotic responsibility.

I know that I need not emphasize the fact that we must make every effort to see that our men who are home on furloughs are given synagogue seats to the extent of our capacity, and that seating or usher committees be given explicit instructions so that even where seatings are exhausted, no service man will feel that he is being summarily turned away from a house of worship on these Holy-days. All of us are, I am sure, most eager to have our Jewish men in service conscious of the deep concern for them on the part of the religious community in general, and the Reform group, specifically.

Could you please let me know what you are doing, either on your own, or as a community? And if the U.A.H.C. can help, please let me know in what manner.

Kindest personal greetings,

Sincerely,

Edward L. Israel
Executive Director

ELI:JMK

P.S. In order to save another letter, I'm taking the liberty of appending an important matter as a postscript. Its importance is obviously enormous despite the form of notification.

At the request of our government, the Union of American Hebrew Congregations is officially endorsing the Defense Savings Bond program, and recommends that each of its constituent congregations do likewise, sending us formal notification of this endorsement.

We furthermore transmit to you for favorable action, the governmental recommendations that wherever possible, congregational funds be invested in these securities. It is additionally recommended by the government that each congregation "designate

a Congregation Defense Group for the purposes a) of devising savings plans for individual members; b) of distributing defense literature; and c) of featuring defense program publicity in monthly bulletins and periodicals."

The treasury department has informed us that it will be glad to distribute through our office, any publicity that you may need or desire. We have some such material on hand and shall be glad to send it to you at your request.

The significance of the U.A.H.C. in representing our Reform Jewish religious community in these contacts between American Jewry and our government in this time of crisis, is thus strongly brought to the fore in what is undoubtedly only the first of a series of similar appeals and requests which will come to us as your national representative. We hope you will keep us constantly informed as to these activities on the part of your congregation. We want to compile the record of the service of American Reform Jewry during the period of national emergency. We are confident that this record will be outstanding.

E.L.I.,



ARMY AND NAVY COMMITTEE
of the
JEWISH WELFARE BOARD
220 Fifth Avenue, New York

August 6, 1941

Mr. Robert P. Goldman, President
Union of American Hebrew Congregations
32 West 6th Street
Cincinnati, Ohio

Dear Mr. Goldman:

The approach of the High Holydays focuses our attention at the present time upon accommodations for the Jewish young men throughout the country who have been called to service. These men will be granted furloughs so that they may celebrate Rosh Ha-shono and Yom Kippur in a proper religious environment.

We know that every synagogue and every community center would like to do its part in making those days spiritually memorable for those young men who are returning home. We think it would be entirely fitting if arrangements were made so that those young men in the army who would attend religious services would be permitted to do so without being subject to any of the charges that ordinarily accompany attendance on the holidays. We know that all religious institutions will be eager to do so.

May we, therefore, request your cooperation in communicating to the member synagogues of your organization the need for extending the hospitality of the synagogue to these men? This applies not only to the men stationed in Metropolitan military posts, but to those who may be returning home on holiday furlough. Wherever possible, home hospitality as well is recommended so that the men may feel that there is a community interest in them which goes beyond the mere desire to have them sit in on a service.

We shall be happy to hear from you in reference to your decision on this subject and what steps you are taking to meet this need.

Sincerely yours,

Beatrice S. Kahn
Mrs. Ely Jacques Kahn
Chairman, Greater New York
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Selma Freedman
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Chairman, Committee on
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NATIONAL FEDERATION OF TEMPLE YOUTH

34 WEST SIXTH STREET · CINCINNATI, OHIO · PHONE Parkway 7345

RABBI EDWARD L. ISRAEL, *Executive Director*

August 25, 1941

Dr. Abba H. Silver
The Temple
E. 105th & Ansel Road
Cleveland, Ohio

Dear Abba:

The Executive Directorship of the Union of American Hebrew Congregations came to me almost as suddenly and surprisingly as the news of it came to you. I took it because we all know there is a real job to be done, and because I was given to understand that I had the confidence and support of the great majority of the rabbis without which my tasks are impossible of fulfillment. The most generous letters from scores of my colleagues have given me my strongest assurances for the job that lies ahead of me.

I had intended to wait until just prior to Rosh Ha-shono before sending you this letter. I wanted it to contain my personal greetings of the season to you. One of my hopes is to reduce drastically the amount of mail you will get from the U.A.H.C. I want rather, to have the stronger stream of correspondence flow the other way. I hope that you will be impelled spontaneously to write us in commendation of the things we are doing - and I assuredly want your criticisms and recommendations.

I've always aimed to be primarily a "rabbi's rabbi." In other words, my chief concern is the friendship and good will of my professional colleagues. I feel that if I have those, I'll be the sort of person whom our laity will respect. That course is going to continue, now that I lead the U.A.H.C. I'm exactly the same Ed Israel I was before I took this job. And I hope that my fellow rabbis will give me a strong and positive rebuke if

I ever seem unmindful of the best interests of our calling.

The U.A.H.C. has a lot of machinery connected with it. Some is vital. It will be continued and expanded. Some, perhaps, we may find unessential. It will be eliminated. And above all, wherever necessary, new processes will be added.

Frankly, while I intend to concern myself with that machinery, as indeed I must, to me it is secondary to the spirit and motivation of the U.A.H.C. The fight against Jewish secular domination in any and every form; the battle to reestablish the primacy of the synagogue; the challenge to make Reform Judaism, most democratic of all interpretations of Judaism, a truly democratic movement in its appreciation by masses of Jews who have thus far been untouched by or even antagonistic to our Liberal Judaism meeting the responsibility imposed by the world tragedy upon American Israel in that we are practically the sole remaining repository of Jewish spiritual culture; these and other broad tasks are the ones with which I shall concern myself primarily. And in that pursuit, I know full well that I have meaning only as I express your spirit with me.

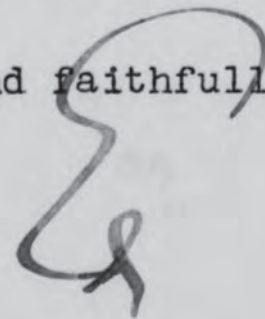
This letter reaches you earlier because of the enclosed matters which patriotic duty requires that we bring immediately to your attention. With this letter, early though it may be, go my very heartiest personal greetings to you and yours for the New Year. If, in any capacity, I can be of service, please call on me.

Periodically throughout the year, I want to send you a personal memo, telling you the more important things that are going on, and getting your reactions. This is going to be a cooperative job as far as possible. There is no such thing as the interests of the U.A.H.C. over those of any congregation. My job is to find out through you how to preserve that identity of interest, and to further it as best I can.

Fraternally and faithfully,

ELI:JMK

Kind greetings to the family



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THE UNION OF AMERICAN HEBREW CONGREGATIONS
AND THE CENTRAL CONFERENCE OF AMERICAN RABBIS

MERCHANTS BUILDING, CINCINNATI, O.

September 10, 1941.

Dr. Abba H. Silver
The Temple
East 105th at Ansel Road
Cleveland, Ohio.

Dear Friend:

Some time in August we sent you sample material of a book on Palestine for young people. This, as you know, is being prepared at the request of the young people themselves. Mirabile dictu! Naturally, I am eager to go ahead with the work, and to encourage Rabbi Lelyveld to proceed. We have already heard from the other readers, Dr. Louis Mann and Dr. Bamberger, who both approve the manuscript.

May I not hear from you? It will take you only an hour or so to read the material.

With all good wishes from house to house, for a Happy New Year, I am

Cordially yours,

Emanuel Gamoran

Educational Director.

EG:JM

September 12, 1941

Dr. Emanuel Gamoran, Educational Director
Commission on Jewish Education
Merchants Building
Cincinnati, Ohio

My dear Dr. Gamoran:

I have read the sample material of the book on Palestine which Rabbi Lelyveld has prepared. It is very well done and will appeal, I believe, to the young people for whom it is written. Rabbi Lelyveld should be encouraged to complete his work. It should then be carefully edited.

Here and there, there are slight historical inaccuracies; also some cliches which should be re-examined, such as the "football" character of Palestine. I wonder whether Palestine has been fought over more often in its long history than, say, any of the countries of Central or Eastern Europe. So also (page 12) concerning the two different groups who sought to meet Anti-semitism in two different ways. I wonder whether that sharp distinction is quite accurate. Zionists are just as much interested in the defense of Jewish rights in the Diaspora as other groups. European nationalism was not a malady, and Jewish nationalism was not invented to counteract it. It was Jewish "non-nationalism" which was invented by certain Jews in the 19th Century to allay Anti-semitism.

I do not think that the Union Prayer Book has omitted all references to Zion (page 17). There are quite a few references to Zion both in the first and second volumes. Prayer for the restoration of Israel to Palestine is, of course, omitted. I would also suggest a more *uniform* system of transliteration.

With all good wishes, I remain

Very cordially yours,

AHS:BK

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AND THE CENTRAL CONFERENCE OF AMERICAN RABBIS

MERCHANTS BUILDING, CINCINNATI, O.

September 16, 1941.

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

Dear Friend:

I have your letter of September 12,
and I am writing to acknowledge with thanks
your kind report on Rabbi Lelyveld's manuscript
on Palestine. Your suggestions will be embodied
in the report which I shall transmit to him in
the next day or two.

With all good wishes for the New Year
from house to house, I am

Faithfully yours,

Emanuel Gamoran

Educational Director.

EG:JM

P.S. Kindly return the manuscript to us, as we
need all extra copies.

E.G.



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September 16, 1941

Dr. Abba H. Silver
Cleveland, O.

Dear Friend:

I would hesitate to bother you at this time but I have just received a hasty inquiry from Houston, Texas as to whether Yom Kippur children's services held in the temple at some period during the regular service have proven satisfactory. I am anxious to assist them by giving them this information.

I shall therefore be very grateful to you if you can let me know on the attached blank.

