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Symposium: Central Conference of American Rabbis, 1916.

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# *Tentative Program*

TWENTY-SEVENTH  
CONFERENCE *of the*

Central Conference of



AMERICAN  
RABBIS

*June 30th—July 7th, 1916*

WILDWOOD, NEW JERSEY

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*Proposed  
Program  
161*

*new paper*

# Central Conference of American Rabbis

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**Meeting of Executive Board, Friday, June 30, 9:30 A. M.**



# Program

## FRIDAY MORNING, JUNE 30

9:30 o'clock

MEETING OF EXECUTIVE BOARD

## FRIDAY EVENING

8:15 o'clock

OPENING PRAYER.....Rabbi Joseph Krauskopf, Philadelphia, Pa.  
READING OF SERVICE.....Rabbi Jacob Tarshish, Allentown, Pa.  
CONFERENCE LECTURE  
BENEDICTION.....Rabbi Gotthard Deutsch, Cincinnati, Ohio.

## SATURDAY MORNING, JULY 1

10:00 o'clock

READING OF SABBATH SERVICE

READING OF TORAH.....Rabbi Benjamin Tintner, New York, N. Y.  
SERMON, "PROPHETIC PREACHING"..Rabbi Alexander Lyons, Brooklyn, N. Y.  
BENEDICTION.....Rabbi Max Heller, New Orleans, La.

## SATURDAY AFTERNOON, JULY 1

2:30 o'clock

Reading of Selections from the Talmud, Tractates Kiddushin and Gittin, Excerpts bearing on the report of the Committee on the Harmonization of Jewish and Civil Laws of Marriage and Divorce..... Rabbi Jacob Z. Lauterbach, Cincinnati, Ohio.

Reading of Selections from Philosophic Treatise, Moreh Nebuchim,—  
"Free Will, as contained in Maimonides and weighed in the light of later Jewish development and the various phases of modern idealism".....Rabbi David Neumark, Cincinnati, Ohio.



## SATURDAY EVENING, JULY 1

8:00 o'clock

PRESIDENT'S MESSAGE.....Rabbi William Rosenau, Baltimore, Md.

### MEMORIAL RESOLUTIONS:

Rabbi Max Samfield.....Rabbi Louis Witt, Little Rock, Ark.

Rabbi Meyer Elkin.....Rabbi Harry W. Ettelson, Hartford, Conn.

Rabbi M. Noot.....Rabbi Marcus Salzman, Wilkes-Barre, Pa.

Rabbi Solomon Schechter....Rabbi Samuel Schulman, New York, N. Y.

KADDISH AND BENEDICTION.....Rabbi Joseph Stolz, Chicago, Ill.

## SUNDAY MORNING, JULY 2

9:30 o'clock

OPENING PRAYER.....Rabbi Meyer Lovitch, Scranton, Pa.

### ROLL CALL

### REPORTS:

President .....Rabbi William Rosenau, Baltimore, Md.

Recording Secretary.....Rabbi Max J. Merritt, Evansville, Ind.

Corresponding Secretary.....Rabbi Isaac Landman, Philadelphia, Pa.

Treasurer.....Rabbi Abram Simon, Washington, D. C.

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Investment Committee.....Rabbi Abram Simon, Washington, D. C.

Solicitation of Funds.....Rabbi Max J. Merritt, Evansville, Ind.

Relief Fund.....Rabbi Joseph Stolz, Chicago, Ill.

Publications Committee.....Rabbi Leo M. Franklin, Detroit, Mich.

Year Book Editor.....Rabbi I. E. Marcuson, Terre Haute, Ind.

Arbitration Committee.....Rabbi Henry Berkowitz, Philadelphia, Pa.

Curator of Archives.....Rabbi Henry Englander, Cincinnati, Ohio.

Co-operation with National Organizations

Rabbi William Rosenau, Baltimore, Md.

