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Telephone RITtenhouse 8357 PHILADELPHIA 7, PA.

December 28, 1943

Dr. Robert Levy
Metropolitan Bldg.
Denver, 2, Colo.

Dear Dr. Levy:

Not the least of the grave decisions which we, as Jews, must make is the character of our lives for the post-war world and the ways in which we can best alleviate the distress of our fellow Jews in Europe.

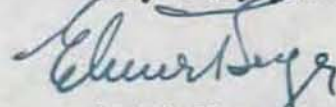
It is now obvious that the recent, American Jewish Conference did not speak for all of American Israel on these problems. A number of organizations did not vote on the Palestine Resolution and the American Jewish Committee withdrew from the Conference. That American Jewish Conference centered Palestine and subordinated other Jewish problems to the political structure of Palestine.

To save the Jews of the world; to establish equal rights for Jews everywhere; to save Palestine as a place of refuge and cultural contribution, it is imperative that American Israel organize to effectively say to the world that we are a religious community; that we ask only equal rights everywhere and no special rights in Palestine, or elsewhere, as the American Jewish Conference demanded.

I am enclosing a copy of the Council's Information Bulletin together with a copy of our Statement of Principles. I hope you will read these carefully and notice particularly that we believe in the fullest, possible support and utilization of Palestine and that we believe that the best interests of Jews both in Palestine and elsewhere in the world can be served only in the establishment of a democratic government which will recognize the rights of all of Palestine's inhabitants.

If you agree with our program, I hope you will sign and return the enclosed membership card.

Very truly yours,



Rabbi Elmer Berger

EB:SG
ENCL.

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Telephone RITtenhouse 8357

PHILADELPHIA 7, PA.

January 24, 1944

Mr. Fred Levy
1228 St. Paul
Denver, Colorado

Dear Mr. Levy:

You CAN protest against the discriminatory portions of the British White Paper without subscribing to Jewish nationalism and thus increasing the tensions between two nationalisms contending for Palestine.

Enclosed is the official statement of the American Council for Judaism on the McDonald White Paper of 1939. May I urge you to read this statement carefully?

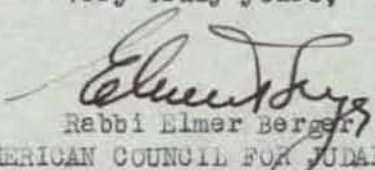
Please notice that it asks no special rights for Jews and asks no more for Jews in Palestine than for any place in the world. Not requesting special rights for Jews anywhere, the Council is not in a position of countenancing inferior rights anywhere.

Notice too that this statement seeks abrogation of the White Paper's discriminatory sections upon the broad basis of universal, democratic principles. Notice too that it retains the modern world's conception of the Jew as a member of a religious community and rejects the concept of the Jew as a member of a segregated, political-national.

We believe this is a dignified protest that will have more effect than a political protest based upon narrow, separatist, Jewish political claims. "Not by poer and not by might but by My spirit, saith the Lord".

If you find that this statement reflects your own sentiments; if you wish to participate in contemporary Jewish life upon the basis of a non-nationalistic program; if you wish Jews to have access to Palestine and believe the intrusion of separate, Jewish stateism is a deterrent in the effective use of Palestine as a refuge, we will welcome your membership in the American Council for Judaism, Inc.

Very truly yours,


Rabbi Elmer Berger

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Encl.

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LAW OFFICES OF
ROTHGERBER & APPEL
630 SYMES BUILDING
DENVER, COLORADO

TELEPHONE TABOR 6148

August 15, 1944

Rev. Herbert Friedman
1595 Pearl Street
Denver (5) Colorado

Dear Rabbi Friedman:

Now that the soreness which resulted from the verbal castigation which I received at yesterday's luncheon has become healed, it may be of some advantage to you to know the reaction of myself and some of my friends to the affair. This will ease my mind and it may furnish some food for thought for yourself.

First, let me say that I was invited to attend this luncheon by Miss Duniewicz, who said that you would preside and that your friend from Omaha would address the meeting on behalf of "Unity of the Jews" and that it was desired to have as many as possible present as a compliment, both to you and to him. That was all that I--and I speak for a number of my friends--knew of the purpose of the meeting. I went there because I desired to pay my respect to you and to Temple Emanuel, which you represent. I am a very unimportant, and hitherto silent, member of the American Council. Had I been told the true purpose of the meeting, I probably should not have gone. I feel therefore that the procedure adopted was highly deceptive and unworthy of you. This type of action has not been typical in the past of Temple Emanuel, and I hope it does not have your approval.

My membership in the Council is due, not as suggested by your friend from Omaha, to chance nor to ignorance. I fully and conscientiously approve of the stated objects of the Council. I had hoped that perhaps your friend would address us logically and give us some arguments as to why we were wrong. As a matter of fact, he avoided the true issues involved, which, in my mind, are political. He did not try to answer any arguments; in fact, he employed only one argument, a very old argument--ad hominem. He appealed on behalf of the starving women and children and helpless old men as though none but his own followers had any sympathy or intent to help our needy brethren. That type of argument, of course, placed him immediately on the level of any political speaker, and to a group of supposedly intelligent people, it was most unkind. He avoided all mention of the political implications involved, of the futility and dangers which might ensue to our people, and merely assumed that his method was the one and only method of accomplishing an object which is common to all of us. This was so interlarded

Rev. Herbert Friedman--August 15, 1944--2

with vilification and abuse, and so characteristic of certain groups, and so distasteful to me that I felt that I should have the privilege of registering my protest.

Now, as a result of the meeting, I am more than ever impressed with the fact that there is a distinct need for the Council, and for a group who can represent a very considerable portion of American Jews who are no longer consenting to be shouted down or misled into what they believe is a very unwise activity.

Your personal feelings and my own are not involved. I think you will concede, as I do, that each of us is fully entitled to his own opinion, but the method employed yesterday is unworthy of you and of the institution which you spiritually represent. I can assure you that many of the "large and enthusiastic" audience, gathered at least in part by subterfuge, agree with all I have said here, and feel that the meeting tended toward disunity rather than unity.

Very truly yours,


WALTER M. APPEL

WMA:BM

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February 19, 1945

Mr. Leon Grauman,
789 Milwaukee,
Denver, Colo.

Dear Friend:

For a great many years now many of us have felt that Reform Judaism has been derelict in its duties to the concept of the Jew as an individual, different in no other regard than his religion from the people who constitute the majority population of the environment in which he lives.

This is an American idea, based upon a society that regards the individual man as the basis of its own way of life. For this principle we are fighting a war. Our prayers are that the peace will extend the principle to other places in the world.

To us, it is incredible that in the face of such hopes, that branch of Judaism which might have led the world in such thinking is now paralyzed and stultified by a process of appeasing the group of Jews who demand rights for Jews upon the basis of common group interests, such as nationhood and politics.

The result of this patternless compromise has produced a queer amalgam of Orthodoxy, Conservatism and Reform, in which the forward-looking pattern of Reform has suffered.

This degeneration of Reform is witnessed to in the constant attempts to introduce discarded ceremonialisms into the ritual; in the steady increase of Jewish nationalistic thinking in our religious school materials; in the employment by the Union of American Hebrew Congregations of an avowed Yiddishist and Zionist as its Director of Education; in the participation of the Union in the American Jewish Conference; in the abdication of leadership by the Central Conference of American Rabbis by declaring its "neutrality" on the issue of political Zionism; in the growing number of anti-Reform Rabbis being ordained by the Hebrew Union College; in the unhappy alliance of Hebrew Union College alumni with alumni of the Jewish

Institute of Religion, which represents an avowedly different philosophy of Judaism; in the rapid increase of "token" Reform Jews in Reform Congregations, men and women who make no secret of their disdain for Reform but who join Reform congregations for any number of reasons and then proceed to liquidate the principles of Reform.

We view with great alarm, these tendencies and others, in all parts of the nation. We have watched patiently for some indication that the trend would be halted. We see none forthcoming.

Therefore, we believe that we have reached a period in history when, as at the beginnings of Reform, leadership must be taken by laymen who have no vested interests in official Jewish life; who are sincere in their concern for Judaism and the future of men and women who are Jews.

We believe that as between these two philosophies -- that of Jews being regarded as free, individual men and Jews being considered a special group which must ask for special privileges and treatment, there is no compromise possible.

We have joined therefore, with those men and women in Houston, Texas and in Lincoln, Nebraska who have with such courage and devotion begun what we believe to be a historic movement in American Jewry.

We hopefully announce the formation of the American Reform Jewish Congregation, dedicated to the principles which we have had prepared and enclose for you to read.

This is, to our best knowledge, the third congregation in this layman's movement. We have just begun. We hope others will follow as we have followed those who pioneered before us.

In any event, we are grateful for your attention and would appreciate hearing from you with any observations you may care to offer.

Very sincerely,

AMERICAN REFORM JEWISH CONGREGATION

Norman Buckner

President

THE ISSUES IN THE UNITED JEWISH APPEAL DRIVE FOR 1947

Almost everyone in the United States today is aware that the world situation in so far as peace, political and economic rehabilitation is concerned is in a critical stage. Conditions everywhere since the war ended in August 1945 are, to use medical terms, pathologic and anemic. It is, therefore, most surprising that American Jewry should be astonished to learn that the goal of the U. J. A. for 1947 in the United States is \$170,000,000.00. It is true that last year the leaders of the drive told us that this was a "give on a one-time basis", but these men were expecting, as all of us were, that recovery and improvement would be very rapid. Even here in the United States we did not foresee that there would be so many strikes and other forms of social upheaval which would hinder progress in this free and rich country.