Thanking you in advance and with kindest regards and all good wishes for a happy and satisfying New Year, I am

Sincerely yours,

Director of Synagogue Activities

JDS:JMK

.....
City

.....
Date

YOM KIPPUR CHILDREN'S SERVICES

1. Is my information correct that your Yom Kippur children's services are held in the Temple proper during the intermission in the regular adult service (and not as a separate service apart from the regular services)?.....
.....
.....

2. Is this arrangement considered successful and satisfactory?
.....
.....

3. If this service was discontinued or changed as to time and place, please give the reason.
.....
.....
.....

4. General reaction on the part of the adult congregation to this service.
.....
.....
.....

.....
Signature

.....
Congregation

September 19, 1941

Dr. Emanuel Gamoran
Commission on Jewish Education
Merchants Building
Cincinnati, Ohio

My dear Dr. Gamoran:

As per your request I am returning
herewith Rabbi Lelyveld's manuscript.

With best wishes, I remain

Very sincerely yours,

AHS:BK
Enc.



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Secretary

RABBI GEORGE ZEPIN

THE UNION OF AMERICAN HEBREW CONGREGATIONS

THE HEBREW UNION COLLEGE

THE DEPARTMENT OF SYNAGOGUE AND SCHOOL EXTENSION

THE NATIONAL FEDERATION OF TEMPLE SISTERHOODS

THE NATIONAL FEDERATION OF TEMPLE BROTHERHOODS

NATIONAL FEDERATION OF TEMPLE YOUTH

34 WEST SIXTH STREET · CINCINNATI, OHIO · PHONE Parkway 7345

ADOLPH ROSENBERG, *Chairman of the Board*

September 29, 1941

Dr. & Mrs. Abba H. Silver
Cleveland, Ohio

Dear Friends:

Rabbi George Zepin has served the Union of American Hebrew Congregations for thirty-five years. He will retire October 1, 1941. The development of the Union as an institution for service to Reform Judaism largely has been the result of the efforts of this devoted man. As Chairman of the Board I feel, as I know you do, that notice should be taken of his achievements during these many years, and that proper tribute be given him in the presence of his friends and colleagues.

It so happens that the Executive Board of the Union meets in Cincinnati on October 19. I have therefore requested a local committee to arrange a dinner in his honor for Saturday night, October 18, preceding the Sunday meeting of the Board. This dinner will be given at the Pavillon Caprice of the Netherland Plaza Hotel.

In addition to the members of the Executive Board of the Union, I have invited the Executive Boards of the Sisterhoods, Brotherhoods and Youth, the Board of Governors and Faculty of the Hebrew Union College, the members of the Central Conference of American Rabbis, and such other friends and coworkers who would be interested in joining with us on this occasion.

Enclosed is a reservation card which please return at your earliest convenience, as reservations can be made only for those who signify their intention of being present.

Sincerely yours,

Adolph Rosenberg

Adolph Rosenberg
Chairman of the Board

Formal

AR:JMK

P.S. Please consider this a personal letter even though I have had to have it mimeographed. A.R.

PLEASE NOTICE

You are invited to participate with the members of the Executive Board in presenting a suitable memento to Rabbi Zepin. Whatever contribution you care to make will be appreciated.

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34 WEST SIXTH STREET · CINCINNATI, OHIO · PHONE Parkway 7345

October 29, 1941

Dr. Abba H. Silver,
10311 Lake Shore Drive,
Cleveland, Ohio

Dear Dr. Silver:

As you know, we have lived through such a tragic happening during the past week, that this is my first opportunity to thank you for your very kind contribution toward the gift which was presented to Rabbi Zepin at his testimonial dinner on October 18th. The affair was a great success and I know that Rabbi Zepin was both pleased and honored. I thought you might enjoy seeing the program for the evening, which I am enclosing in this letter. I wish that you might have been with us.

With kind personal regards, I am

Cordially,

Adolph Rosenberg

Adolph Rosenberg,
Chairman, Executive Board

AR:LM

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RABBI LOUIS I. EGELSON
Administrative Secretary

THE UNION OF AMERICAN HEBREW CONGREGATIONS

THE HEBREW UNION COLLEGE
THE DEPARTMENT OF SYNAGOGUE AND SCHOOL EXTENSION
THE NATIONAL FEDERATION OF TEMPLE SISTERHOODS
THE NATIONAL FEDERATION OF TEMPLE BROTHERHOODS
NATIONAL FEDERATION OF TEMPLE YOUTH

34 WEST SIXTH STREET · CINCINNATI, OHIO · PHONE Parkway 7345

November 18, 1941

Dr. Abba Hillel Silver, National Chairman
United Palestine Appeal
10311 Lake Shore Drive
Cleveland, Ohio

Dear Dr. Silver:

Your letter of November 7 addressed to Mr. Robert P. Goldman has been turned over to me for reply, inasmuch as the subject matter contained therein falls within my province as Chairman of the Board.

For many reasons the Union of American Hebrew Congregations is sympathetic to the up-building of Palestine and has so expressed itself in a Resolution adopted at the New Orleans Convention of the Union in 1937.

In your letter you suggest that we send five delegates or observers. I would prefer to send the latter, inasmuch as matters may come up before your body that involve the Union's policy, which can only be decided by the Executive Board of the Union.

I will send you the list of appointees in the near future.

As you are a member of the Executive Board of the Union, I would like you to know that we are having a meeting of the Committee on Selection of the new Executive Director within the next two weeks. If you have any recommendations to make, please send them to me. I am sure they would be valued highly coming from you.

With kind regards, I am

Sincerely yours,

Adolph Rosenberg
Adolph Rosenberg
Chairman of the Board

AR:RM

November 24, 1941

Mr. Adolph Rosenberg
Union of American Hebrew Congregations
34 West 6th St.
Cincinnati, Ohio

My dear Mr. Rosenberg:

Thank you for your kind letter of November 18. I am happy to know that the Union will send five observers to the annual Conference of the United Palestine Appeal in January. I am grateful for your cooperation.

I wonder whether some meetings of the Executive Board of the Union cannot be held on days other than Sunday. Those of us who have Sunday Morning services find it extremely difficult to get away. A Rabbi of a large congregation, as a rule, has one or more weddings scheduled for Sunday. I understand that it is difficult for businessmen to get away on a week-day. There is the problem.

With all good wishes, I remain

Very cordially yours,

AHS:BK

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RABBI LOUIS I. EGELSON
Administrative Secretary

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THE HEBREW UNION COLLEGE
THE DEPARTMENT OF SYNAGOGUE AND SCHOOL EXTENSION
THE NATIONAL FEDERATION OF TEMPLE SISTERHOODS
THE NATIONAL FEDERATION OF TEMPLE BROTHERHOODS
NATIONAL FEDERATION OF TEMPLE YOUTH

34 WEST SIXTH STREET · CINCINNATI, OHIO · PHONE Parkway 7345

November 25, 1941

Dr. Abba Hillel Silver
c/o The Temple
East 105th St. at Ansel Road
Cleveland, Ohio

Dear Dr. Silver:

I have your letter of November 24 and note particularly what you say with reference to meetings of our Executive Board.

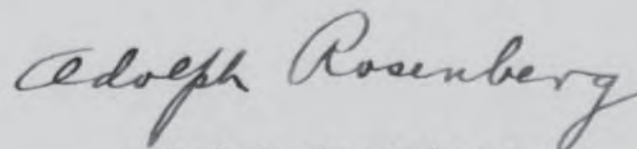
You surmised correctly that since the largest majority of the members of the Executive Board are laymen, they find it convenient to come to a meeting on a Sunday, because from almost every spot except the West, it is an overnight trip to Cincinnati and they can leave on Sunday night after the meeting and be home on Monday.

Since the Executive Board of the Union meets only twice a year and sufficient notice is usually given, wouldn't it be possible for the rabbis who have Sunday services to arrange for a guest speaker on those two occasions? Of course, that would take care of the morning service. I have no solution with regard to the weddings.

If you can think of any other solution for this problem, I would be very glad to hear from you.

With kindest regards, I am

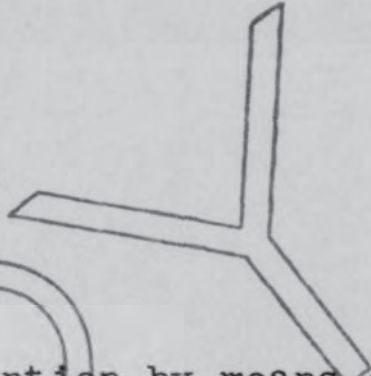
Sincerely yours,



Adolph Rosenberg
Chairman of the Board

AR:RM

December 22, 1941



We bring to your attention by means of this letter a grave problem which confronts American Jewry as a religious body. The U.S. Army, we are authoritatively informed, is experiencing a serious lack of properly qualified Jewish chaplains.

The task of the Army chaplain is, first, to minister to the religious and spiritual needs of the soldiers of his own faith; second, to minister along broad religious lines to the spiritual needs of all men in service regardless of denomination, and, third, and no less important than the other duties, to maintain the morale of all the men who come under his influence. This is a matter upon which the U.S. Army lays great stress.

A communication from Army headquarters has just been received that eighty chaplains would constitute the minimum Jewish quota at present. Our country is calling upon our Jewish religious organizations to furnish this quota. Actually only twenty-two Jewish chaplains are in service now. Sixty more must be provided within a minimum period. This can be done only through a realistic manifestation of American patriotism and readiness for sacrifice on the part of both rabbis and congregations.

We submit this urgent matter to your consideration now, so that you and your congregation may be

2.

fully informed thereof, may give it responsible thought, and prepare yourselves to cooperate promptly and generously.

Very truly yours,

Adolph Rosenberg

Adolph Rosenberg
Chairman of the Board

Julian Morgenstern
Julian Morgenstern
President, Hebrew Union College

James G. Heller

James G. Heller
President, Central Conference
of American Rabbis.

P.S. This deals with the same subject as a communication which you will undoubtedly receive from the Jewish Welfare Board. We are working in close cooperation with them.