Contemporaneous History..Rabbi Gotthard Deutsch, Cincinnati, Ohio.

## SUNDAY AFTERNOON

(Free)

**SUNDAY EVENING, JULY 2**  
**8:00 o'clock**

**ROUND TABLE:**

"The Practical Problems of the Ministry"

Rabbi Stephen S. Wise, New York, N. Y.

Discussions: { Rabbi Maurice H. Harris, New York, N. Y.  
Rabbi Louis J. Kopald, Buffalo, N. Y.  
Rabbi Sol L. Kory, Vicksburg, Miss.  
Rabbi J. Leonard Levy, Pittsburgh, Pa.  
Rabbi Eugene Mannheimer, Des Moines, Ia.

**MONDAY MORNING, JULY 3**  
**9:30 o'clock**  
**Religious Education Day**

**OPENING PRAYER.....**Rabbi Aaron L. Weinstein, Ft. Wayne, Ind.

Symposium on the theme, "How can the Personal Side of Religion be cultivated in the Jewish Child?"

1 Introduction, The Importance and General Scope of the Subject.  
Rabbi Henry Berkowitz, Philadelphia, Pa.

2 Methods to Be Employed in the Home  
Rabbi Abram S. Isaacs, Paterson, N. J.

3 Methods to Be Employed in the Religious School  
Rabbi J. Leonard Levy, Pittsburgh, Pa.

✓4. How the Communal and Social Life May be Made to Help  
Rabbi Abba H. Silver, Wheeling, W. Va.

5. How the Pulpit and Rabbinical Administration May Help  
Application of Public School Method in the Organization and Management of the Religious School  
Mr. Benjamin Veit, Supt. Public Schools, Brooklyn, N. Y.

Discussion: { Rabbi Morris S. Lazaron, Baltimore, Md.  
Rabbi Joseph Rauch, Louisville, Ky.

Religious School Architecture and Equipment  
Mr. Albert S. Gottlieb, Architect, New York, N. Y.

**SPECIAL COMMITTEES:**

Religious and Ethical Instruction in Secular Schools  
Rabbi Louis Wolsey, Cleveland, Ohio.

Descriptive Catalogue.....Rabbi George Zepin, Cincinnati, Ohio.



## MONDAY AFTERNOON AND EVENING

(Reserved for H. U. C. Alumni Association)

## TUESDAY MORNING, JULY 4

9:30 o'clock

OPENING PRAYER.....Rabbi Chas. J. Freund, Harrisburg, Pa.

PRESENTATION OF RESOLUTIONS

REPORTS:

National Organizations

Board of Editors.....Rabbi Moses J. Gries, Cleveland, Ohio.

Tracts.....Rabbi Julian Morgenstern, Cincinnati, Ohio.

Superannuated Ministers' Fund.....Rabbi Joseph Stolz, Chicago, Ill.

Advisory Board of Hebrew Union College

Summer Services.....Rabbi Tobias Schanfarber, Chicago, Ill.

Responsa.....Rabbi Kaufman Kohler, Cincinnati, Ohio.

Revision of Union Prayer Book

Rabbi David Philipson,, Cincinnati, Ohio.

Sermonic Literature.....Rabbi Samuel Hirschberg, Milwaukee, Wis.

Synagogue Music.....Rabbi Nathan Stern, New York, N. Y.

Harmonization of Civil and Religious Marriage Laws

Rabbi Abram Simon, Washington, D. C.

Model Constitution.....Rabbi Louis Witt, Little Rock, Ark.

## TUESDAY AFTERNOON, JULY 4

2:00 o'clock

ADDRESS.....Hon. David Lubin, New York, N. Y.

PAPER:

"Bergson's Philosophy and Judaism"

Rabbi Lee J. Levinger, Paducah, Ky.

Discussion: { Rabbi Louis L. Mann, New Haven, Conn.  
Rabbi Marius Rasinsky, Paterson, N. J.