The grim facts are not of anyone's choosing. The reality is ugly, sordid and cruel. Instead of improvement there has been delay. Instead of the firm, sure progress of peace and good will there has been a deterioration within the war-cursed countries, as well as in international relationships. The \$170 million we are asked to raise of which Houston is to contribute around a million, is a minimum necessity. Actually, five and ten times as much could be used. Not one of us, therefore, ought to indulge too long in expressions of shock and surprise but permit our reason and our knowledge to prevail and realize that a growing and terrible need is wailing through an endless night of despair. Human beings like ourselves, through no fault of their own, young and old, like the children of Israel in Egypt, groan and yearn for redemption.

Now what of those who would withhold support of U. J. A. on political grounds? This impresses me as being unrealistic. Certainly there is no one who rejects more than I do the philosophy and the program of political Zionism. No one can regret more than I do that out of the funds which are contributed some portion goes to aid the political propaganda of Jewish nationalism. And yet, as one confronts the issues of the U. J. A. of 1947 one can only come to an affirmative decision and when asked to give must answer unequivocally and willingly "yes"!

What are these issues that persuade me so conclusively that we must meet the goal of the U. J. A.? First of all, there is Europe itself. Europe has gone from bad to worse since victory over Hitler. Fortung Europa is now Finster Europa. The fortress is broken but darkness is there for all light was shattered. The evil seed of Nazism still is present and there has been little change of heart. How could it be otherwise with more than a decade of Hitler? With all

the evil that war lets loose what else should there be but darkness in Europe? A few days ago in New York I found myself seated in a restaurant next to a Roman Catholic priest. We introduced ourselves to one another and he told me that eight years ago he fled from his birthplace, Cologne, Germany, because of his anti-Nazi writings and finally came to this country where he is carrying on his consecrated work in a small community south of St. Louis. He recently revisited his home and from the letters he receives from there lately he told me sadly that despite the violence and the suffering, and the horror, the people are the same--the same prejudices, the same greed, the same selfishness. At first I was taken aback for we can understand why people in America might not have learned a lesson from the war; but how can it be possible there in the heart of the conflict? But we talked it through and we both agreed that the fruit of war is never sweet but always bitter. Only Hitler and Mussolini gloried in the products of war. We in the house of God have always known that the sword brings evil into the world--that the Caesars are the curse of civilization.

Moreover, in Poland anti-Semitic excesses have broken out. Thus thousands of our coreligionists pour into the American zone of German occupation and now over 200 thousand Jews are in concentration camps. I heard Earl Harrison, the former United States Commissioner of Immigration, (you will remember his report to the President last year) speak in Philadelphia last week. He said to us: "I pleaded then that these concentration camps must be emptied, that these people who have been tortured by the Nazis must be freed. Now, 19 months have passed and they still languish. Dachau is still a concentration camp even though it no longer has the ghastly paraphernalia used by the Nazis. It is an intolerable state of living for these abused victims of Germany. They must be brought forth".

Consider the plight of the children and it is enough to make the heart break with sorrow. Perhaps we can make ourselves accept the fact that adults suffer. They have lived a good portion of their lives, they are better prepared to meet the problems; but little children, innocents, young ones, to their suffering we cannot ever be reconciled. Miss McCormick of the New York Times reports that all young people of Europe want to get out. There is the yearning to find a new world, a new land somewhere else. How much the more then is this the need of those of our faith who still are closed up in camps, who are displaced people living not only lives of tribulation but haunted by the most terrible memories. To be sure, we must believe in a future for Europe. Certainly some day a better Europe will rise and in it we will find the people of our faith together with their neighbors, living in peace. But now and for a long time to come there is the thick darkness before that dawn. Now it is only a Europe with a bloody, horrible past.

The second issue that we must confront when we think of the work of the U. J. A. is Palestine. Granted that Palestine today is an armed camp in which the terrorists, the extremists on both sides are daily adding bloodshed and violence to a situation which grows constantly worse. As one who opposes Jewish nationalism I fervently work and pray for the day when this violence shall cease and a free Palestine emerge. Of course, it is true that the Jewish agency is the mouthpiece of political Zionism. It also presumes to speak for all the Jews of the world. Yet the fact remains, as much as we would wish it otherwise, that it is the spokesman for Palestine Jewry and how ever wrong is its present direction, it is none the less essential. There must be a defense agency for Jews in Palestine. The Moslem world around them is hostile. There is native Arab opposition. It is a life constantly in danger as new groups go out to settle new villages. There are Arab leaders who cooperated with the Nazis during the war. There is no escaping the necessity for the need of an organization in Palestine for defense. Even here in the United States we spend six million and more dollars for the A. D. L., for joint defense against anti-Semitism. Even here in this free land we must be on the alert against those un-American forces that now are rising. Rev. Gerald K. Smith has opened up his headquarters in Ft. Worth, Texas and last night spoke to thousands in one of the churches of that community. If we need defense here, how much the more do they need defense. Palestine must have guardianship for its present safety and for its future. As much, then, as we deplore the terrorists and the wild lack of restraint, let us not forget that it is the place where so many of the refugees wish to go and where they are wanted. We dare not withhold our support of life in Palestine lest we dash the cup of promise from the lips of those who yearn to go there. We have other agencies in which to work to offset the extreme politics of Zionism. We in America must work this thing out for ourselves but it strikes me as being another form of extremism to refuse to support the U. J. A. because a portion of the funds go to the political propaganda of the Zionists. The fact and the truth is that the largest part of those funds go for the constructive life of Jews in Palestine. These people must be housed when they arrive there, they must be fed, they must be helped along. We cannot afford to let Palestine become a miserable failure, a bankruptcy of human redemption. We cannot bring people out of the ice-house of Europe and abandon them in the cauldron of Palestine. What kind of brotherly love would it be if we removed people from the house of bondage and then forsook them; cast them away to die in a wilderness. Adequate funds in the U. J. A mean manna from heaven to the stricken new arrivals in Palestine. The day is yet coming when Palestine Jewry shall, together with the other inhabitants, be strong and independent and make supreme contributions to the welfare of mankind, even as new Palestine has already done within the short span of its modern existence.

The third issue in this campaign is the United States itself. We are the richest community of Jewry in the world, blessed with every advantage. We raised 105 million dollars last year and it hardly caused any of us any special sacrifice. And remember, it was the biggest collection of funds ever. It was a one-time big gift drive and still we did not go without a meal nor were we uncled. We did well last year and the years before and we can and must do better this year. Just as the world expects salvation from America and here has established the site of the United Nations, even so is it expected of American Jewry to bring salvation. Who can refuse to understand how the displaced Jews of Europe regard us here as their redeemers? Where else shall they turn if not to American Israel?

Alas, we keenly and deeply regret the political cat's paw that has been made out of political Zionism in the United States. How dangerous is the concept of the Jewish vote which the Zionists have freely used in their thrust for power. But there is a way to meet this and it must be met within ourselves and through action which is democratic. It certainly is no argument for withholding our contributions to the U. J. A. Wrong as it is for political Zionism to do as it does, and as much as we must strive to withstand and reject it, the struggle with political Zionism here is a luxury compared with the desperate fight for life that goes on abroad.

Let me direct your attention to the fourth issue in the U. J. A. drive--it is the world. The U. J. A. supports our coreligionists wherever they go, even as it helps the Jews who can remain in Europe. Whether it be Asia, South America, South Africa, North America at large or right here in our own country, it is the money and personnel of U. J. A. which brings salvation to fellow-Jews who would otherwise be lost and perish.

And finally there is the humanitarian issue. The world needs us to do all that we can to survive. We have always arisen by our own strength after every whirlwind. The religious community of Israel has ever decided to live and not to die. When the cry for life comes to us from abroad the sound of the cry is not Zionist or anti-Zionist, Orthodox, Conservative or Reform. It is the cry of a fellow human being, a religious brother afflicted by the curse of man's inhumanity to man. It is the cry of the most tormented victim of a Hitlerism which has plunged all people into the abyss of sorrow and suffering.

I can never forget the poignant story told of a little boy housed in one of the J. D. C. institutions in France. He was the sole survivor of a large family. Every effort to make the child laugh or play was futile. There seemed no way to reach the heart of this child. One day after a snowfall he wrote a little poem which revealed his soul's anguish. This is what he wrote:

"The snow is beautiful falling from the sky.
The trees are there waiting to receive the snow.
The snow has a place to go
But where is there a place for me?"

We must answer the plea of this child. We must say to him, "Yes child, there is a place for you. It is in our hearts. It is in every land where Freedom dwells. We once stood at Sinai together. We are united in faith and the high destiny to witness to God throughout the world. American Jewry will not fail you. We are strong, we have been blessed with riches, we are free.

The U. J. A. is on the march! And we shall work and we shall give!
And we shall not rest until you, with all the other children in the world can laugh again, can be happy, can be loved, can be free!"