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34 WEST SIXTH STREET • CINCINNATI, OHIO • PHONE Parkway 7345

December 22, 1941

Dr. Abba H. Silver
Cleveland, Ohio

Dear Dr. Silver:

We are sending you herewith copy of a letter addressed to the President of your congregation. As you no doubt know, the matter of Jewish chaplains is a very serious one and requires our immediate attention.

Very truly yours,

Adolph Rosenberg

Adolph Rosenberg
Chairman of the Board

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Julian Morgenstern
President, Hebrew Union
College

James G. Heller
James G. Heller
President, Central Conference
of American Rabbis

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THE UNION OF AMERICAN HEBREW CONGREGATIONS
AND THE CENTRAL CONFERENCE OF AMERICAN RABBIS

MERCHANTS BUILDING, CINCINNATI, O.

February 4, 1942

Dr. Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Friend:

Though I understand you will in all likelihood not be able to come to the meeting of the Commission on Jewish Education I nevertheless hope that your plans will change so that you may be able to be with us. In the event you do, I am writing to tell you that Mrs. Gamoran and I want to take advantage of the fact that this meeting will be held in Cincinnati, cordially to invite you and the other visiting members of the Commission to have dinner with us at our home Monday evening at 6:30 P.M. We hope Mrs. Silver will accompany you so that we may have the pleasure of her company also.

Will you be good enough to let me know if you will be with us that evening. I shall appreciate hearing from you.

Cordially yours,

Emanuel

EG:SG

February 5, 1942

Dr. Emanuel Gamoran
Commission on Jewish Education
Merchants Building
Cincinnati, Ohio

My dear Dr. Gamoran:

I greatly appreciate your thoughtfulness in inviting me to your home for dinner. I wish I were free to come. Unfortunately I shall not be in Cincinnati on Monday. Please express to Mrs. Gamoran my deep appreciation for her thoughtfulness. I shall probably not get to Cincinnati before Friday morning of the Convention.

With all good wishes, I remain

Very cordially yours,

AHS:BK

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Administrative Secretary

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34 WEST SIXTH STREET · CINCINNATI, OHIO · PHONE Parkway 7345

March 3, 1942

Dr. Abba Hillel Silver
c/o The Temple
E. 105th St. at Ansel Road
Cleveland, Ohio

Dear Dr. Silver:

Mr. Goldman told me of his conference with you regarding the resignation from the Executive Board, which was submitted by Mr. Eugene Wolf. I was told that you asked us to defer action in the matter until you have had an opportunity to confer with Mr. Wolf.

We have deferred action. Please confer with Mr. Wolf and let me know his attitude in the matter. If he should persist in his desire, we will have no other alternative but to accept his resignation. In that case, we shall want you to recommend another gentleman from your congregation who might be appointed to the Executive Board of the Union.

With kind regards, I am

Sincerely yours,

Adolph Rosenberg

Adolph Rosenberg
Chairman of the Board

AR:RM

March 10, 1942

Mr. Adolph Rosenberg
Chairman of the Board
Union of American Hebrew Congregations
34 West Sixth Street
Cincinnati, Ohio

My dear Mr. Rosenberg:

Permit me to acknowledge your letter of March 3 to Rabbi Silver. Rabbi Silver left for England and will be gone for several weeks. When he returns to Cleveland I shall be pleased to refer your letter to his attention.

With best wishes, I remain

Very sincerely yours,

BJK

Secretary to Rabbi Silver.

May 25, 1942

Mr. Adolph Rosenberg, Chairman of the Board
Union of American Hebrew Congregations
34 West 6th St.
Cincinnati, Ohio

My dear Mr. Rosenberg:

On March 3 you wrote to me regarding the resignation from the Executive Board of Mr. Eugene Wolf. I took the matter up with him some time ago but only this morning I received word from him that he has definitely concluded to have his resignation stand. That being the case, I would suggest that Mr. Sidney N. Weitz, the present President of The Temple, be invited to take Mr. Wolf's place.

With all good wishes, I remain

Very cordially yours,

AHS:BK

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Arthur Hays Sulzberger, *New York*
Melville S. Welt, *Detroit*
Herman Wile, *Buffalo*
Isidore Wise, *Hartford*
Dr. Jonah B. Wise, *New York*
Eugene E. Wolf, *Cleveland*

☆

RABBI LOUIS I. EGELSON
Administrative Secretary

THE UNION OF AMERICAN HEBREW CONGREGATIONS

THE HEBREW UNION COLLEGE
THE DEPARTMENT OF SYNAGOGUE AND SCHOOL EXTENSION
THE NATIONAL FEDERATION OF TEMPLE SISTERHOODS
THE NATIONAL FEDERATION OF TEMPLE BROTHERHOODS
NATIONAL FEDERATION OF TEMPLE YOUTH

34 WEST SIXTH STREET · CINCINNATI, OHIO · PHONE Parkway 7345

May 27, 1942

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

Dear Dr. Silver:

I was glad to hear from you though I regretted to learn that Mr. Eugene Wolf has definitely decided to withdraw from the Executive Board. I am referring your suggestion regarding Mr. Wolf's replacement by Mr. Sidney N. Weitz to the Nominating Committee.

With kind regards and best wishes,

I am

Sincerely yours,

Adolph Rosenberg
Adolph Rosenberg
Chairman of the Board

AR:SG

June 2, 1942

Rabbi Louis I. Egelson, Secretary
Union of American Hebrew Congregations
34 West 6th St.
Cincinnati, Ohio

My dear Rabbi Egelson:

Have you a small, attractively gotten
up folder about the work of the Union and the
College which can be put into an ordinary sized
envelope and sent to the members of The Temple?
If so I would appreciate receiving fifteen hundred
or two thousand of them.

With all good wishes, I remain

Very cordially yours,

AHS:BK

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Chairman of the Board

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☆

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Eugene E. Wolf, *Cleveland*

☆

RABBI LOUIS I. EGELSON
Administrative Secretary

THE UNION OF AMERICAN HEBREW CONGREGATIONS

THE HEBREW UNION COLLEGE
THE DEPARTMENT OF SYNAGOGUE AND SCHOOL EXTENSION
THE NATIONAL FEDERATION OF TEMPLE SISTERHOODS
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NATIONAL FEDERATION OF TEMPLE YOUTH

34 WEST SIXTH STREET • CINCINNATI, OHIO • PHONE Parkway 7345

June 3, 1942

Dr. Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Dr. Silver:

We were very glad to receive your letter of June 2 containing the request for a descriptive pamphlet on the Union.

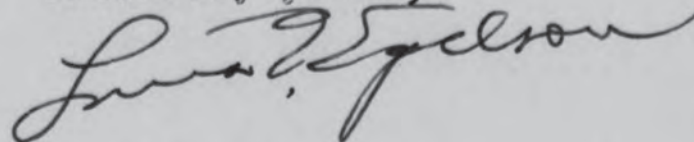
The enclosed pamphlet which we have just recently published, *HEAR O ISRAEL*, has brought us a number of favorable comments. I trust that it will meet your requirements.

This leaflet will fit nicely in a No. 10 envelope, such as I am using with this letter. If your congregation uses exclusively the type of envelope in which your letter came, then the circular would have to be folded twice. If you do not use a No. 10 envelope regularly, we shall be very glad to print up 2000 envelopes for the special mailing.

Under separate cover I am sending you 2000 of these leaflets.

With kindest regards and best wishes, I am

Sincerely yours,



Administrative Secretary

LE:RM

August 27, 1942

This is a copy of the letter sent to the President of your Congregation.

You will recall that, early in June, the Union of American Hebrew Congregations submitted a rabbinical pension plan to its constituent congregations. While favorable action has already been taken by a number of congregations, progress has been somewhat delayed because of the summer season but, now that we are approaching the fall, I am taking the liberty of addressing this communication to the Presidents of congregations that have not as yet advised us of definitive action, with the respectful request that the matter be docketed for early consideration.

Under the law governing situations of this character, an insurance company is not permitted to execute a group annuity policy unless, at the minimum, seventy-five per cent of the eligible congregations participate in the plan. Accordingly, delay in action on the part of individual congregations may adversely affect a great number of others.

The plan was the result of considerable study on the part of pension committees of the Union and of the Central Conference of American Rabbis. It was approved at the last annual meeting of the Central Conference and has also been approved by the Administrative Committee of the Union.

Details of the pension plan are briefly outlined in the pamphlet heretofore distributed, and I am hopeful that you are favorably impressed with it. The problem that is dealt with, sooner or later, comes to all of us and, as a matter of simple mathematics, the sooner it is dealt with the better will be the ultimate advantage, both for congregation and rabbi.

It is most fortunate that there are on hand in the custody of the Union and the Central Conference substantial funds to which recourse may be had in order to supplement the annual

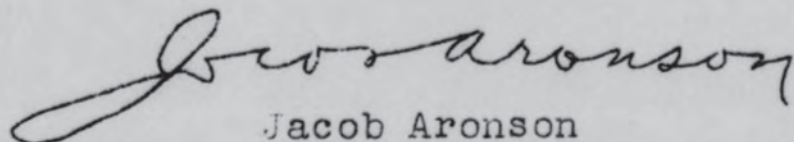
budgetary contributions that will be made by those organizations, thereby materially increasing the amount of aggregate pension allowances. Indeed, such participation in the pension plan by the Union and the Central Conference constitutes a generous and salutary contribution on the part of those organizations.

In the commercial field, an impressively large number of corporate employers throughout the country have established pension systems for their salaried staffs, intended to supplement the old age annuities which accrue under the provisions of the Social Security Act. Inasmuch as, largely at the suggestion of national church bodies, we are not included within the coverage of the Social Security Act, it would seem that there is a moral obligation to make provision for the old age of our rabbis. We can hardly rest content if we do less for our retiring rabbis than secular employers do for their superannuated personnel.