## TUESDAY EVENING

(Free)



## WEDNESDAY MORNING,, JULY 5

9:30 o'clock

OPENING PRAYER.....Rabbi David Marx, Atlanta, Ga.

### REPORTS:

Ministers Hand Book.....Rabbi William Rosenau, Baltimore, Md.

Systematic Jewish Theology

Rabbi Samuel Schulman, New York, N. Y.

### REPORTS OF SPECIAL COMMISSIONS:

Jews of Other Lands.....Rabbi Louis Grossmann, Cincinnati, Ohio.

Survey of Jewish Religious Conditions

Rabbi Maurice H. Harris, New York, N. Y.

Religious Work in Universities

Rabbi Leo M. Franklin, Detroit, Mich.

### CENTENARIES:

Moritz Steinschneider.....Rabbi Solomon Freehof, Cincinnati, Ohio.

Wise Centenary.....Rabbi Joseph Krauskopf, Philadelphia, Pa.

## WEDNESDAY AFTERNOON, JULY 5

9:30 o'clock

### PAPER:

"Lex Talionis".....Rabbi Joel Blau, New York, N. Y.

Discussion: { Rabbi M. M. Eichler, Boston, Mass.  
Rabbi Felix A. Levy, Chicago, Ill.

### PAPER:

"The Prayers in the Apocrypha"

Rabbi Sidney S. Tedesche, Springfield, Ill.

Discussion: { Rabbi Morris Baron, Cumberland, Md.

## WEDNESDAY EVENING, JULY 5

9:30 o'clock

### PAPER:

"Relationship of the Synagogue and the Philanthropies

Rabbi Max C. Currick, Erie, Pa.

Discussion: { Rabbi Morris M. Feuerlicht, Indianapolis, Ind.  
Rabbi Emil W. Leipziger, New Orleans, La.

## THURSDAY MORNING, JULY 6

9:30 o'clock

OPENING PRAYER.....Rabbi Edward N. Calisch, Richmond, Va.

### REPORTS:

Church and State.....Rabbi Joseph Kornfeld, Columbus, Ohio.

Social and Religious Union....Rabbi J. Leonard Levy, Pittsburgh, Pa.

### SYNAGOGUE AND SOCIAL SERVICE DEPARTMENT:

(a) Synagogue and Industrial Relations

Rabbi Horace J. Wolf, Rochester, N. Y.

(b) Dependents.....Rabbi Louis Bernstein, St. Joseph, Mo.

(c) Social Justice.....Rabbi Stephen S. Wise, New York, N. Y.

## THURSDAY AFTERNOON

(Free)

## THURSDAY EVENING, JULY 6

8:30 o'clock

SOCIAL REUNION AT THE HOME OF MR. EDW. WHITEHILL

## FRIDAY MORNING, JULY 7

9:30 o'clock

OPENING PRAYER.....Rabbi Elkan C. Voorsanger, St. Louis, Mo.

### REPORTS:

Committee on President's Message

Committee on Resolutions

### AMENDMENTS

UNFINISHED BUSINESS

ELECTION OF OFFICERS

CLOSING BENEDICTION.....Rabbi Kaufman Kohler, Cincinnati, Ohio.

## FRIDAY AFTERNOON, JULY 7

2:00 o'clock

EXECUTIVE BOARD MEETING



16-1

How <sup>can</sup> the Personal Side of Religion be cultivated in  
The Jewish Child?

HOW CAN THE COMMUNAL AND SOCIAL LIFE <sup>may</sup> BE MADE TO HELP?

Rabbi A. H. Silver, Wheeling, W. Va.

The theme of our symposium, "How can the personal side of religion be cultivated in the Jewish child", assumes that Jewish life and by that we mean the sum total of our spiritual experiences and their physical manifestations in conduct, is the one most directly <sup>d c</sup> conducive to religious idealism. Else the theme would not have been restricted to the religious cultivation of the Jewish child.