*American Council
for Judaism*

LOUIS E. LEVINTHAL
606 CITY HALL
PHILADELPHIA

June 4, 1947.

Rabbi Herbert Friedman,
Temple Emanuel,
1595 Pearl Street,
Denver, Colorado.

Dear Herb:

It was a joy to have you with us
for dinner the other night. We are both look-
ing forward to meeting your wife as well.

The enclosed clipping from the Jewish
Exponent should be answered. It refers to
Lessing Rosenwald's speech before the American
Council for Judaism in Philadelphia about the
displaced persons. I wish you could find the
time to write me what you think about Rosenwald's
statement.

With kind personal regards from Mrs.
Levinthal and myself,

Cordially yours

Louis E. Levinthal

DP Camps Swayed By Agency Men, Rosenwald Claims

Addressing an overflow meeting of the Philadelphia Chapter of the American Council for Judaism, Lessing J. Rosenwald, National President of the organization, just returned from a three weeks' tour of displaced persons camps in Germany, stated that he found the Jewish camps he visited to be solidly dominated by Zionists.

The overflow meeting, held at the Oak Lane Review Club on May 14, heard a complete report of Mr. Rosenwald's trip to Germany.

Mr. Rosenwald was one of 14 members of a commission sent by the Secretary of War to confer with General Clay.

"Everything about the Jewish camps is under Zionist domination," said Mr. Rosenwald. "Camps are generally organized by committees in a sort of self-rule, self-determination group. The responsibilities of the camps are run by the self-organized committee, under the director. The directors are usually UNRRA workers and they have as deputies people from the camps themselves."

"These camp committees are chosen by the DP's themselves and really are the representatives of the camps. These committees afford a tremendous opportunity for Zionist indoctrination and the camps are solidly Zionist dominated."

Jewish Agency in Administration

Mr. Rosenwald stated that he May 14, heard a complete report of a number of Jewish Agency people in administrative capacity in the camps. "I asked

one of the officials," said Mr. Rosenwald, "why it was necessary to have Jewish Agency people in administration of the camps. I said that I could understand very well by people from the United States or England or any of the other countries of the United Nations, but why Jewish Agency? He said that there was only one reason why Jewish Agency representatives were there. He said that whenever the Palestine Government had visas to allocate to Jews, these visas were allocated through the Jewish Agency and it was on this ground that Jewish Agency representatives were installed in the camps."

Mr. Rosenwald stated that when at the outset, about 36 Jewish Agency representatives were accredited to the camps, that that number increased to more than 100 today. He found that these people were there to do everything possible to indoctrinate displaced persons in regard to Palestine and Zionism.

Norway Offer Rejected

While in Germany, Mr. Rosenwald stated that the Norway Government offered to accept a number of Jewish refugees equivalent to the number of Jews who were killed in the war in Norway. In one camp that he visited, 100 Jews volunteered to go to Norway as immigrants. "The next morning," said Mr. Rosenwald, "there appeared all over the camp posters calling the Norway volunteers deserters and other names, and criticising these people who had volunteered to leave the group to go to a country other than Palestine."

Other Countries Should Open Their Doors

Mr. Rosenwald said that he received varying answers to the

question "Supposing the United States would open its doors to displaced persons, how many people would come?" The answers varied from a high of 85 per cent to a low of 10 per cent.

Mr. Rosenwald stated that camp directors had told him personally that where there was an opportunity to go to a country other than Palestine, displaced persons would jump at the opportunity; particularly if it were the United States.

Speaking of the work done by the Citizens Committee for Displaced Persons, Mr. Rosenwald said, "I am more certain than ever that this method of handling displaced persons as a whole, regardless of race, creed or religion and disregarding their country of origin, is the only method which can be used with any hope of solving the displaced persons problem in its entirety."

"Any attempt to settle the problem piece-meal will still leave large quantities of displaced persons that nothing can be done about."

"The only solution is that offered through the plans adopted by the Displaced Persons Committee and I hope that each one of you will do your fair share in working with the Citizens Committee right here in Philadelphia. I hope you will do your utmost to see that the bill, House Resolution 2910, becomes law, and that that law can open the doors of this country that we may do our fair share in solving the difficult, tragic problem of displaced persons."



AMERICAN JEWISH
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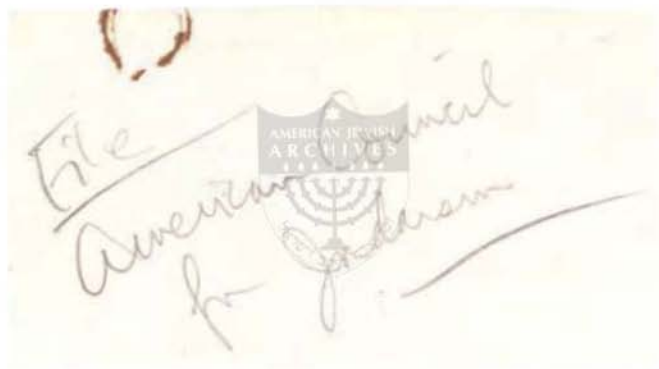
RABBI HERBERT FRIEDMAN

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August 21, 1947

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M. M. SCHWARTZ

Dear Friend:

In response to a request by Mr. Harry Goldstein, The U. J. A. Field Representative, I am sending you the enclosed copy of an address on the United Jewish Appeal.

I hope that you will read this address and that you will agree with my conclusions.

Yours faithfully,

Hyman Judah Schachtel

Hyman Judah Schachtel, Rabbi,
Congregation Beth Israel.

HJS/vw

January 30, 1948

Rabbi Morris S. Lazaron,
Baltimore Hebrew Congregation,
7401 Park Heights Avenue,
Baltimore 8, Maryland.

My Dear Rabbi Lazaron:

One of the members of my congregation, Mr. Jack A. Weil, has recently returned from the conference of the American Council for Judaism at St. Louis. Mr. Weil has indicated to me that you are planning a speaking tour of this western territory during the latter part of February and March, and that your itinerary would permit you to be in Denver during the period of March 10-15. If that be the case, I should like to invite you to occupy our pulpit at the Friday evening services on March 12.

As you can see from the enclosed folder, we were planning a series of sermons on "Great Living Religions", which was to have ended on March 5. However, the interjection of a special brotherhood service on Friday evening, February 20th, will cause the entire series to be pushed forward one week, and therefore the final lecture on Christianity would have fallen on the evening of March 12th. I shall be perfectly agreeable, however, to postpone that even further if March 12th is the most agreeable date to you.

I think you should know that I join with the majority of the men in the CCAR in regard to my convictions on Palestine. I have been a member of the Zionist organization for many years now. My congregation knows of my predilections. That does not mean, however, that you are to feel restrained in any manner whatsoever. In occupying the pulpit, you should feel perfectly free to express your views as you understand them.

Hoping that you will be able to be with us in Denver, and looking forward to an acceptance of our invitation, I am

Sincerely yours,

Rabbi Herbert A. Friedman

HAF:EW
Enc.

ROCKY MOUNTAIN NEWS
Tuesday, May 3, 1949

JEWISH CHIEF RAPS ISRAEL AS "INNER GHETTO"

"Confusing Judaism and Zionism" declared Elmer Berger last night at Temple Emanuel, "is exchanging the physical ghetto of the present."

Dr. Berger, national executive director of the American Council for Judaism, spoke at a meeting sponsored by the council's Denver chapter.

The council, Dr. Berger said, stands for one basic principle - that Judaism is a religion and that its American followers are Americans "not a mythical nationalistic group conveniently labeled Jews."

At the moment its fight is against Zionist organizations which Dr. Berger charged despite their small membership presume to speak for the whole body of "Jews" in America.

The council was against the formation of an Israeli state especially for and by Jews.

Now that Israel has come into being, they hope it will become a liberal, democratic state rather than the theoretic nation they fear it is becoming - but they emphasize that they have no more interest in its welfare than they have in, say, Italy or Poland.

ZIONIST MOVE WANING, SAYS JEWISH LEADER

Denver Post, May 3, 1949 (Tuesday)

An end to the growth of the Zionist movement was predicted Tuesday by Dr. Elmer Berger, national executive director of the American Council for Judaism.

Dr. Berger is a spokesman for a group of Jews who stand in opposition to what they call the religious nationalism of Zionism. They maintain that Judaism is a religion only, and that nationality of Jews is that of the countries in which they reside.

The appeal for Zionism, Dr. Berger declared has been on an emotional basis, with special emphasis on the terrible plight of displaced persons. He predicted that a full understanding of the movement freed of such emotional considerations would limit it.

Dr. Berger said his group accepts Israel into the family of nations, but "it is just as foreign to us as to any other Americans." He outlined the policy of the council on the new nation as follows:

"Members of the council accept no rights in and no responsibility to the state of Israel not accepted by other Americans of any other faith."

His hope and the hope of other Jews participating in the same program is that there can be a genuine integration among Jews and Christians, recognizing but emphasizing the community of interests as Americans.

The "separatism" which they say is exemplified by the Zionist movement the council condemns.

Dr. Berger was in Denver to speak before the local council in Temple Emanuel Monday night.

the AMERICAN COUNCIL FOR JUDAISM

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Elmer Berger

May 4, 1949

Mr. Louis C. Isaacson
840 Detroit Street
Denver, Colorado

Dear Mr. Isaacson:

I am writing you because you are a member of the Board of Directors of the Union of American Hebrew Congregations. I call your attention to, and ask you to give a careful and thoughtful reading of, the enclosed mimeographed copy of material from a recent publication of the UAHC.