On behalf of the Joint Committee on Rabbinical Pensions of the Union and the Central Conference, I commend the proposed plan to you and your fellow trustees and hope that you will favorably act on the proposal at an early date. The committee will deeply appreciate prompt action on your part. In the event that you desire further information, or if in any other way our committee can be of assistance to you, please feel free to communicate with me or with Dr. George Zepin who is giving most generously of his time and interest to this worthy cause.

With esteem, I am

Sincerely yours,



Jacob Aronson
Chairman

JA:GS

The Rabbinical Pension Plan

QUESTIONS

and

WEIR

ANSWERS



PRINTED AUGUST, 1942

THE JOINT COMMITTEE
ON
RABBINICAL PENSIONS

JACOB ARONSON, *Chairman*
466 Lexington Avenue
New York, N. Y.

Representing the
UNION OF AMERICAN HEBREW CONGREGATIONS

DAVID M. BRESSLER, New York, *Chairman*
JACOB ARONSON, New York
LEE M. FRIEDMAN, Boston
RALPH W. MACK, Cincinnati
A. L. SALTZSTEIN, Milwaukee
MELVILLE S. WELT, Detroit
ADOLPH ROSENBERG, Cincinnati,
Chairman, Executive Board, U.A.H.C.
(ex-officio)

Representing the
CENTRAL CONFERENCE OF AMERICAN RABBIS

SAMUEL M. GUP, Columbus, *Chairman*
B. BENEDICT GLAZER, Detroit
HENRY E. KAGAN, Mt. Vernon, New York
JONAH B. WISE, New York
GEORGE ZEPIN, Cincinnati
JAMES G. HELLER, Cincinnati,
President, C.C.A.R. (ex-officio)

GEORGE ZEPIN, *Secretary*
34 West Sixth Street
Cincinnati, Ohio

THE Rabbinical Pension Plan

The Central Conference of American Rabbis and the Union of American Hebrew Congregations, acting through the Joint Pension Board, propose to negotiate a group annuity contract with an Insurance Company for the benefit of all rabbis who become participants of this plan.

I. WHY A PENSION SYSTEM

1. *Why should every congregation participate in this plan?*

Congregations are excluded from the coverage of the Old Age Annuity provisions of the Social Security Act, on the assumption that such employers, singly or in groups, will make voluntary provision for their retired ministers. Most of the Christian denominations, including several that already have accumulated substantial endowments, have ministerial pension plans in successful operation.

In the absence of a pension plan, each congregation is sooner or later confronted with the almost unthinkable alternative of dismissing its superannuated rabbi so as to be financially in position to engage a younger man or of assuming the heavy financial burden of paying the salaries of two rabbis. Only an extremely limited number of our congregations are in position to meet the problem out of their own current resources; and even in such instances, the existence of a pension plan will serve to lighten the current budgetary drain.

Participation in an actuarially-sound pension plan will contribute to the maintenance of a vigorous rabbinate and will be an ever-present manifestation of the deep interest of the congregations and the Union of American Hebrew Congregations and the Central Conference of American Rabbis in the welfare of our spiritual leaders. Finally, it is in the direction of enlightened and liberal modern thought.

2. *Why should every Rabbi participate in this plan?*

Because this is a safe and practical way of creating a Fund to care for your advanced years when your earning capacity is reduced, if not altogether over.

II. PURCHASE PRICE

1. How much will it cost the Rabbi?

Three per cent of his salary, payable monthly up to age of retirement.

2. How much will it cost the Congregation?

Seven per cent of rabbi's salary, payable monthly during the period that the rabbi serves the congregation and receives a salary from it, up to age of retirement.

3. What will the Union-Conference pay towards the purchase price?

The Union-Conference, acting through the Pension Board, will contribute the following sums annually (in monthly installments) toward the purchase price (the premium) of each rabbi's pension. Ages mentioned below are those at date when annuity contract is issued to the Union.

For those aged 39 and under—1% of actual salary, but not exceeding a salary of \$3,000.

For those aged 40 to 49—2% of actual salary, but not exceeding a salary of \$3,000.

For those aged 50 and over—3% of actual salary, but not exceeding a salary of \$3,000.

4. Will it be possible to increase the payments of the Union-Conference?

Depending upon future conditions, efforts may be made to increase the existing Pension Funds of the C.C.A.R. and the Union, in order to increase the above-mentioned percentage payments.

5. How does change of salary affect the Policy?

Each year's composite premium (made up of the 3% and 7% payments, plus the Union-Conference contribution) purchases a ratable amount of annuity and is immediately credited to the reserve account of the particular rabbi in respect of whom the payments were made. Accordingly, the larger the salary, in any one or more years, the larger is the eventual annuity.

6. What happens if a payment is omitted?

If the lapsed payment is not made good there will be so much less paid that year for that rabbi, and the annuity purchased will be correspondingly smaller. Policy may be reinstated when payments are resumed.

7. How can a Rabbi know how much "Annuity" has been purchased for him?

Once a year, on anniversary of policy, each rabbi is furnished with a statement by the Insurance Company setting forth the total annuities credited to him, to date.

8. To whom should Premium payments be made?

To the Pension Board (representing the U.A.H.C. and C.C.A.R.) 34 West 6th St., Cincinnati, Ohio for transmittal to the Insurance Company each month.

III. ELIGIBILITY

1. To whom is the Master Policy issued?

According to legal requirements, the policy is issued to the Union of American Hebrew Congregations which is an association of the employers of the rabbis.

2. When is a Rabbi eligible?

- a) When he is in the employ of a congregation or other body belonging to the Union of American Hebrew Congregations, and
- b) If he has not yet attained age of retirement

3. Must the applicant (the Rabbi) undergo a medical examination?

No.

IV. AGE OF RETIREMENT

1. What is the age of retirement?

65 for rabbis 45 years of age or younger; those aged 46 at age 66, 47 at 67, 48 at age 68, 49 at age 69, 50 and over at age 70. The published tables are arranged accordingly.

However the prospective annuitant has the option of retiring at any time during the ten year period preceding the age mentioned in the policy, at a reduced rate of income.

2. Must the Rabbi retire when his pension begins?

Certainly NOT. At age of retirement, no further premiums will be received by the Insurance Company; the pension payments begin, but the rabbi's relationship to his congregation is a matter entirely in the hands of the rabbi and the congregation.

Throughout this pamphlet for convenience, by the term "age of retirement" is meant the age at which premiums cease and annuity begins.

V. RESULTING PENSIONS

1. *How much pension will the above payments purchase?*

This can only be answered by a general statement and an example. *The general statement* is—the pension will be dependent upon three factors—(1) the amount of the payments made up to the time of retirement; (2) the age of the rabbi when payments are made; (3) the type of annuity selected. (See Section VI.)

The example is calculated on a level and permanent \$3,000 salary. If a rabbi and his congregation begin payments when rabbi is 26 years of age and if he receives an average salary of \$3,000, upon his retirement at age 65, he will receive \$2,106.72, a year, thereafter for life. For higher salaries proportionately higher annuities accrue, in respect of 3% and 7% contributions.

VI. TYPES OF ANNUITIES

Two types of annuities are offered. Both are Modified Cash Refund Annuities. The word “modified” refers to the fact that the rabbi’s payments are calculated on a “refund” basis, while the congregation’s and Union-Conference’s payments are calculated on a “non-refund” basis in case of death. For that reason the congregation’s and Union-Conference’s payments buy proportionately more annuity.

1. *First type—What is a modified cash refund annuity?*

An annuity which is payable for the entire life of annuitant, but should he die before the equivalent of his own (the rabbi’s) payments have been repaid to him in annuities, then his beneficiary will receive the difference.

2. *Second type—What is a modified life and survivor cash refund?*

An annuity payable to two persons (man and wife for example) during their lifetimes. The amount of the annuity is smaller than a single life annuity. Payments cease upon death of the surviving annuitant.

In this type of annuity the insured has the further option of determining whether the co-annuitant shall receive the same annuity as he does or one-half of his annuity. The amount of

the annuity, in either case, will depend upon the age of the rabbi at retirement and the age and sex of the co-annuitant at time of the rabbi's retirement.

VII. OPERATION

1. Does change of position affect the Annuity Policy?

Change of employment to another member congregation of the Union, is, of course, permissible and if the new congregation is a participant in the pension plan there is no interruption in the operation; if, however, the new employer is not a participating congregation, then all past premiums remain in the form of annuities which they have already purchased, but accretions are suspended unless and until reemployment by an eligible congregation takes place.

2. Suppose a Rabbi leaves the Rabbinate?

If he leaves the rabbinate no further premiums will be accepted.

All payments made by him and on his behalf by congregations previously served and by the Union-Conference remain to his credit as a reserve to become an annuity at age of retirement. In other words, he receives a paid-up annuity policy.

3. Suppose a Rabbi cancels his Policy?

The rabbi will receive a paid-up annuity policy for all payments made by him and on his behalf by congregation(s) and Union-Conference, the same to be payable as an annuity at age of retirement.

4. Suppose a Rabbi dies before Annuity Payments begin?

The rabbi's beneficiary will receive the full sum of his own 3% payments with compound interest; however no return is made to the rabbi or the congregations or the Union-Conference of the 7% or the 1-3% Union-Conference payments. (See VI above.)

VIII. FOR SPECIAL CONSIDERATION BY THE CONGREGATION

1. Are the Annuities given in the published table intended to set the standards for Rabbis' Pensions?

No.

2. Suppose at the present age of the Rabbi, the purchase payments outlined in Section II cannot buy as large a Pension as is needed, compared to salary now paid?

The congregation faced with the contingency of paying a pension within a given number of years may determine to supplement the annuity resulting from this plan by voting the rabbi an additional pension out of current income. This is certainly easier to accomplish than paying the complete pension out of current income.

The congregation may purchase a supplemental and individually written annuity policy for any additional pension. If the rabbi leaves the employment of the congregation, he can take this individually written and supplementary policy with him, payments to be continued either by himself or his succeeding congregation. Or he may at that time accept a paid-up annuity policy for the amount accumulated.