Assuming, then, the supremacy of Jewish life as a pedagogic agency in the development of the religious character to be an axiomatic truth, it behooves us to give careful consideration to the communal and social phases of ~~Jewish life~~ <sup>it</sup> in so far as they are determinants in religious education.

It appears to me that in modern Jewish pedagogy insufficient emphasis has been placed <sup>on</sup> the didactic value of communal life. We have accentuated the influences of the home, the church and the school, but we have, in a sense, ignored the importance of communal life as a ~~factor~~ <sup>factor</sup> in religious education.

Religious enthusiasm is born of the social group, is nurtured by it and is, in turn, made to function in it. The group and not the individual or the institution, be it home, church or school, is the ~~foundation~~ <sup>fountain-</sup> head of religious inspiration. Religious ideals are the psychic reactions <sup>to</sup> of the spiritual experiences of the group and morality is the rhythmic echo of group life. <sup>TP</sup> The home, the church and the school made be regarded as so many *peustocks adown*



which the mighty waters of religious sentiment born of group life plunge to turn the wheels of personal emotion and to generate spiritual power in the individual, but the religious sentiment itself belongs to that vast and mysterious ocean of social experience. The home, the church and the school draw their vital force from that mystic entity, all-inclusive and transcendent, which we call the <sup>C</sup>ommunity. No one of these institutions completely exhaust<sup>N</sup><sub>A</sub> the spiritual contents of communal life. Nor do the three of them combined. The community is greater than the *sum* of its parts, The Jewish community is something more than the Jewish synagogue. The Beth <sup>h</sup>~~h~~<sup>K</sup>aheneseth is not <sup>us</sup> synonymous <sup>with</sup> ~~for~~ Keneseth <sup>Yisrael</sup> ~~of Israel~~.

Communal and social life is a great factor in religious education. Ethics has been defined as a science of relations. The infinite possibilities for establishing relations which the community affords makes it a supreme ethical agency and <sup>consequently also</sup> ~~also~~ a religious agency, for it is through ethical conduct that religious emotions are created. The pedagogic principle of learning by doing holds good in religious education as well. The highest spiritual emotions are called into being by the highest ethical practices, habitual though these may be. The relation of ethics to religion is a causal one. The act is the 'open sesame' to vast treasure-c<sup>o</sup>aves of spiritual emotions. ~~The fact~~ <sup>It may be</sup> ~~of the act being~~ habitual or unconscious ~~does not militate against~~ <sup>is not lost.</sup> yet its usefulness as an emotional stimulus. "It is this primitive stratum of habits", remarks Mr. Hall, "which principally determines our deepest beliefs to which men revert in mature years from youthful vagaries". This primitive stratum of habits is what the social group



supplies. That the Jewish social group *possesses* such a stratum but of a characteristic formation has been conceded at the outset. It remains therefore for the <sup>Jewish</sup> community to cast the soul of the child into this ~~world~~ <sup>mold</sup> of habits in order to enable the child on maturity to function beneficially in ~~communal~~ <sup>its</sup> life.

During the pre-adolescent stages of the child's life this work is best performed by the home, the school, and in a sense, by the church. The needs of the child are then personal, self-centered and material. The body and the senses are in urgent need of development and the home and the school can best answer this need. The community plays its chief role in that period of social awakening in the child which we call adolescence.

It has been truly said that during adolescence the life of the mere individual ceases and the life of the race begins. Adolescence <sup>marks</sup> ~~makes~~ the birth of altruistic sentiments and spiritual cravings in the youth. ~~Not only does~~ <sup>A</sup> adolescence witness <sup>es not only</sup> a "physiological second-birth" but a spiritual re-birth as well. The selfish instincts which are normal to the pre-adolescent child are shed and the soul of the child becomes swathed in social ideals as in an element. Adolescence is the "gang-age", the age of loyalties and devotions, of longings and aspirations, of love and of self-sacrifices. The community can ~~then~~ seize upon ~~these~~ group-instincts which have now come to light in the child's life and direct them into socially sympathetic channels. It can utilize these driving passions of youth as pedagogic material.