The underlined words should be of considerable concern to you. These expressions are either implicit or explicit elaborations of "Jewish" nationalism; the identification of American Jews, nationally, with the idea of a common "national" homeland for all Jews - "the Jewish people".

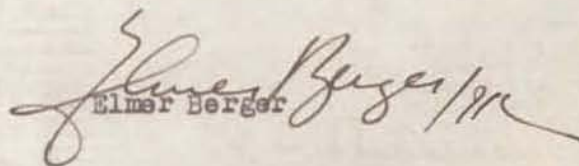
The insidious character of this service lies especially in the fact that it is designed for children, at an age when they have not yet developed discriminating and adult knowledge to accept or reject such concepts as these prayers encourage.

At its last annual conference, just concluded in Chicago, the American Council for Judaism resolved to devote a part of its program to assist in the creation of a Judaism "free of 'Jewish' nationalism and stressing the universal traditions of our faith..."

The Union of American Hebrew Congregations, historically dedicated to an American Judaism, should certainly guard against recommending a Judaism bound to "Jewish" nationalism.

I sincerely hope that you will take up the question of this service with the proper authorities of the UAHC. If I may be of any further service to you, please feel free to call upon me, regardless of your attitude about the Council on other matters. I would also be grateful to you if you would keep me informed of any action you may take on this particular problem.

Very sincerely yours,


Elmer Berger

EB:IK
enc

(The following are excerpts from a Sabbath Morning Service project reported in "The Jewish Teacher" for March 1949, on pages 31-32. "The Jewish Teacher" is an official publication of the Union of American Hebrew Congregations.)

Sabbath Morning Service for October 30, 1948
Written by the Ninth Grade of
Temple Mizpah Religious School

Hymn #193 - We Thank Thee, Lord

Union Hymnal

READER: We thank Thee, O Lord our God, for providing us with food and clothing, a roof over our heads, and for this lovely temple in which we worship. We ask Thee to make us more tolerant of others, of their religion, and them of ours. Please help us to keep the peace, and keep our newly-acquired homeland in Israel. Amen.

(Ann Frankel)

RESPONSIVE READING:

The time has come, and with it a pause for reflection of the years gone by and the years to come, in the land so dear to all our hearts - Palestine.

Our people are now engaged in a great battle to bring peace to the land of Palestine not only for Jews but for all peoples.

Now more than ever we should think of Palestine not only as a homeland for the Jews but, perhaps, some day, as a leader in the culture of the world.

Jews from every corner of the earth, from every walk of life, and every trade and profession, are now being drawn to Palestine by a compelling desire to make their religion more beautiful, so all people may understand and appreciate it.

Ability, knowledge, and genius, three of the greatest gifts ever possessed by man, are constantly being developed and improved by all.

Hoping and praying together as one people may we achieve peace and unity for all peoples.

(Sandra Roth and Audrey Blumenthal)

READER: We pray to Thee, O Lord our God, for a homeland for our people,
A place which Jewish wanderers from all parts of the world may
call home. We know that Thou hast watched over us since the days
of Abraham. Help us now to fulfill this wish as Thou helped our
fathers in ancient times. May Thy loving kindness never end Thy
strength and wisdom always influence our hearts and minds.

(Tobey Fae Baer)

(All underlining ours).



May 5, 1949 Intermountain Jewish News:

BERGER OF ACJ RAPS ISRAELI TIES

Appearing in Denver before less than 100 listeners, including many known Zionist curiosity-seekers, Rabbi Elmer Berger, executive director of the American Council for Judaism, Monday assailed Jewish nationalism, appealed for aid to Arab refugees and their return to Israel, and criticized Zionist activity on behalf of Israel. He called for a clean break between U. S. Jewry and Israel to alleviate anti-Zionist fears of dual allegiance.

"Ben Gurion and I are completely foreign to each other and there is no Jewish nationality that brings us close together," Berger said.

Berger reported on last week's national ACJ convention at Chicago where the anti-Zionists urged American Jews to integrate themselves into American life and oppose Zionist efforts to alienate their affections for Israel.

Sky Mail

Saturday

Dear Herbert,

I have decided
to send you the
enclosed copy of the
letter sent to Leo.

Please don't show
it to anyone besides
Elaine, of course.

I feel that he was
wise in writing to me
to discuss as an adviser
and friend the "mistakes"
as he put them, you made

in the two instances. I can
see you have set the
lines and know what to
do from here, etc.

If he calls, please
don't let on I sent you the
copy because I don't want
him to get the idea, I
had this in mind. I really
didn't.

Most wonderful you
may be able to use a
thought or two from the
enclosed. In all we
are very proud of your
stand and your willingness
to abide by the consequences. I
feel sure, only good
will come from all
this.

Sky Mail

(3)

The folks in Milwaukee
will applaud you for your
courage and sincerity. The
encland indicates how I feel
about this.

I hear good things
about you and know
you will be happy in
Milwaukee.

My boy here is all
rified up and doesn't know
the score. I feel sorry

for him because he must
be an unhappy creature.
One thing is certain, he has
two hatchmen, one old Lon and
Bill Schuckin. More later.

Let me know a little
something about what's
going on following the
receipt of letters and
newspaper accounts by Ben

Maxim sends
love and kisses to the
kids, Elaine and you

Sam

the AMERICAN council for JUDAISM

COMMITTEE ON RELIGIOUS AND SYNAGOGUE PROGRAMS

CO-CHAIRMEN

BERNARD S. GRADWOHL
1203 Sharp Building
Lincoln 8, Nebr.

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138 Preston Street
Shreveport, La.

HERBERT S. BENJAMIN
Baton Rouge, La.

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Dallas, Texas

JACK WEIL
Denver, Colo.

December 15, 1949

Dear Rabbi:

One of the purposes of the American Council for Judaism has always been to advance knowledge of and devotion to the universal principles of Judaism.

It was to this end that the Council opposed Jewish nationalism in the past and continues to oppose it today, especially as it seeks to engulf Jews living in the United States.

At its last annual conference, the Council authorized the appointment of a Religious and Synagogue Committee. The undersigned, one a Rabbi and the other a layman, who have dedicated much time and thought to such a universal Judaism, were appointed co-chairmen.

One of the services for which this Committee was organized is to make available to the Rabbinate information which is not easily available and which bears upon the contemporary chapter in the historic conflict between universalism and nationalism in Judaism.

From time to time, we plan to send you such information from authoritative sources.

We hope you will find it helpful and useful, whatever your predictions may be.

American Jews, your congregants and ours, are confused and eager to find a way out of the confusion. Even as a partisan -- and we are all partisans in this controversy -- you, as a leader, have a serious responsibility to present to your people all of the facts.

It is in that spirit of providing information about a viewpoint too little known and understood and sending you information which may not reach you until some projected plan becomes a fait accompli, that we hope to send material to you from time to time.

We hope too that you will read the material in that spirit. If you find it useful and feel inclined to say so, we'd be glad to have you write us. But you don't have to do so.

The first of these mailings which you will find enclosed is a copy of an address delivered by Elmer Berger at the last conference of the American Council for Judaism. Here you may find an interpretation of the Council's position that may be new to you.

December 15, 1949

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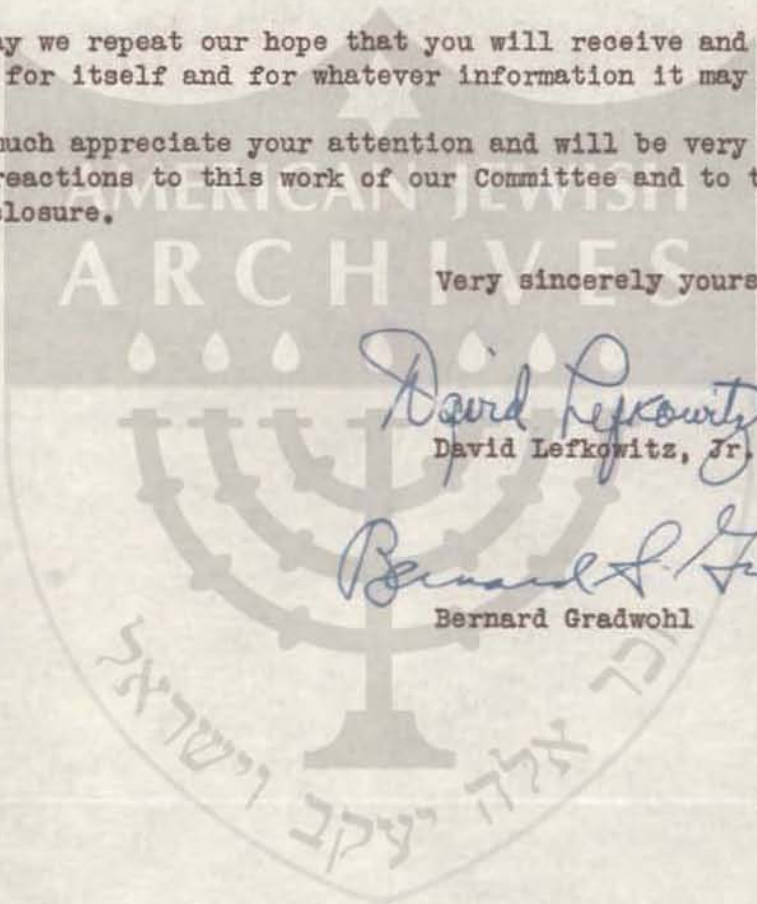
Again, may we repeat our hope that you will receive and read this material for itself and for whatever information it may provide.