3. What advantage has a Group Annuity Policy over an Individually Written Policy?

A group annuity contract insuring many persons is written on a wholesale basis. Each dollar buys more annuity than an individually written policy.

In an individually written policy, if the salary increases and there is a desire to invest the surplus in future annuities, one must buy a new policy. Under a group policy, increase in salary is immediately reflected in increased premium payments and resulting annuities.

On a group plan—the policy remains in effect if one is forced to omit a payment. On an individually written policy—payments cannot be omitted without jeopardizing the policy.

IX. GENERAL

1. May the Rabbi designate his beneficiary?

Yes, within his uncontrolled discretion.

2. Suppose the Pension Funds, out of which the Union-Conference payments are partly made, are enlarged?

This would enable the Union-Conference to make larger annual contributions toward the premiums thus increasing the resulting pensions.

REPORT OF
The Joint Committee on
Rabbinical Pensions

PRINTED AUGUST, 1942



THE UNION OF
AMERICAN HEBREW CONGREGATIONS
and CENTRAL CONFERENCE OF AMERICAN RABBIS

Foreword

The present pension plan was originally presented in a report prepared for the Central Conference of American Rabbis, meeting in Cincinnati in February, 1942. It won general approval and was referred to the Executive Board of the Union of American Hebrew Congregations, which was meeting at the same time in Cincinnati. Here, too, the plan was approved in principle and referred to a Joint Committee representing both bodies, for further study. Following extended study and consideration this Joint Committee submitted a report, containing a detailed plan, to a meeting of the Administrative Committee of the Union, held on May 10, 1942. At that meeting, the details of the plan were approved and the Joint Committee was authorized to circularize the congregations of the Union and their rabbis in an effort to obtain the cooperation of the legally required minimum of 75 per cent of all eligible congregations.

A copy of said report of the Joint Committee of the Union and the Central Conference is herewith reproduced.



THE JOINT COMMITTEE ON RABBINICAL PENSIONS

JACOB ARONSON, *Chairman*

466 Lexington Ave., New York, N. Y.

Representing the

UNION OF AMERICAN HEBREW CONGREGATIONS

DAVID M. BRESSLER, *Chairman*

JACOB ARONSON

LEE M. FRIEDMAN

RALPH W. MACK

A. L. SALTZSTEIN

MELVILLE S. WELT

ADOLPH ROSENBERG,

Chairman, Executive Board, ex-officio

Representing the

CENTRAL CONFERENCE OF AMERICAN RABBIS

SAMUEL M. GUP, *Chairman*

B. BENEDICT GLAZER

HENRY E. KAGAN

JONAH B. WISE

GEORGE ZEPIN

JAMES G. HELLER,

President of C.C.A.R., ex-officio

GEORGE ZEPIN, *Secretary*

34 W. 6th St., Cincinnati, Ohio

REPORT OF JOINT COMMITTEE ON RABBINICAL PENSIONS

May 10, 1942

To the Administrative Committee
of the Executive Board:

PENSIONS FOR RABBIS

For a number of years the Union has been considering plans for providing pensions for the rabbis of our member congregations. No less than three committees have given the subject careful study. Several plans, from time to time, have been proposed, but they were not carried out for a number of reasons. Meanwhile, other American church bodies have been engaged in similar inquiries. Plans adopted in the last few years by many of these organizations indicate the feasibility of a pension program for a group such as ours.

It has long been recognized by the Union and the Conference that the congregations themselves, with but few exceptions, are not financially able to pension their old rabbi and, at the same time, to provide for a younger man to take his place. Out of three hundred congregations there may be twenty-five or thirty which are sufficiently affluent to contemplate such plans. The remaining congregations are unable to do this without the help that can be offered by the Union and the Conference.

The practice of many congregations has not added to the dignity of the men whom we have trained for religious leadership. The prospect of the aging rabbi who is unable to secure a position because he is approaching the age of retirement does not reflect credit on our group. Similarly the frequent spectacle of the moderate sized congregation encumbered with a rabbi too old to carry the burden, and the congregation too poor to support two men, is equally disheartening. If we wish to attract capable men to our rabbinate we must take steps to dignify their old age.

While it may be argued that some rabbis earn good salaries and are presumably able to provide for their old age, it should not be overlooked that the very congregations served by these men are the ones who are best able to provide pensions for them. The large majority of rabbis serve small congregations, at moderate and even small salaries. The congregations they serve are unable to provide pensions

for them. The present plan of distributing the cost of the pension over all the congregations served by a rabbi during his lifetime is merely a method of inducing both rabbi and congregation to establish a savings fund held in trust by an Insurance Company for the benefit of both, and has, for that reason, much to commend it.

The present plan differs from previous ones in several respects. In the first place, many organizations have abandoned the idea that it is sufficient to adopt resolutions promising to pay pensions at some future date. It is now generally recognized that the adoption of carefully prepared rules fixing the amount of pensions, the age of pensioners, the required years of service, etc., will not accomplish the necessary results, unless these resolutions are supplemented and implemented by the creation of financial reserves from which these pensions are to be paid when they become due.

Another point of difference is the now generally accepted attitude that pensions should not be discretionary, dependent upon the availability, years later, of adequate funds. Following the example of the Federal Social Security Act, pensions are now regarded somewhat as in the nature of deferred salaries that are payable to all employees. Still another feature made popular by the Social Security Act is the participation by each salaried employee in contributing to his pension, thus securing for the employee some measure of vested right in the resulting pension.

The final point of difference in the modern thinking on this subject lies in the growing practice of making these pension arrangements with an Insurance Company engaged in this business. Except in the case of organizations with large numbers of employees, it has not been found feasible to organize independent pension companies, and, even in such cases, many large commercial organizations find it preferable to purchase annuities for their employees from reliable Insurance Companies.

The Pension Plan herewith submitted is based upon the above principles. For that reason your Joint Committee on Rabbinical Pensions commends the plan, and recommends it for adoption by the Union.

THE PLAN

Briefly stated, the proposed plan is as follows:

Each congregation employing a rabbi is to pay in monthly installments seven per cent of the annual salary paid to its rabbi; each rabbi is to authorize his congregation to deduct from his monthly salary three per cent of such salary to be paid together with the congregation's payments to a central office (the Pension Board) for forwarding to the Insurance Company. The Union-Conference to pay, in addition to the above two amounts, monthly sums equivalent to one per cent of the salary of each rabbi, to and including age thirty-nine at date of entry; two per cent of each rabbi's salary for ages forty to forty-nine at date of entry and three per cent of each rabbi's salary for those aged fifty and over at date of entry, subject however, to the proviso, in the case of the Union-Conference payments, that the said payments shall be limited to the stated percentages of salaries to a maximum of \$3,000 per annum per individual.

For those rabbis eligible to enter this plan at the date when policy is issued, but who enter more than twelve months thereafter, the percentages paid by the Union-Conference shall be as of age, at date when the group policy is to be issued.

Should a rabbi be called from one pulpit to another, he carries his annuity policy with him. Thus, also, the cost of the annuity is distributed over all the congregations which he serves.

COMMENTS ON THE ABOVE PLAN

PREMIUM PAYMENTS BY THE RABBI

As far as the three per cent of salary payment by the rabbi is concerned, comment seems to be unnecessary. The CCAR at its convention held in February, 1942, which was attended by a large percentage of the members of that body, expressed its acceptance of this provision of the plan.

PREMIUM PAYMENTS BY THE CONGREGATIONS

With respect to the seven per cent payments by the congregations, we suggest in event of approval of the plan by the Administrative Committee of the Union, that each congregation be asked to adopt a resolution pledging its cooperation. This step is necessary also because as a group plan, state laws governing such insurance require the participation of seventy-five per cent of all eligible units. Without the approval of seventy-five per cent of the eligible congregations, the present plan cannot be carried out.

There seems to be a consensus of opinion among those consulted that a total of ten per cent of the rabbis' salaries is about as much as we can ordinarily expect to receive for this purpose. This is the minimum percentage adopted by the large majority of Christian church bodies which operate similar pension plans. The percentage of the purchase price, namely, 3% for the minister and 7% for the congregation is also the division adopted by a number of the church bodies.

PREMIUM PAYMENTS BY UNION-CONFERENCE

As for the Union-Conference payments, we are assuming in our estimates maximum participation since there is no way of telling how many congregations and rabbis will enroll under the plan. From the point of view of financial obligation, the cost of the Union-Conference will be somewhat reduced if less than the total number signify their willingness to join. This estimate is therefore based on the total membership of the CCAR.

Out of a total of 458 members of the CCAR, embracing almost the total Reform rabbinate, 422 have indicated sufficient interest in the plan to furnish figures. On the present basis of paying one per cent of salaries for those thirty-nine years of age and under, two per cent for those from forty to forty-nine and three per cent for those fifty and over, and in all cases limiting our liability to a \$3,000 salary, the Union-Conference liability would be limited to a maximum of \$21,060.00.

AN IMPORTANT QUALIFICATION

While it should be our aim to include all rabbis belonging to the CCAR, further investigation reveals that these belong to several classifications which are impor-

tant for our present study. Not all of these are rabbis serving congregations belonging to the Union. There are very definite legal enactments by the States governing the writing of group annuities by insurance companies, one of these being the presence of a common employer, or in a case like our Union and similar bodies, of an association of the employers of rabbis. Under the circumstances, not all the members of the CCAR are immediately eligible. We are assured, however, by one Insurance Company, whose actuaries have assisted us in the matter, that ways may be found for including these other classifications.

OF INTEREST TO OLDER RABBIS AND THEIR CONGREGATIONS

Obviously, our immediate concern is with those under sixty-five. It is questionable whether all rabbis aged sixty-one to sixty-four or their congregations will desire to join in view of the limited benefits. It should be said however, that a congregation looking forward to pensioning its rabbi, who is now sixty-one and over, will find it an easier task if it builds up a reserve under a pension plan like ours, out of which at least a part of the anticipated pension can be paid. The other alternative is to pension the old rabbi and pay the salary of the younger rabbi, both out of current income whenever the time for doing so arrives.

