



Abba Hillel Silver Collection Digitization Project

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The Jacob Rader Marcus Center of the American Jewish Archives

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

Series V: Writings, 1909-1963, undated.

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Religion in public school, undated.

1. By the ag. con - I mean the concerted attempt to enter the teaching & protest into the public schools.
 1. The vast intol. which swept over the land has now reached & centered itself upon the U.S. - the citadel & stronghold of our laws.
 2. Since the war ~~has been~~ Protest Anglo-Saxons in his power on a rampage -
 3. First evidence in the "Communist's Digest" which is not so much restriction as selection on basis of race & rel. Protest Nordic -
 4. Then came attempt to institute numerous clauses prohibited in our laws. - both race & nationality. & saying it was because these men & women - your slaves to be hunted - & come always for their own good - The Archbishop is always doing the Jew a good turn. He is always doing something for him. Except the one thing he wants him to do - i.e. to let them alone.
 5. Then came (Plan) Protest Anglo-Sax. in its most loathsome form: threatened to show its face -
 - 6 - Movement against (Acadical schools) in (Oregon) which is another proof that there is no safeguard against growing black nationalism - which the Prof. Ct. declared unconstitutional - but the occurrence was significant and significant.

7. And now comes the stress upon the Rel.
Phases. It's been long in coming - for the
pre-war - pre-reconstruction days the movement
took the form of an attempt to reach the
reading of the Bible compulsory in the P.S.
Every one knew what was being done - it was
to be a work. What ^{moral} ^{value} ^{was} there
in reading it ^{repeatedly}, without notes & ^{explanation}.
& ^{children} - It was the early strategy.

1. Even where there was no such law -
super. & ^{parents} took law with their own hands.
read Bible - and permitted during holiday
vacations to sing, & recite, & super. Chis.
Chas. to be ^{my} ^{present} in the classroom.
In this manner, did they show their regard for the rel.
education & ^{quite} ^{who}

2. And now comes the open market to under-
rel. influence - in to be - without camouflage
into L.S. And still there is a character. but of
hyper - connected with it - It will not go down
the compulsory - Parochial current will be repeated - Chl.
whom - Prob. permanent will have privilege of non-
attending - or of attending rel. culture, their own devotion.
There is to be no essential relat. bet. P. School admin -
& Rel. classes - Every possible precaution will be
taken to keep them apart - Emphasis will be
laid on ethical rather > creedal.

1. Only a very naive person, unacquainted with
the gravity of rel. sect. will be persuaded by
such argument - What is certain blackest

is the outstanding but. & am. pub. - slowly without
arousing hostility, other sects - The precaution
no matter will be cast to the winds - over the
mass. is fairly lurching - What is now
& voluntary - well in due time be compulsory.
and another battle to preserve Am. freedom will
be lost -

3. The avowed basis for this agitation - is the
godlessness of this generation - This gen. is
headed for perdition - and the rel. custom. in
U.S. is only solution.

1. We question this pers. view of the
moral quality of this gen. - But assuming
that it is so - how will teach. pub. in U.S.
solve it - Is the comp. on the moral
for the rel. doctrinal custom. what he is.
center in almost every country -

2. And why can't this custom. be put
in 1 school - if Sunday is unnecessary why
not Saturday - or after school has during
week days - It is just as if P.S. Monop. -
all time of children - There are 100's of Jew.
children receiving daily Hal. custom. after
school hours - why cannot the already accepted
rel. curriculum -

4. I recall during this with ref. of children
Elder. Gen. - ^{upon their representation} cannot not couple de bar.
4. ~~the~~ ^{promoting} ~~that school time was not~~
~~only time at their disposal~~ ^{but they were not persuaded.} ~~then~~ ^{They knew what they}
~~fact to them~~ ^{wanted.} ~~that they were not persuaded.~~ ^{Rel. custom. as part of P.S. program.}
~~They knew what they~~ ^{wanted authority of school - & control - religious.}
~~wanted~~ ^{facilities -} ~~They wanted school to make~~

good when they had failed—

4. Why should P.S. be saddled with the Church's failures? If chm. failed to learn Hebrew teachers, normal school, phys parents to attend school child— why pass their problem to P.S. Why don't they set their house in order?

5. Jews have problem. 2/3 uneducated— We don't ask P.S. to assume our obligations. We try to build a part as we can additional school room. Grammar was broken— perfect in curriculum — And if we find that our day is messing up it shall cut off 2 days instruction — Sat. Han.

6. Think of harm such a system does.

1. Children regretted. hurrying.

2. School becomes a thol. battle ground of sects — Disturbance — How shall it be given — the reluctant — Fundamental — Public culture, tradition — or perhaps all the.

Jeh. (Reed)

Summary of our position — Read.

7. Pub. within. ought never to given in short building during school hrs. There is no objection to the use of sch. building after sch. hrs — not public within during

st. hrs. outside, th. Oulch. in regular school
Chunha. with. this involves serious difficulties

1. The school should not be asked to supervise
religion - as first count for it - There are
encroachments - growing with dangers for
the integ. of the school system -

8. We must resist it - 1910 grants - 1890
grants -

1. Part of Reichenau Movement
to drag on, + make uniform Am. life

9. The Need of Rel. Justice -

1. Rel. essential

10. Get letter with
East Cleveland