We very much appreciate your attention and will be very interested in your reactions to this work of our Committee and to this particular enclosure.

Very sincerely yours,

David Lefkowitz, Jr.
David Lefkowitz, Jr.

Bernard A. Gradwohl
Bernard Gradwohl



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the AMERICAN COUNCIL FOR JUDAISM

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Robert S. Nyburg
12 East Lexington Street
Baltimore 2, Maryland

February 3, 1950

Dear Rabbi:

We hope that you have read our letter of December 15, 1949 and its enclosure.

At that time we explained that one of the purposes of our Committee is to make available to the Rabbinate information which is not easily available and which bears upon the contemporary chapter in the historic conflict between universalism and nationalism in Judaism.

In that same spirit, hoping to provide information which you may not ordinarily see in original form, we are sending you this month a copy of an address delivered to our San Francisco Chapter by Morris Lazaron.

May we again solicit your comment on this material; either Elmer Berger's address sent you last month or this present enclosure.

With thanks for your attention and hoping that you will find this material of interest and useful, we are

Sincerely,

David Lefkowitz, Jr.
David Lefkowitz, Jr.

Bernard S. Gradwohl

Bernard S. Gradwohl

What is the Council?

A national organization maintaining an educational program dedicated to the universal tradition of Judaism and the increasing national, civic, cultural and social integration of Americans of Jewish faith. The Council affirms that: "nationality and religion are separate and distinct; our nationality is American; our religion is Judaism; our homeland is the U. S. A." Rejects the concept that the State of Israel is "The National Homeland of the Jewish people"; maintains that no Jew or group of Jews, including the spokesmen of Israel, can represent all Jews in America; and that the nationalism of Israel must be confined to its own boundaries.

the AMERICAN COUNCIL FOR JUDAISM

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SIDNEY TEISER
Portland, Oregon

I. EDWARD TONKON
Dallas, Texas

JACK WEIL
Denver, Colo.

March 20, 1950

Dear Rabbi:

In a recent address, Mr. Baruch Zuckerman, President of the Labor Zionist Organization of America, confirmed basic Zionist policy on Chalutzit. Mr. Zuckerman stated, with unusual candor, that "kibbutz galuyot and chalutzit must become the responsibility of American Jewry as of all Jewries".

Mr. Zuckerman continued "No one can and no one should attempt to determine at this point how rapidly the process of kibbutz galuyot will proceed."

Meanwhile, Mr. Zuckerman made it clear that Zionism asks for a status of "privilege" for Americans of Jewish faith while it indoctrinates them, in America, for ultimate integration into Israeli life.

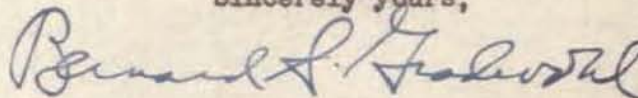
Part of this indoctrination takes place in all manner of youth educational programs.

One of the constructive analyses made by the Council bears directly on the youth education. The material was organized and presented to the Council by Dr. Leon Saks, former President of the Rockdale Avenue Temple in Cincinnati. Dr. Saks' long and distinguished service to American Judaism qualifies him to evaluate these contemporary trends.

We send you this study in the same spirit of helpfulness as we sent you our two, previous mailings. In the belief that you too are interested in building an American Judaism and in shaping the lives of American youth so that their Judaism is a normal interest of normal Americans and not a separate nationalism, calling for "privilege", we send you Dr. Saks' paper.

We will be grateful to you for any comment.

Sincerely yours,



BSG:IK

Bernard S. Gradwohl
Chairman

"JEWISH YOUTH AND EDUCATION"

Mid-West Regional Conference
Cleveland, Ohio - October 23, 1949

Discussion by Dr. Leon Saks
Chairman, Cincinnati Chapter

The subject "Jewish Youth and Education" which has been given first place on the panel discussion this morning is, in all probability, the most serious problem with which the Jews of America are faced. If there is indeed any real danger in current Jewish education and the plans of the "Jewish nationalists" for the future education of our children, it is of prime urgency that we recognize it now and not when it is too late. Our innocent and impressionable children are the working material of these plans. The effect of the slow, steady indoctrination which their young minds are receiving, is no more to be perceived than a seed which has been planted. The tiny doubts, the feeling of insecurity save with Jews; the turning away from society to his own group, cannot be recognized by the child; and as long as his social needs are satisfied he is happy.

But if the nationalist plans were to succeed which I believe entirely likely unless we are vigilant, the adult who grows from the child is intended to be -- and will be -- a self-segregated individual, Israel-oriented in his thinking and feeling, neglectful of his American Jewish heritage and its institutions, scornful of the Western concept of emancipation, and strong in his devotion to the concept of a world Jewish people whose center will be in Israel. The plan is to make the next generation so Hebraized, so nation-minded, so segregated and fanatically "Jewish" in the ghetto mold, so controlled and regimented, that the last vestige of hope for a continuation of the pattern of life we have come to know as Americans of Jewish faith, will be irrevocably lost.

If I succeed in making this clear, in convincing you that this is not fanciful exaggeration but an imminent danger which seems to have a far greater chance to succeed than to fail purely because of the inertia of those who disagree with it, then at least I shall have destroyed whatever complacency may still exist among some few of you. And I will have demonstrated that your own children, however carefully you guard their education and however immune you may make them to the teachings of "Jewish nationalism" will nevertheless inevitably be engulfed, as will all Jews, if the nationalist objective were to be achieved.

My plan in this discussion is:

1. To give you a few illustrations of the mentality, the philosophy, the approach to Jews and Jewish life which is held by "Jewish nationalism".
2. To show how the State of Israel and the various World Zionist Organizations are forcefully collaborating in obtaining domination of Jewish education in America and spreading the Israeli-Jewish nationalism among youth.
3. To illustrate the extent to which non-Zionist established and highly respected institutions of learning in America are becoming influenced by Zionist ideology, and wittingly or unwittingly serve the nationalist plan for education.
4. To give a few examples of the effect on Jewish youth already created by this nationalist philosophy and penetration into educational centers in many localities in this country.

I am personally convinced that the great majority of the rank and file members of the Zionist organizations are not "Jewish nationalists". They do not understand and they have never understood the basic principles of "Zionism". The logic of recent events has obviously disturbed many of them and they are timidly beginning to wonder if the question of an all embracing "Jewish nationalism" is not a real danger. Certainly there is no evidence that they have arrived at a point of awareness where they will offer resistance to the powerful rulers and cliques within the Zionist organizations, yet they continue to dismiss the evidences of increasing nationalism in our religious schools as unimportant or trivial or to ignore them entirely.

By the time they wake up to the damaging result, it will be too late. The psychological pattern of their children will be formed and under the guise of Jewish education that pattern will be a true "Jewish nationalism", parading under the glamor of a "mere spiritual and cultural tie to Israel". In other words, for the time being, the Zionist leadership in America is willing to quieten the song of "Jewish nationalism" by changing the words but intends to capture the minds, and thereby later on the physical presence, of the CHILDREN of these passive non-nationalist "Zionists". And these non-nationalist "Zionists" are content to continue their support of the organizations, to pay the salaries and expenses that perpetuate the propoganda machine which seeks to alienate from them their own children! Could paradox or pathetic blindness be greater?

You think I exaggerate? Then let me give you some examples.

The Hechalutz Organization of America is defined in the 1949 Palestine Yearbook as a world-wide Zionist organization, the American branch of which trains "American Jewish youth for active participation in the up-building of Israel". Listed as affiliates of Hechalutz are a number of Zionist youth groups such as Junior Hadassah, Young Judea, Intercollegiate Zionist Federation of America, etc. It is incontrovertible, therefore, that the following quotations from the Hechalutz Yearbook, its very latest, published this year, reflect the thinking of all these groups. (For the word "Diaspora" substitute the words "The Jewish community of America" as I read.)

I quote:

"The Diaspora has no justification for existence...We must hoard OUR NATIONAL CULTURE in it against reality and against the normal processes of development. We must increase safeguards and hedges, which will serve to protect and isolate our self-existence, our loneliness, and establish more divisions between us and the Gentiles...We must not be too selective in the tools we utilize.

"We are responsible for guarding Yiddish, with all our strength, for it has a great value in the Diaspora -- AS A BARRIER and a mark of difference.

"This is the basis for NATIONAL ACTIVITY in the Diaspora: The Diaspora is dough for the kneading of Eretz Yisrael ... We regret each iota of Jewishness lost, and we retain vigil over its slightest expression.

"The Diaspora falsifies OUR NATIONAL CHARACTER ... It can only maintain its position of decline, keep alive a monster-people, a people damaged in body and soul. The Diaspora injures the human in us ... It is this Diaspora, which cuts the ground from under the feet of our growth, both as Jews and human beings, which is not worthy of continued existence. It is still quite young but already it is putrified."