ADDITIONAL PENSIONS BY THE CONGREGATIONS

There are a number of middle-aged rabbis, receiving substantial salaries for whom the above arrangement of ten per cent and even thirteen per cent premiums will not, at their present ages, guarantee the size pension that their congregations would, under ordinary circumstances, consider adequate. This pension plan does not preclude any congregation from voting its rabbi an additional or supplemental pension, or from purchasing for its rabbi an additional pension policy, so as to bring the total pension up to the standard it desires to establish for itself.

AN ADDITIONAL CONSIDERATION

The Union has in its employ, a number of rabbis, who are members of the CCAR. Its position towards them is the same as the position of a congregation towards the rabbis that it employs. Seven per cent of this salary list is \$2,968.00.

COST OF PROMOTION

The problem would be comparatively simple if all the congregations were situated in one city. As these are scattered all over the United States and some even in Canada, the problem of convincing the congregations of the value of this plan must be pursued by literature and mail, and to some extent, by personal visits. An additional problem is presented by the fact that the insurance company will expect us to collect the premiums and to make payments to the company once a month.

This will require the establishment of a promotional office. The cost of such an office will be much less if incorporated into the office of the Union. We estimate the initial expense for a few years to be about \$3,000 a year. This does not contemplate any salary to the person in charge (Rabbi Zepin having generously volunteered his services for this worthy cause) but does include the expenses of travel which will undoubtedly be necessary at first.

SUMMARY OF ANNUAL EXPENSE

To pay the one per cent to three per cent (maximum)	\$21,060.00
Cost of promotion	3,000.00
TOTAL	<u>\$24,060.00</u>

METHOD OF FINANCING ABOVE COSTS

From the Existing Pension Funds* (annually)	\$12,000.00	
(to meet the 1 to 3% contribution)		
From CCAR—one-half of remainder of the 1-3% contribution ((\$21,060.00 less \$12,000, namely \$9,060.00)	\$4,530.00	
From CCAR—one-half of promotion costs	1,500.00	6,030.00
From Union—the same as above		<u>6,030.00</u>
		\$24,060.00

To this should be added the cost of seven per cent of salaries of the rabbis in the employ of the Union, \$2,968.00. This makes the total and maximum annual liability of the Union \$8,998.00.

ENLARGING THE PRESENT PENSION FUNDS

One of the items in the CCAR report is a plan to place in the hands of the Pension Board the task of increasing the present Pension Funds from year to year. This may or may not be possible at the present moment, but within the next twenty years, during which the present Pension Funds will amply suffice, it certainly should be possible to increase them.

FURTHER ESTIMATED SAVINGS

We enter the plan with a maximum of ninety-four rabbis who are past fifty and for whom the Union-Conference will be liable for \$90.00 each (3%) or \$8,460.00; also 113 rabbis from forty to forty-nine for whom the Union-Conference will be liable for \$60.00 each (2%) or \$6,780.00; a total of \$15,240.00. For the remaining 194, the Union-Conference is liable for \$5,280.00 (1%). Each year a certain number of men die or become of pension age. Their successors as a rule, will be young men for whom the Union-Conference liability will be limited to one per cent. In spite of a reasonable increase in the ranks, this situation will, in the course of ten or fifteen years, considerably reduce the Union-Conference liability.

ADDITIONAL CONSIDERATIONS

There seems to be no legal objections to the adoption of the plan. The legal department of the Equitable Life Assurance Society has rendered an opinion that such a contract can be negotiated with the Union under our present Constitution and By-Laws.

*There are three Pension Funds available for this purpose: The CCAR Fund, \$150,000.00, the Schiff Fund, \$66,000, the Schonthal Fund, \$5,000.00, making a total of \$221,000.00.

These Pension Funds which are invested should last about twenty-three years at an annual depletion of \$12,000.

After this plan is set up, we will be confronted with the problem of including in the plan such members of the CCAR as are not in the employ of congregations. It is expected that a basis will be developed for their admission upon some type of membership and payment, such as will be mutually agreeable, and as will cover the additional expense involved.

In order to implement the plan, several necessary steps must be taken. The first of these is a preliminary canvass of the congregations to ascertain if seventy-five per cent of them desire to participate. Without this endorsement all other steps would seem to be superfluous.

The second step would be to appoint a Pension Board and definitely to determine its powers, method of election, authority to expend funds, etc.

An appropriation should be made to defray at least the cost of the preliminary canvass.

Rules should be adopted for depleting the existing Pension Funds concurrently, in proportionate amounts bearing a definite relationship to their current assets.

CONCLUSION

The Joint Committee on Rabbinical Pensions recommends that the Administrative Committee approve the above plan, that it forward a copy of this report together with its own comments to the members of the Executive Board in advance of the next meeting of the Board and that it authorize the officers of the Joint Pension Committee to communicate with the congregations of the Union and the rabbis, for the purpose of ascertaining before the next meeting of the Executive Board, whether we may count upon the participation of seventy-five per cent of the congregations in this plan.

Respectfully submitted,

JACOB ARONSON,

Chairman

(The original report contained several exhibits and a brief description of the plan, etc., which have been separately printed and distributed to the Congregations and Rabbis.)



Commission on Synagogue Activities

MERCHANTS BUILDING • CINCINNATI, OHIO

CHAIRMAN: ALEX FRIEDER, Cincinnati

DIRECTOR: RABBI JACOB D. SCHWARZ, Cincinnati

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Dr. Louis Binstock, Chicago
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Rabbi Daniel L. Davis, Lancaster, Pa.
Robert P. Goldman, Cincinnati

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Mrs. Samuel T. Rice, Cincinnati
Adolph Rosenberg, Cincinnati
Joseph Steiner, Newark

Mrs. Edgar W. Warner, Erie
Rabbi David H. Wice, Newark
Rabbi Samuel Wohl, Cincinnati
Rabbi George Zepin, Secretary,
Cincinnati

August 28, 1942

Dr. Abba H. Silver
Cleveland, Ohio

Dear Dr. Silver:

The Office of Civilian Defense, Washington, D. C. has asked us to tell them for their records, in what way the congregations are cooperating with the local defense councils. If you will indicate this below, we shall record it for our files and include it in our report to Washington.

With kind regards, I am

Sincerely yours,

Jacob D. Schwarz
Director of Synagogue Activities

JDS:RK

COOPERATION WITH LOCAL DEFENSE COUNCILS

Mail to Rabbi Jacob D. Schwarz

Director of Synagogue Activities

Participation by individual members

Cooperation by congregational committee (giving name of committee)

Cooperation by auxiliaries:

Sisterhood

Brotherhood

Youth Groups

Religious School

Any other

Other participation or cooperation with local defense council

Remarks :



(Signature)



Commission on Synagogue Activities

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Robert P. Goldman, *Cincinnati*

Rabbi Samuel Koch, *Seattle*
Dr. Nathan Krass, *New York*
Rabbi Emil W. Leipziger, *New Orleans*
Stuart G. Levy, *Louisville*
Philip Meyers, *Cincinnati*

James H. Miller, *Cleveland*
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Adolph Rosenberg, *Cincinnati*
Joseph Steiner, *Newark*

Mrs. Edgar W. Warner, *Erie*
Rabbi David H. Wice, *Newark*
Rabbi Samuel Wohl, *Cincinnati*
Rabbi George Zepin, *Secretary, Cincinnati*

August 28, 1942

Dr. Abba H. Silver
Cleveland, Ohio

Dear Dr. Silver:

Our omnibus for last year proved to be very popular. The rabbis seem to like to get one letter at the beginning of the season containing everything which the Commission on Synagogue Activities and the joint Committee on Ceremonies have produced, old and new. We think it's a splendid idea, too. It is an economy for the Union and at the same time a convenience for the rabbi to get all the regular announcements at one time.

So here is another one for 1942-43. Those items which you have already may easily be passed over.

1. Shofor-with-Mouthpiece. Our last shipment from Palestine is at the bottom of the Red Sea. We just succeeded in securing a few from a dealer in this country. They are all Tel-Aviv shoforos of an exceptionally good tone. While they last, the price is \$15.00 complete with mouthpiece. Or send your own shofor to be fitted with a mouthpiece at \$5.50, plus expressage.

2. The Jewish Scene. "A maximum of Jewish information in a minimum of space." Suitable for high school and discussion groups. The first issue of the present season is to be found in THE SYNAGOGUE on page 21. To avoid missing issues, send in your order now. Price, as before, 2½¢ per copy per month, plus postage, on a minimum order of ten copies shipped in bulk to one address. Less than ten copies, sent individually, 50¢ per year each.

3. Service for Suko. Brief new ritual for the synagogue suko prepared by the Joint Committee on Ceremonies. Text contained in the Supplement to the September SYNAGOGUE. Individual copies 1¢ each on a minimum order of 25, plus postage.

DON'T READ THIS LONG LETTER UNLESS YOU WANT TO. THE INFORMATION
IS FOR YOUR BENEFIT. IN SHORT PARAGRAPHS FOR YOUR CONVENIENCE.

4. Chanuko Lamp for the Synagogue. Our beautiful new Chanuko Lamp which has evoked extraordinary admiration makes an ideal memorial gift, or gift in honor of a Bar Mitsvo or other joyous occasions, golden wedding, etc. Made of genuine statuary bronze, designed and modeled by Reuben Leaf. Price, \$150.00, f.o.b., Cincinnati. Bronze memorial plate with suitable inscription, \$5.00 additional. Display print and circular on request.

5. Atoro for Rabbinical Robe. The idea is rapidly gaining in popularity. Fifty-three congregations have so far ordered sixty-three atoros. For photograph and price, address the manufacturers, McCarthy & Simon, Inc., 7 West 36th St., New York City.

6. Chanuko Service Pageant. For the celebration of Chanuko in the synagogue on the first evening. Leaflet reprint, 1½¢ per copy on a minimum order of 25, plus postage. Full directions included.