It is at this age in the life of the Jewish child that the Jewish community must step in. If the Jewish community possesses certain social traditions which are uniquely its own and, it is agreed,



that it does possess <sup>them</sup> ~~truth~~, this is the time when they must be transmitted to the rising generation. This is the time when loyalty to the Jewish community <sup>be it remembered</sup> and group loyalty is a prerequisite of religion <sup>when</sup> devotion to its ideals and love for its traditions can be inculcated; for the instincts of ~~the~~ loyalty, devotion and love are already in the child, and require but proper direction. This is the time when that intensely real though intangible something which we call the Jewish spirit or the historic Jewish consciousness can be brought to play in the child's life, <sup>when</sup>

~~When~~ the interests, the enthusiasms, the needs and the aspirations of our people can be made the mystic threads which give distinction to the soul texture of the child. In a word this is the time when the religious Jew can be realized.

Jewish community life must, for that reason, be preserved and energized. <sup>On</sup> its native soil in Palestine, Jewish life and the Jewish <sup>spirit,</sup> community ~~open temporal~~ <sup>temporal</sup> with but few exceptions, was never in <sup>real</sup> danger ~~of~~ extinction. Geographic isolation, national interest<sup>s</sup> and aspirations, historical <sup>c</sup>associations, a common tongue and a common fortune, destiny and purpose safe-guarded the integrity of ~~communal~~ <sup>Jewish</sup> life. In the <sup>diapora</sup> physical barriers, ghetto-walls and civil disabilities helped to preserve the identity of ~~the~~ Jewish life. But with the dawn of the new day of social and political equality Jewish communal life ~~has~~ suffered exceedingly and the process of denuding <sup>ing</sup> it of all contents <sup>and significance</sup> has continued with <sup>celerity</sup> ~~rapidity~~ to our own day. The external physical agencies which for centuries encompassed and protected the Jewish <sup>communal life</sup> ~~spirit~~ have been



destroyed. It remains for us now to intensify the *inner* ~~inner~~ spiritual agencies if we wish it to be preserved. Out of the infinite spiritual resources of our people, out of its dreams and its visions, out of its faith and its fancy, out of its art and its literature, out of its prayers and its songs, out of its law and its <sup>love</sup> ~~love~~ <sup>we</sup> ~~we~~ must build a mighty fortress around the spirit of our people, a fortress which will withstand the onslaughts of time.

To this end it behooves us whose chief task and interest is the preservation and the perpetuation <sup>tion</sup> ~~ism~~ of this spirit not to remain religious aristocrats and theologic <sup>K</sup> ~~know-nothings~~ looking with <sup>disfavor</sup> ~~disfavor~~ upon all movements in Jewish life which do not directly and immediately emanate from the temple <sup>or</sup> ~~and~~ synagogue. We must realize that there are certain cultural movements among our people which while they <sup>one</sup> ~~one~~ like a tangent ~~touch~~ the circumference of the synagogue at some point, do nevertheless possess a vision and an extension of their own. Blind indeed is he who in a spirit of theologic intolerance would <sup>suppress</sup> ~~suppress~~ these evidences of the inner strivings and agitations of the soul of our people. It is not the logical soundness of these new tendencies and movements which should recommend them. Rather is it their functional value as spiritual and emotional dynamics that render them of value to us. These movements be they *Nationalism, Political or Cultural Zionism, the propagation* <sup>the propagation</sup> ~~the renaissance~~ of the Hebrew <sup>or</sup> ~~and~~ Yiddish literature, the <sup>revival</sup> ~~esthetic movement~~ which is <sup>seeking</sup> ~~finding~~ <sup>new</sup> ~~new~~ expression in a Jewish art, these movements and others, I say, are valuable in so far as they intensify Jewish communal life, charge it with new energy and thrill it with new purposes. They should be welcomed as so many more dikes against the <sup>onrushing</sup> ~~nourishing~~ tides of assimilation. All these movements



and tendencies, all these loyalties and aspirations can remain discordant <sup>notes</sup> ~~chords~~ in our life or they can with sympathy and tolerance be welded into a great spiritual symphony.