(Excerpts from "Israel and The Diaspora" by Dr. Yaakov Klauszkin ... Hechalutz Yearbook, 1949)

Daniel Frisch, who is now President of the Zionist Organization of America, said the same thing only in a slightly more delicate fashion in the main editorial of the NEW PALESTINE, January 7, 1949 and emphatically repeated in the May 20 issue of the newspaper "Hadoar":

"We ought to be able to send Israel American-bred young people who want to live as Jews -- minus the hyphen -- under the smiling skies of the reborn Israel ... in the only Jewish community in the world which is untainted by the Galut."

The President of the Zionist Organization of America is speaking here of the United States, of American boys and girls, and of the "taint" which American life for them must always and automatically possess. In the same official articles and editorials Mr. Frisch made clear that:

"Zionists in every community must immediately address themselves to the neglected task of providing a real Jewish education to our children. This is definitely the province of Zionism. Let no one make a myopic dichotomy between Zionism and Judaism. Zionism is a synonym of Jewish life. And nothing is as important in Jewish life as the Jewish school. Whoever holds the key to the Jewish school holds the key to the Jewish soul and the Jewish future. To leave that key in the hands of the Sunday School alone is to court disaster... Our future leaders, and a great portion of our future followers will come from such schools (i.e. parochial schools) which emphasize Jewish tradition, which are Israel-oriented."

Mr. Frisch has here referred glowingly to the parochial school about which I would make only a word of comment. It was originally an orthodox institution, nostalgic of the ghettos, basically religious in intent, but it is becoming a Zionist institution with a wholly nationalistic motive. Carl Alpert, head of the educational department of the Z.O.A., in discussing the parochial school in his syndicated column said that it does not necessarily lead to segregation, but if it does, there is no harm in it, "because it is the tendency of the Jewish child in any event to gravitate toward fellow Jews, and to limit social contact with non-Jews."

These basic Zionist requirements of Jewish separatism, of exclusive group identity, are well served by the parochial school, and under the impetus of all-out Zionist support they are multiplying rapidly; now 128 with 23,000 pupils.

And it also serves well the purpose of creating a distinct "Jewish physiognomy in America" which was lauded as a highly desirable goal by Dr. Robert Gordis, past-president of the Synagogue Council of America. Remember that although we disagree completely with the "parochial" school idea BECAUSE IT IS A SEPARATIST MECHANISM, we recognize the right of any religious group to maintain its own religious schools.

At a recent meeting of the Z.O.A. Administrative Council and Executive Committee, Mr. Frisch made clear the specific role which modern secular Hebrew as the language of Jews was to play in their future education, when he said:

"We must work out a definite plan to bring Hebrew and Hebrew culture into the Jewish homes throughout the country. We must revise the methods and means of Hebrew education with an eye to the cultural needs of Israel. Our high goal is to make Hebrew the second language of the American Jew."

Perhaps at this point I should make clear the distinction between "Hebrew education" and teaching of Judaism. Judaism has a culture as any other religion. It has its art, its literature and its music. It has its language, Hebrew, a sacred language; the language of the prayerbook and the Bible. Therefore knowledge of Hebrew has been encouraged among Jews as has knowledge of the different developments of Judaism among Jews who lived for 3000 years among the many nations of the world. Such knowledge helped to make Judaism more meaningful. But Zionism has made clear that its interest in "Jewish culture" is not an interest in Judaism but in its own "Jewish nation"; that the religious attachments of Jews to Biblical Hebrew is to be utilized to make modern Hebrew a language which will identify Jews as a national group. It is necessary to understand that modern Hebrew is not the language of the sacred books of Judaism but is one of the official national languages of the State of Israel, and that the Zionist leadership's aim is to make of Jews here in America a bi-lingual group. The art, literature, and the music of Jewish religious culture are transmuted into Israeli folksongs and dances, national anthems and flags, etc., all symbols or representative of the national culture of Israel. There is a vast difference between this "Hebrew education" which serves nationalist purposes and the teaching of Judaism. This kind of Hebrew education enables Zionism to rally the cultural interests of American Jews to Israel in furtherance of Mr. Frisch's revelation that Zionism plans to "evoke every latent force ... (in America) ... and rally it to the support of Israel". The Z.O.A. National Administrative Council in August 1949 stated "We shall proceed to map out a nation-wide plan for carrying the Hebrew language and literature into every Jewish household throughout the length and breadth of this land. Thus we shall strengthen the cultural bond with Israel and the whole of the Jewish culture and tradition of today and all yesterdays on which hangs the unity of the Jewish people."

The fraction of available documentation I have quoted here is fully representative of all the organized Zionist bodies and their various affiliated groups. It filters down from the top to the organized Zionist groups of even the very youngest children.

But what are the chances of these plans for Jewish education being realized?

What is the likelihood of such distorted thinking as presented in the handbook of the Hechalutz and to the Z.O.A. by its president, becoming generally accepted by and becoming a part of the thinking of other Jews and Jewish groups? Is this not a self-contained philosophy and program of one organized group only, and one which has not the power to effect its "crackpot" plans and its "crackpot" ideology? Let us see.

In the summer of 1947, the World Conference on Jewish Education met in Jerusalem bringing together educators from all over the world. The largest representation came from America. Here is a condensation of the conclusions arrived at by that Conference as reported by Alexander M. Dushkin, one of its organizers, in The Reconstructionist, October 31, 1947:

The position of the people in Israel is to be central. Its contribution is to be Hebraic in content, in new life forms in a renewed faith in the vitality of Judaism in the modern world, resulting from the dynamics of Jewish life in Israel. The World Union for Jewish Education in the Diaspora, which was organized in that Conference, is to have its central seat in Jerusalem and a subsidiary office in New York, and it is to cross-fertilize the educational ideas and practices. It is to erect cultural bridges between the "homeland in Eretz Yisrael" and the Jewish communities outside of Israel. In achieving this objective it is to stimulate Jewish education everywhere. There is to be a continuous interchange of students and teachers, and the World Union will direct young people to come to Israel either for study or for permanent settlement. There is to be an exchange of teachers and professors in secondary and higher schools and a Jerusalem Examination in Hebrew is to be set up in all non-Hebrew speaking countries after the pattern of the Cambridge examination in English. The content and spirit of Jewish education is to be a maximum Zionist Hebraic education to be given in fully integrated modern bi-lingual all-day schools. Where the all-day school is not possible, attention shall be given to other forms of Jewish education with the understanding that they are only compromises.

(N.B. the terms Hebrew, Hebrew Education refer to the modern Israeli Hebrew of the preceding paragraphs.)

Note also the basic assumption of these conclusions and see why I say that the words may temporarily be changed because of the resistance of American Jews to the original "nationalist" phraseology. THE SCNG REMAINS THE SAME. The position of the people of Israel is to be central. We affirm: "Not to 5,000,000 American Jews shall the Israelis be central!!"

The Zionists hope to mobilize - and are well on their way to doing so - virtually all the forces of organized Jewry in America for the implementation of these conclusions.

The Jerusalem office of the Jewish Agency's Department of Education and Culture in the Diaspora will shortly open an office in New York. The Department will encourage the establishment of Jewish Day Schools which will offer a complete curriculum and in which modern Hebrew will be the language of instruction. It will also promote adult Jewish education. It will provide study materials and teachers, it will seek the establishment of Chairs at outstanding universities in the Hebrew language and Jewish culture, and the addition of modern Hebrew to the language curricula of public high schools in major cities. Seminars are being conducted in Jerusalem for young people who are to be sent abroad for

Zionist work. A greatly intensified drive to promote Chalutzith is under way and the Jewish Agency has substantially increased its allocations for this work in America, in addition to appropriations for organizers and instructors sent out from Israel, or for other educational work among youth.

Personnel is supplied by sending out youth workers from Israel and by giving leaders from the Diaspora courses in Israel. At the same time the youth and the Hechalutz Department in Jerusalem is giving a year's course for youth leaders from abroad and has organized visits by Jewish students from America. The American Zionist Youth Committee has established an Israel fellowship plan which this year is granting \$1,500. fellowships for a full year's study in Israel to members of Young Judea, Junior Hadassah, Masada, and Intercollegiate Zionist Federation of America. This type of work on the part of the State of Israel, the World Zionist Organization, its Executive - the Jewish Agency, and its various loyal Zionist affiliates throughout the world (including the Z.O.A.) is mounting so rapidly that it is virtually impossible to maintain an understanding of its real extent.

But it is important to realize that through the various Zionist organizations these emissaries of Israel have no difficulty in being strategically placed immediately upon arrival, and their influence has already been profound. And in the Zionist official documents from which these facts have been obtained, the avowal is frank that they plan "a revolution in Zionist thinking and practice in the Westemworld", and that their objective is the youth. They acknowledge that the older generation has not been properly indoctrinated to obtain the required support from them. They do not intend that this shall be true of the new generation. The documents reveal that the Chalutzith movement is no longer limited to a few pioneer groups, but is gaining ground in general (i.e. not officially Zionist) youth movements including university student organizations.

Now, with this background of Israeli efforts, let us turn to America and see how this activity is reflected here. And let me emphasize that these plans are furthered at least as much by uncritical non-Zionist institutes of education as by the Zionist organizations themselves. If this were not true; if indeed the Zionist philosophy and teaching were actually confined to their own groups, their plans would not constitute the overwhelming threat which they now are.