7. Abridged Megillah in English. Widely acclaimed and needs no further recommendation. Copies of the second (and last) edition still available. No advance in price, \$15.00, plus expressage.

8. Abridged Megillah Text. Individual copies for use of congregation. Price, 3¢ per copy on a minimum order of 25, plus postage.

9. Megillah Ritual. To accompany the reading of the Megillah at services on the eve of Purim, emphasizing the idea of Jewish survival. Price, 1½¢ per copy on a minimum order of 25, plus postage.

10. Ceremonials for Special Occasions Prepared
by the Joint Committee on Ceremonies

A. Installation of Rabbi. A new ceremonial which has been highly praised because of its dramatic character and symbolism. A copy to the Rabbi free of charge.

B. Installation of Congregational Officers. A ceremonial on the spiritual significance of lay leadership. A copy to the Rabbi free of charge.

C. For Sabbath Sh'kolim. Ceremonial to revive the traditional free will offering in the synagogue for the benefit of Jewish institutions of learning. Price, 1½¢ per copy on a minimum order of 25, plus postage.

D. For Sabbath Sholom (Sabbath nearest to Armistice Day). Patriotic or peace ceremonial. Price, 2½¢ per copy on a minimum order of 25, plus postage.

E. For Sabbath Todo. Ceremonial of thanksgiving, also suitable for a union Thanksgiving service. Price, $1\frac{1}{2}\text{¢}$ per copy on a minimum order of 25, plus postage.

F. For the Seder. Ceremonial for opening the door for Elijah. Price, 1¢ per copy on a minimum order of 25, plus postage.

11. Friday Evening Service for Solo Voice and Organ. Six services in one cover. Only volume of its kind. Cloth binding, price, \$2.50.

12. Handbooks for Congregational Board members by Rabbi Jacob D. Schwarz. Adventures in Synagogue Administration; The Synagogue in Modern Jewish Life; The Synagogue in the Present Crisis. Price, 50¢ each.

13. Sabbath Sermons, issued in 1937, 1938, 1939. Each volume contains twenty sermons by eminent rabbis. Mimeographed, price, \$1.00 each.

AN ORDER BLANK COVERING ALL OF THE ABOVE IS ENCLOSED FOR YOUR CONVENIENCE.

Other materials which will be available later in the season, some new and some a continuation of projects already known to you, are as follows:

1. Broadcasting the Jewish Scene. Dramatization of world-wide Jewish events interspersed with glimpses of the Jewish past. Editions: Fall, 1942 and Spring, 1943. Detailed announcements later.

2. Congregational Town Hall Meetings. Two series, fall and winter, four sessions each. Topics, syllabi, and suggestions will be furnished.

3. Observance of Isaac M. Wise Memorial Sabbath. Significant excerpts from Dr. Wise's writings and other suggestive material will be furnished.

4. New features in THE SYNAGOGUE. Music column, to contain reviews of new musical material published, account of current activities of the C.C.A.R. in the realm of music, practical suggestions for improving music in our synagogues, and a personnel exchange bureau regarding cantors, choir leaders, and organists; a rabbis' pension forum; symposia on timely Jewish problems; questions and answers on various Jewish practices.

In addition to all of which, we still keep up our files on twenty-two hundred main headings of congregational information from which to answer your questions as fully and authoritatively as possible.

Yours to command. With kind regards and all good wishes for a Happy New Year, I am

Sincerely,

Jacob D. Schwarz

Director of Synagogue Activities

JDS:RK



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Commission on Synagogue Activities
34 West 6th Street
Cincinnati, Ohio

Please enter order for the items checked below:

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.....Copies each of the nine issues of THE JEWISH SCENE, season
1942-43, in bulk (minimum of 10 copies), 2½¢ per copy per month,
postage additional.

.....Copies to individual addresses, 50¢ per year each.

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.....Copies of leaflet reprint (minimum of 25), 1¢ each, plus postage.

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.....Copies, Abridged Megillah in English, \$15.00, plus expressage.

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.....Copy of Ceremonial for Installation of Rabbi. Free of charge.

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SABBATH SERMONS (Mimeographed)

.....Copies Pamphlet of Twenty Sabbath Sermons, 5700-1939 @ \$1.00

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1177

CENTRAL CONFERENCE OF AMERICAN RABBIS

September 3, 1942

This is a copy of the letter sent to the President of your Congregation.

I am writing to you as the President of the Central Conference of American Rabbis. By this time you are aware of the fact that, after many years of deliberation and preparation, the Union of American Hebrew Congregations and we are ready to launch a Pension Plan for the rabbis of our congregations. It has been maturely considered and gone over by the greatest experts in the country.

But there is a much more important aspect to this whole matter which cannot be represented by mere facts and figures. It is this: For many years there has been a serious problem in regard to the old age of rabbis. Though many of the large congregations have provided adequate pensions for their men, there have been a distressing number of cases where rabbis, unable to lay up enough out of their own salaries, and without help from their own former congregation, have become pensioners upon the bounty of their colleagues or of others.

There is not a large religious denomination in the United States which has not recognized the importance of this particular duty. Large amounts of money have been given in the form of capital and income to various Protestant groups to provide adequate annuities for their ministers. The Government of the United States, through the Social Security Legislation, has recognized the bearing of security upon good work and a happy life. Surely, we of the Liberal Jewish wing, who have been in the forefront in social vision cannot permit ourselves to lag in this respect.

This letter is an appeal to you to envisage the problem of your rabbis in its relation to the whole problem. Only by an acceptance of this plan by seventy-five per cent of our congregations can we secure its establishment. I urge you to discuss the whole matter with your rabbi, with the members of the Board of your congregation, and possibly, when the occasion arises, with the members of the congregation, too.

Trusting that you will give this every possible consideration, I am

Yours sincerely,

JGH:GS

James Heller

RELIGIOUS EDUCATION AND THE PUBLIC SCHOOL

Dr. Emanuel Gamoran

My object this morning is to try within the time allotted to me, to present to you two aspects of the problem, one: the dangers and the difficulties connected with release time, and, two: some constructive suggestions as to how to deal with this problem.

At the White House Conference, which was held in 1940, President Roosevelt said, "Religion especially, helps children to appreciate life in its wholeness, and to develop a deep sense of the sacredness of human personality." He then continued and said, "It is important to consider how provision can best be made for religious training. In this we must keep in mind both the wisdom of maintaining the separation of church and state, and the great importance of religion in personal and social living."

It would seem, then, that the White House is well aware of the difficulties involved, and that in connection with the agitation for release time there is a problem involving the possible violation of the principle of separation of church and state.

In 1927 I had occasion to make a study of the facts then available concerning weekday religious instruction as studied by the Protestant group. At that time there were only two surveys extant, one by Professor Cope, and the other made by Lotz, and published in a work called, "Current Weekday Religious Instruction." I recommend that anyone who is interested in that problem and wants to study it carefully should read Lotz's work.

As a result of these studies I learned that with the very best intentions on the part of those who are interested in weekday religious instruction, and who would not like to violate the principle of separation of church and state, once release time is adopted, certain results follow inevitably.

What are some of these results that follow?

Those studies, made so many years ago by Protestants who were certainly favorably disposed to release time, showed that many of the classes engaged in religious education which were originally supposed to have nothing to do with the public school, not only were definitely related to the school, but met in public school buildings.

Since that study was made, the Attorney General of the State of Ohio only about a half year ago, decided this question about public school buildings. He made the following statement:

"A Board of Education may legally allow pupils leave of absence for one hour a week for moral or religious instruction given by persons other than the regular teachers engaged by the Board, where it is determined by the Board that such absence will not injuriously affect the standing of said pupils in their classrooms.

"Two: a Board of Education may lawfully permit the use of the school building, or rooms in school buildings under their control when the same are not in actual use for public school purposes, to be used and occupied by an organization for the purpose of giving religious instruction to school pupils and to others..." etcetera, etcetera.

In other words, in Ohio, where parents for many years had permission to ask for release of one hour during which the children might pursue art or music or religion, and where everybody seemed to think that the public schools would not in any way be connected with the effort, the Attorney General has this year ruled that public school buildings may be used.

Lotz's study showed that almost all the release time instruction went on during public school hours. In almost all cases the public school kept records of the attendance of the children. In some cases the course of study for religious education was approved by the public school authorities.

In one case at least the religious school was supported by the public school board of education. Pupils were sent to the public school to be disciplined. Two boards of education said that they would, if they could, make it compulsory.

The public school superintendent in one case supervised the weekday religious instruction in order to avoid denominational rivalry.

These are some of the results of the old study, and while some of the new events are too recent for us to have facts comparable with those of the earlier survey, there are some facts available. Those concerning public school buildings, concerning supervision of attendance, and concerning reports to be given to the public schools, hold true today.

I have right here - and when this is over if any of you wish to see it you may examine it - a registration card for release time for religious instruction used in the public schools of New York City since the McLaughlin Bill was passed, and also the attendance card which is made out by the authorities in charge of religious education and sent to the public school authorities.

These are some of the difficulties and some of the dangers in connection with release time, but they are not the only ones. There are others much more serious than those mentioned. One of the very serious dangers it seems to me is the thought that parents and leaders of our congregations, as well as of other congregations, may become satisfied with the idea of religious education one hour a week.

The Commission on Jewish Education has for a number of years engaged in agitation to increase the hours of instruction. In the last few years we have succeeded at least to have a Sunday School that gives a minimum of two and one-half hours to religious education. About twenty-percent of our schools have arranged for additional sessions in the middle of the week, for at least some of the classes. There is a danger that all of these gains will be destroyed if parents, influenced by the general environment and by the fact that the state will be behind the effort, become accustomed to the idea that all you need is one hour of religious instruction a week.

The religious forces are using pressure, and these pressure groups constitute a danger not only to our own program for an enriched Sunday school, but also, and that is something which we should not overlook, to the weekday education which perhaps over two hundred thousand Jewish children between the ages of six and fourteen are receiving in this country, in the Talmud Torahs and Hebrew schools.