For the life of the Jewish child to be dominated by a characteristically Jewish motif for our unique <sup>w</sup>ay of envisaging the world to become part of the spiritual make-up of the child, it is of prime importance to vitalize our communal life, to stir its germinant forces and to focus them all upon the religious development of the child.

There are <sup>already</sup> in existence in many of our communities social agencies which while they receive their inspiration from the synagogue are yet distinct from it. The <sup>C</sup>ommunity <sup>H</sup>ome can become of tremendous influence in the life of the Jewish boy and girl. It can serve as a clearing-house for Jewish religious sentiment and it is with real satisfaction that we note its growing popularity.

Clubs and organizations of Jewish <sup>boys and girls</sup> are also salutary <sup>a</sup> agencies for the cultural solidarity of our people. They make for Jewish character and manhood by stimulating Jewish interest and loyalty. For the sake of enhancing the utility and influence of these children organizations we would suggest the federation of all local clubs of uniform purpose and program into national organizations after the fashion of the many non-Jewish national children organizations such as the "Captains of Ten", the "Bands of Mercy", the <sup>Coming</sup> ~~coming~~ Men of America and the Princely <sup>K</sup>night<sup>s</sup> of <sup>C</sup>haracter Castle". The benefits to be derived from such national Jewish organizations are many. In the first place they make the individual child conscious of the fact that he is a member of a great Jewish community and ~~that~~ <sup>of his affiliation with</sup> y



~~an~~ <sup>which he owes</sup> allegiance to a whole people. They, <sup>furthermore,</sup> exert the splendid group influences upon him. <sup>A</sup> Above all they fascinate and attract <sup>the</sup> youth. ~~and~~ This attractiveness can be <sup>still more</sup> heightened by ~~endeavoring~~ <sup>the</sup> endowing these national organizations with ~~external characteristics~~ <sup>with</sup> ~~these~~ characteristics of fraternities ~~such as~~ symbols and ceremonies, regalia and paraphernalia, <sup>very</sup> rites and pledges, things which appeal so strongly to <sup>a</sup> imagination of the adolescent youth.

A weekly paper for Jewish children modelled after the very popular national school paper "Current Events" <sup>is</sup> ~~is~~, in my opinion, a great desideratum. It would help to inform the child concerning ~~the~~ events and ~~the~~ happenings in the Jewish world everywhere. It would stimulate his interest in the contemporaneous life <sup>of</sup> his people and <sup>would</sup> ~~the world~~, in general, strengthen his bond of spiritual union ~~with~~ with universal Israel.

<sup>which</sup> This is a consummation ~~is~~ devoutly to be prayed for. It is pathetic, almost tragic, to note how little the modern Jew born and raised in a small or even ~~in~~ a large city, trained in our religious schools and instructed in our Temples really is cognizant of the problems and perplexities of the great masses of <sup>his</sup> ~~our~~ people!

A careful survey of the field will <sup>reveal</sup> many other agencies which can be made to contribute to the cause of a <sup>vigorous</sup> ~~vital~~ and effective Jewish communal life. It <sup>was</sup> ~~is~~ not my <sup>purpose</sup> ~~not~~ is it <sup>within</sup> in my power to discover and define them all. I am but endeavoring to emphasize the importance of the Jewish community as a factor in Jewish religious education. It is the principle ~~that~~ I have attempted to stress; as for its implication<sup>2</sup> and the methods to be employed in its



application the suggestion of Hillel "zil g'emor" is in ~~front~~ point.