How can we show the real core of this youth work - the final winning of American Jewish youth to Israel and "their ingathering"?

Some of the American organizations dealing with our youth are - The Jewish Welfare Board, The Hillel Foundation of B'nai B'rith, The Jewish Book Council of America, National Jewish Music Council, National Jewish Youth Planning Commission. We should also include the Central Conference of American Rabbis, which is the official body of the Reform Rabbinate, the Conservative and Orthodox Rabbinical Assemblies and the Education Department of the Union of American Hebrew Congregation, publishing many plays, stories and textbooks, also the Independent Jewish book publishers and the publications of the multitude of Jewish youth groups. And then, of course, there are the Zionist Youth organizations like Young Judea, Junior Hadassah, the Intercollegiate Zionist Federation of America, etc.

Let us glance at just a few of these.

The Jewish Welfare Board is the over-all body for Jewish community centers and YM and YWHA's. The September issue of its official publication, The Circle, reports glowingly on the Second Assembly of the JWB sponsored National Jewish Youth Conference. This Conference is presumably completely non-Zionist as is the Jewish Welfare Board itself. Yet recommendations produced by this youth conference, far too lengthy to elaborate here, are in the pattern of all the Zionist thinking and planning that I have been talking about.

The Jewish Welfare Board's lecture bureau services the Jewish centers and Y's throughout America. I wish you had an opportunity to study its 1949-50 catalogue. Because the strategic planning has been done by Israeli conscious people, this is the result:

For the lecture topic "Israel, the New State" it provides 29 speakers all of whom are Zionists or strongly pro-Zionist without exception; some of them are rabid nationalists. Of these 29 speakers three are non-Jewish and they, too, are strongly pro-Zionist, two of them violently so. For the topic "The Jew and the American Scene" it provides 29 Jewish speakers, all Zionists or strongly pro-Zionist. And so it continues throughout their lecture topics and lecturers. At the most there are three Jewish lecturers who conceivably could be described as non-Zionist. On topics of a more general nature such as "Democracy and Civil Liberties", "The Economic Scene", etc., the same pattern of lecturers holds true. The few non-Jewish speakers are known for their strong pro-Zionist sentiments. We do not protest the inclusion of any of these individuals on the speakers roster, nor question their authority. We do point to the undeniable inference to be drawn from the fact that virtually 100 percent of the speakers can be relied upon to give a completely nationalist interpretation of their subjects. Of the entertainers provided by the lecture bureau, the dancers all feature Israeli dances in their repertoires. One was commissioned to compose dances for the Hebrew Opera "Hechalutz" to be given at Carnegie Hall. The repertoires of all the singers include Israeli songs. Without the openly proclaimed nationalist drive and its intention to use all this for its own purpose, it might not be so important, but it has now become of utmost importance.

The lecture bureau has now extended its educational-entertainment services to embrace the age group from 6 to 14. Its new publication "Fun for Jewish Children" lists artists available to the Jewish Centers and describes their acts. There is a ventriloquist who "has dedicated himself to the teachings of the Jewish way of life" and who conveys "the beauty and music of the Hebrew language and many other aspects of Jewish culture" (i.e. Modern Hebrew and Israeli culture). Another is a magician and "one of the highlights of his show is the magic rhyme telling of the Israeli flag and the United Nations". Still another magician "Peter Ben, the Magic Man" presents "magic with a message -- of Jewish content -- of Zionism -- of Bible stories -- of moral and ethical lessons interwoven". A pianist and narrator "are innovators of new style in Jewish cultural presentations...". They play "Hebrew, Yiddish and English songs based on modern Palestinian, Jewish folklore and Bible stories". These are samples of the fare for 6 to 14 year old children served up by the Jewish Welfare Board for their Jewish Centers and Y's. They concentrate the attention and activities of their youth on Israel instead of normal American life. And these Y's are a tremendous factor in Jewish youth and education. And supported, at least in Cincinnati (where the Jewish center was founded as well as presently supported) by non-nationalists!! They are unaware of the manner in which the institutions are being used. I do not mean to undermine or to attack the Y's or "Jewish Centers" as such, but do want to show how they are being misused.

The various branches of the Hillel Foundation movement, originally neutral, are becoming centers for indoctrination of "Jewish nationalism". They have resisted efforts of the American Council for Judaism to introduce its philosophy on the campus and their national director, Arthur Lelyveld is a militant Zionist. If they were really educational they would encourage presentation of all viewpoints with symposia, debates and lectures.

The Central Conference of American Rabbis was, before Hitler, an almost 100 percent anti-Zionist body. The deliberations and resolutions of recent years might lead one to believe that the reverse is true. Certainly there has been no organized resistance to those influences in that body that already have reversed the tradition of American Reform Judaism. While a number of the Rabbis at the last conference in Bretton Woods revealed a deeply disturbed state of mind both about developments in the State of Israel and the impact of that State on our own community, it led to no official grappling with the problem. Quite the contrary. Here is a resolution referred to the Committee on Liturgy for its study:

"Resolved that the Committee on Liturgy prepare special prayers to be used on Sabbath and Festivals that will express the unity and solidarity of the Jewish people in the re-establishment of Israel."

Whether this resolution is officially adopted remains to be seen but it is clearly indicative of a state of mind in this important body which should deeply concern us. Yet now that the humanitarian end has been secured, the Liberal Rabbinate will be forced to decide between Liberal Universal Judaism and the nationalism that has always thwarted the fulfillment of Judaism even since the days of the Prophets!

The Union of American Hebrew Congregations also once anti-Zionist in sentiment has also undergone a change. While committed to the universalism of Judaism it too has surrendered to the modern nationalism "DRIVE".

The Department of Education of the Union of American Hebrew Congregations, headed by Dr. Emanuel Gamoran, which is responsible for almost all the textbooks published for Reform Congregations and used by a large number of Conservative Congregations as well, has succumbed in large part to the propaganda and also to pressure from pro-Zionist Rabbis and laymen. One after the other, textbooks on history and religion conceived in the spirit of integrated Judaism gradually have been discarded for those of the Zionist bias. Instead of inculcating a love for Judaism and its traditional ethics, ideals and theology our textbooks have become nationalist "history books", with practically no emphasis on our religion except as it affects the ancient Kingdoms and modern Israel! Thus the religious leaders and the organization formed for the purpose of extending liberal (Western) Judaism have become camp followers of those who are openly contemptuous of everything that liberal Judaism preaches! It is of vital importance that both members of the constituent congregations and their rabbis be made aware of the threat to the religious education of our children, of the danger to the perpetuation of Judaism inherent in the nationalist program, and of the nationalist's attitude towards liberal Judaism, both in the U.S. and in Israel.

Young Judea with 20,000 members and 1,000 groups throughout the country, is ardently pro-Palestine and is affiliated now with pre-Chalutzit activities, teaching an extravagant exaltation of loyalty to the Jewish group, identity with the State of Israel, deprecation of the whole process of emancipation which has resulted in democracy as we know it in America. Its membership begins at grammar school age and runs through high school. Junior Hadassah, also with 20,000 members, is another Zionist youth group exclusively for girls. It, too, like the adult Hadassah, we regret to state, has been transformed from the purely philanthropic organization of Henrietta Szold into a militant political Zionist arm.

The Chapters of the Intercollegiate Zionist Organization of America, known as IZFA, are literally outposts of Israeli nationalism. Into them, all the university youths who are graduates of the multitude of Zionist youth organizations are channeled, as well as a large number of heretofore unaffiliated youth who gravitate to IZFA for social reasons. Every aspect of the thinking I have commented upon in this discussion finds fullest reflection in these IZFA groups and in all their activities. I could show you a questionnaire of the Cincinnati University group that even suggests migration to Israel!

The center for all this educational work is being shifted to the American Association for Jewish Education. Mr. Judah Pilch has just been elected Executive Director of this Association, promoted to the position from the Presidency of the National Council for Jewish Education. Mr. Pilch's record includes service as an official or member of Young Judea, The Jewish National Fund, Histraduth Ivrit, the Z.O.A. and the National Hebrew Youth Committee. The official publication of the American Association for Jewish Education in its September issue reviews its growth and increasing influence from its inception ten years ago. A \$5,000 budget has increased to \$200,000. Regional offices have been organized. Welfare Funds, Parent-Teachers Associations and local bureaus are turning more and more to them for guidance. Functional relationships with other national agencies and training facilities for teachers have been developed. The American Association for Jewish Education takes great pride and credit for the following, which I quote only in order to show the ramifications of their work and their meticulous attention to youth of all ages beginning with kindergarten. I quote:

"Ten years ago only a dozen cities had bureaus of Jewish education. Their services were predominantly for children of elementary school age centered largely in Talmud Torahs that were representative of only the Orthodox and Hebraic elements.

"Today, there are nearly 40 bureaus representing not only major cities, but also regional and rural areas. Their services and programs extend not only through the elementary school to the secondary and college levels and to adult classes and special programs for Jewish centers and for synagogues, but they also precede the elementary age with specialized kindergarten instruction. Also, today's bureaus represent not only the Orthodox, but every ideological group in the community. The uniform pattern which the handful of bureaus rigidly adhered to a decade ago has since been tempered by the knowledge of experience. The modern bureau of Jewish education does not operate in a vacuum; it adjusts the pattern of its program to meet local populations. In many cities, there has developed closer cooperation between Yiddish and Hebraic groups. More and more the local bureau has stimulated a community program which represents unity of responsibility, even when there exists a diversity of approach.