There is a third danger, in addition to those which we have mentioned and that is, that for the first time atheism and the groups that rally around the atheists will be given an opportunity to raise their cause to the level of a religion. They will be able to say that the religious forces are destroying freedom and democratic principles in this country. I think that is a danger connected with the possible violation of the principle of separation of church and state, which the religious forces ought not to overlook.

There is no doubt that the Catholic parochial school group wants public funds for religious education and some frankly consider release time an entering wedge; they are now saying, that one hour a week of religious education is not enough, which of course is true, but their interpretation is different - namely that they want more than one hour, under the auspices of the state.

In an informal conversation with a woman who is in charge of weekday religious education for the Protestant church in one of our larger cities, I learned that some Jewish children attend the Protestant weekday religious school. How can a fact like that be explained if not because this release time was introduced and many Protestant children availed themselves of it. In

the neighborhoods where there are not many Jewish children, these children found it uncomfortable to belong to the minority that does not attend.

Recently, in New York City, since the McLaughlin Bill was passed, one of the Catholic groups was responsible for introducing a button which the children wore. The button had a question mark and of course the other children who did not go to the release time religious education, asked "what is this button for?" The object of course was to stimulate the asking of the question, and the giving of the answer. Upon complaints made by some of the authorities, these were withdrawn and are now no longer in use. Similar questions arose as to where the religious representatives should gather their children; where they should stand to distribute their literature. Not in the public school, to be sure. How near the public school? On the public school grounds or outside of the public school grounds?

I am mentioning these details in order to show you how little by little in this entire undertaking when you say "Aleph" you are compelled to say "Beth," and "Gimmel" until you follow to the very end.

We are interested in giving our children an adequate religious education but we must give thought as to the best way in which we can do that, and we must concern ourselves with the problem of what we can do constructively to help, to help first in those communities where release time is not yet a law, and secondly where release time is law. With those two questions in mind, let us turn to the second part of our presentation, namely: what are some of the constructive suggestions that we can take with us when we go back to our own communities.

It seems to me that we would not be so concerned with the problem of release time if it were possible to explain to the American community as a whole that the Jews are giving our children an adequate Jewish religious education, as a matter of fact one far superior to what can be done in one hour a week. We must attack our problem from within.

Most of you probably know that at any one time we have approximately thirty percent of our children in religious schools, but that at sometime about seventy-five percent of our children receive a Jewish religious education.

Let me make that clear: if you took a census of all the children who attend Jewish religious schools, you would find that figure to be approximately thirty percent right now, but if you asked the entire Jewish child population, "Did you get any

religious education?" you would find that between seventy and seventy-five percent of the children had had a Jewish religious education at sometime.

That is due to the fact that some children come into the weekday schools and stay perhaps two or three years, and then leave. Other children come into our Sunday schools and stay four or five years, and leave.

We must attack our problem from within - the problem of the children who are not getting a Jewish religious education at all, and the problem of the children who are getting a Jewish religious education, but one that is not long enough or not sufficiently intensive. That is one of the basic facts with which we must reckon in any attempt to deal with this problem.

There is a second factor which concerns us particularly in the Reform Jewish religious school, and that is the fact that we make insufficient use of the possibilities of enriching the work of the one-day-a-week school by reaching out into the home. Those of you who were present the other day at the education session will recall a brief report which I made on an experimental school which the Union of American Hebrew Congregations organized in New York City, and is conducting in the West End Synagog in cooperation with the Jewish Education Committee in New York. One of the main objects of that effort is to devise ways of Judaizing the home, and we are happy to say that even during the first year we have developed some techniques for reaching the parents, one of which I should like to mention, because it is something that can easily be tried by others. In connection with the celebration of Chanukah, it became clear that a number of the mothers were interested in observing the festival as effectively as possible in their homes. The teacher of grade II invited some of the mothers, had a conference with them and they discussed how to celebrate Chanukah in the home. That resulted in one or two other meetings and finally brought about the organization of the Mothers' Festival Club which began sometime in December and continued throughout the academic year. The mothers met, discussed ways and means of celebrating the holidays, of making the Sabbath in the home a delight to the children, and of introducing home prayer and home readings on Friday evening. The results of these studies as they develop will be published in the Jewish Teacher, so that all of you may have them. To intensify Jewish Education in our schools we must give greater attention to Jewish religious life in the home.

There is a third step we must take, and that is to look into the entire problem of the summer camps to which our children go. The summer camp is a remarkable institution where we have the children twenty-four hours a day, and where if we can influence the camp directors and our parents so they take positive Jewish

attitudes, we can affect our children Jewishly. We would then be in a position to say that even though we do not have a five-day or a three-day a week school, that through the one-day or two-day a week school which we do have, through home influence, and through the summer camp we are giving our children a Jewish religious education that is far more effective than the one-hour a week of the release time.

You will notice that the Jews on the East Side of New York who give their children an intensive Jewish education in the five-day a week schools are not much concerned and do not worry very much about the problem of ma yomru ha'goyim. It is quite possible that sensitized as we are by recent events, we are somewhat unduly concerned; we tend to overlook the fact that we have many allies among the non-Jews themselves. It is hardly necessary for me to tell this group that when the question of the McLaughlin Bill and its implementation came up in New York City there were members of the Board of Education who opposed it and Professor John Dewey, the philosopher of American education read a statement in opposition to release time.

Our policy, where the release time has been instituted as a law, it seems to me must be a two-fold one: first not to interfere with what our neighbors want to do, but to insist that our children be reached for Jewish religious education by other methods than the release time method. That, it seems to me would be an intelligent procedure for us to take, and after we have taken such procedure, to publicize the fact very widely, and to say: in this city, in this community we have the following Jewish population; this is the percentage of our children that receive a Jewish religious education.

In those communities where release time has not yet been introduced and where pressure is brought to bear upon us that we favor it, we must resist and follow the course urged by our resolutions which are opposed to release time but in favor of dismissal time.

We must do something else; we must recognize the fact that with reference to the question of release time itself, alternative suggestions have been proposed not only by the Commission on Jewish Education and the Central Conference of American Rabbis, but also by some leading Protestant Liberals, namely dismissal time. Where the situation is one in which we are urged to avail ourselves of cooperation from the public school, our position should be that dismissal time is what we are willing to introduce.

Release time means that at any time of the day children are released to go to the church or synagog classes, while other children whose parents do not ask for such release remain in the public school. Dismissal time means that the school closes at 1:30

or 2 o'clock; all the children are dismissed, no children remain in the public school and the public school authorities have no concern with what happens to the children after they are dismissed.

We must point to still another danger of release time, namely, the subjection of the church to the state.

As I see it, the synagog and the church represent a religious concept of life and in any ideal situation there ought to be a possibility at least for religious bodies and religious authorities to sit in judgment on the state and to say to themselves in terms of religion and ethics: "Is this course right or is it wrong?" By placing itself under the aegis of the state, Church and Synagog lose some of the ethical-spiritual force they might exert.

There are other steps we must take. We must give more attention to adult Jewish education as one of the fundamental ways of achieving a favorable attitude to Jewish religious education on the part of our children. I have already referred to that in terms of the homes of our children; I am now mentioning it as a general effort which we hope this Conference with the cooperation of the Commission on Jewish Education will make next year to intensify Jewish Education in all our schools.

We must above all recognize ourselves that our salvation in religious education will come from within and not by reliance on external authorities.

In a preliminary statement to the White House Conference on Children in a Democracy, it was said "Religion like culture itself is not communicated merely by formal processes of education, important as these have proved to be, but is primarily the result of participating in the life of a significant group in which religion is a vital concern." If this is true, - and I believe it is true, - then we must insist that those institutions give a religious education which represent the life of the group and the environment of the group. That means the home, the religious school and synagog, not the public school.

We must use the authority of leading Protestants who reflect our point of view. Professor Coe, Dean of Protestant Religious Education, says that any effort to put religious education within the area of taxation and compulsory attendance, is "spiritual forgetfulness, if not spiritual recklessness." He further points out, that with all our shortcomings in the religious institutions, we have developed a sense of responsibility in the laity which would be weakened. The habit of systematic financial support on a voluntary basis is still a strong assertion that

"religionis good," and this habit would suffer if we were to put religion into the area of taxation and compulsory attendance.

We must listen to the words of a man like Professor Elliott of Union Theological Seminary, now the president of the Religious Education Association which represents the liberal forces in Protestant education in this country, who says, "Until the church takes seriously the time it now has, or might have with the children, as the Jews have done, it will not find a solution of the problem by being granted an additional hour a week."

If it is possible for leading protestant educators to recognize that we Jews have developed a system of Jewish education which is more effective than one hour of release time, why should any of us lend ourselves to that effort?

We must further develop in our own institutions more and better joint religious activities for the family. We must develop a series of worship services in which both parents and children may participate, similar to the religious pageants prepared by Mr. Brilliant and Mrs. Braverman, about which you heard this morning. We must develop social activities, parties, holiday celebrations, all kinds of gatherings under the auspices of the synagogue to help create an effective environment for Jewish religious education.

Finally there is much to be said for the view that if we conceive of human beings as personalities, and if we feel that personality is sacred, we must recognize that the public school, if it gives an adequate education to our children, is fulfilling its proper function, and is to some extent at least fulfilling religious ends. It cannot teach religions, but it can, and in a democratic society does, teach Religion, if by a significant aspect of religion we understand a devotion to some of our highest ideals and aspirations. Our public schools can also teach the religion of democracy and give such teaching the drive and the emotional accompaniment which it deserves. Such teaching will result in developing of religious attitudes, although they may not be so labeled. If we join hands, encourage the public school to intensify its own work along the lines of the democratic philosophy of life, along the lines of character education, if we in our own schools, homes, and synagogues, intensify our program we need have no fear that we shall be accused of not giving our children a Jewish religious education.

What is more, we shall have set a standard in religious education, as we already have in philanthropy, which our fellow-Americans will gladly follow.