"Such developments may help to account for the fact that while ten years ago 28 federations and welfare funds contributed about \$500,000 toward local Jewish educational institutions, today there are nearly twice that number contributing a total of four times that sum."

Now what is the psychology of this increasingly powerful association which was created to stimulate and coordinate Jewish religious education on a non-political base? What does it hope to achieve? This is evident to the careful reader of their comment which follows the report which I have just read. I quote again:

"An American-Jewish (note that this is very carefully hyphenated) school system is in the making. Already it includes the pre-school grades, the foundation school, the elementary school, the secondary school, the college grades, the adult school, the teacher training institutes and the graduate institutions for professional training and higher learning. In addition there are Hebrew speaking and Jewish educational summer camps."

(Remember Daniel Frisch and his intention to make Hebrew the second language of Jews in America, and remember the Chalutzith movement and the official statement of the Jewish Agency that it has begun to gain ground among general Jewish movements for young people?)

The quotation continues:

"This is a far cry from conditions a decade ago when the five-afternoons-a-week Talmud Torah was the total of Jewish education."

Here is the gyroscope of intensifying Jewish consciousness and segregation spinning still faster as the result of the impetus given by this organization which is presumably unrelated to "Jewish nationalism" or nationalistic philosophy, whose influence over the education of Jewish youth of all ideologies is increasing daily, I too belonged to this Association up to the past year.

Now this American Association for Jewish Education was the sponsor for a "Jewish Education Month and Week", a call to Jewish parents, which ended just last week. It may have originated as a call to religious education but note how the nationalists intend to use it. The Morning Journal, a responsible Zionist Yiddish daily in New York, described this call to Jewish parents as follows:

"The leaders of 17 Jewish organizations issued a call to Jewish parents in the United States and Canada not to neglect the Jewish upbringing of their children, and, by sending them to Jewish educational institutions, give them national-spiritual strength for the whole of their lives. The call emphasizes that only through a normal Jewish upbringing will the growing generation develop a healthy consciousness about its Jewish and civic duties..."

The Morning Journal's interpretation may seem unjustifiable for there is no reference to Israel and none to "national-spiritual" strength. Yet the Morning Journal is influential and intends as do Mr. Frisch and the other Zionist officials in the U. S. to see that it serves their ends.

In the list of signers of this call are many leaders of powerful so-called non-Zionist organizations. Generally they will refuse to permit exploitation of their names. Why do they permit it here?

More and more, powerful non-Zionist groups which lead and influence so much of our Jewish life and thinking are being misled into support of activities that are part of the long range plans for the development of "Jewish nationalism" but still they refuse to protest publicly!

How long must it be before the Jews of America see that the policies perfected and used by racist-nationalists -- policies of divide and rule, of puppets and false fronts, of double-talk that is meaningless but which, through confusion, serves to destroy vigilance and immobilize resistance -- have been brought to an even higher perfection by the Jewish nationalists today? WHEN WILL THE LEADERS OF AMERICAN JEWISH THOUGHT AND ACTION BE RESTORED TO THEIR COURAGE AND INTEGRITY SO THAT THEY MAY CEASE THEIR AID TO A CAUSE IN WHICH NEITHER THEY NOR THE MAJORITY OF AMERICAN JEWS BELIEVE? WHEN WILL THEY REALIZE THEIR DIS-SERVICE TO PROPHETIC JUDAISM AND TO A NORMAL AND SANE EXISTENCE FOR THE JEWS OF AMERICA?

The key to Jewish education is being placed into the hands of Zionists, the modern Jewish "Merchants of Fear" - as Mr. Frisch has said it must. I beg of you to stop and think of what forebodes for the future generation to be indoctrinated with the DESPAIR that is the basis of this racist philosophy which I have been only able to suggest in this paper.

Let me give just a few examples of the results of this indoctrination. Practical illustrations drive home the point very much more effectively than background or general material of the type I have been presenting. I wish I had been able to devote my full time to such illustrations, but without the background material there was the danger of your failing to realize the general significance of what might otherwise seem to be "crackpot" and isolated examples.

Just one example of many:

Charles A. Spiegler, an English teacher in a New York City high school and at the College of the City of New York, relates the change he has seen in Jewish young people from the most Orthodox to those with no interest at all in religion; transformed from youngsters content to pray or to play into "pioneering youth on an offensive", militant, group-conscious, Israel-conscious, and hostile to the Christian world of which they are a part. He tells of youngsters of 8 and 9 who "stand on street corners, march through trains, enter swank business offices" raising money for the "Jewish National" Fund.

Spiegler tells of an American young man who put off his education to join the "Barney Ross Brigade", quoting him as saying:

"It can wait...this can't. I'm gonna parachute right into Abdullah's lap and stab him to death."

Then Spiegler writes:

"I see it in the five Betar youngsters picketing the swank Trans-Lux Theatre on fashionable Madison Avenue, because it is showing a British film, J. Arthur Rank's 'I Know Where I'm Going'..."

"We Know Where We're Going", reads one of the signs."

He writes of a little girl who is neither religious nor a member of any Jewish group who "...doodles out half a dozen Jewish stars on my blotter. Then I know that deep in the subconscious of the average Jewish child today, there lives a simple meaningful symbol.

"That symbol is Israel"

And again he reports:

"On a questionnaire which I submitted to 200 average American Jewish high school students between the ages of 15-16, I asked these questions:

'Do you eventually want to visit Israel? Why?'

Unanimously the answers were 'Yes'.

"The reason?

'I want to see what my homeland is like.'

'I'd like to see how Jews live without a ghetto complex.'

'It is our country.'

'I'd like to see where the Hebrew religion was founded.'

'I feel deeply in love with it.' "

He writes of another little girl who was transformed in a few short years from one who belonged to the world of Girl Scouts, of social dancing, malted milks and movies, into a militant Jewess. He does not recognize that this child has changed from a normal adjusted little American girl into a neurotic, profoundly disturbed and psychologically split personality.

You have all probably seen the Chanukah issue of a paper published by the Washington Heights Sunday School in New York, which made this statement: "Our homeland is Israel forever! That is the new meaning of Chanukah." And then this was followed by an oath entitled "Here is our pledge Israel". It reads:

"I pledge my loyalty to God, to the Torah, to the Jewish people, and to the Jewish State, and I promise to live some part of every day in a Jewish way and to be of some service to my fellow men."

At a Jewish nursery school in Cincinnati the pre-school age children last year were reciting a little doggerel, "One, two, I am a Jew -- my flag is white and blue."

The San Francisco Chronicle, a daily general newspaper, in its issue of November 14, 1948, tells the story of a young man who became a pioneer in one of the training camps for Israel. It tells how at college in his first year he had almost a straight "A" average. I quote from the story:

".....Then his grades suddenly began to fall off, and within a year he was suspended because of poor marks.

"How did this happen? Harvey's explanation is simple. He no longer had an interest in grades or a successful 'American career'. He wanted to live with fellow Jews in a Jewish homeland in Palestine."

When we consider these instances which are not at all isolated, the meeting of the World Union for Jewish educators in Jerusalem two years ago no longer seems so remote. The fantastic Zionist nationalistic doctrines no longer are unimportant as those of a "crackpot" few. What we are confronted with is not merely a problem of education and enlightenment, but a scheme to make the American Jew over, give him a totally distinctive "Jewish physiognomy", to make him into something for which life here in America has not conditioned him. To treat lightly this menace to the religious education of our Jewish youth would be the height of disloyalty to the fundamental spirit of our prophetic Judaism, to the future of our children as integrated Americans, and, indeed, to the whole pattern and way of life we have come to know, live and love here in America.

We of the American Council for Judaism are the only informed, organized group of Jews in America with the courage to face up to the realities of "Jewish nationalism" in our lives and in the lives of the generation to follow us, with the courage to resist the forces of intimidation and coercion, and, we hope, with the intellectual integrity not to let ourselves be persuaded to propositions we know to be fundamentally wrong and destructive despite the heavy penalties we pay for not "going along". We of the Council have a profound moral and urgent obligation to mobilize our entire energy and power against this threat of nationalist education of our youth. Perhaps alone we may be able to do no more than to plug the dyke until others come to our assistance. We are encouraged by a few signs that other organizations are beginning to wonder. They are asking questions -- the first stage of opposition. If we do not serve our function of holding the dyke -- if we let the water pour through -- then when other organizations and influential Jews awaken and try to come to our assistance it will be too late.

Let us devote ourselves, at this important conference, to ways and means by which we -- every one of us -- can serve our communities, our co-religionists, and our country through intelligent, forceful, and sustained action to halt an ideology which would destroy the most glorious life, and page of history, which Jews have ever known.

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the American council for judaism

COMMITTEE ON RELIGIOUS AND SYNAGOGUE PROGRAMS

CO-CHAIRMEN

RABBI SAMUEL H. BARON
1144 South 11th Street
Lincoln 2, Neb.

BERNARD S. GRADWOHL
1203 Sharp Building
Lincoln 8, Neb.

HERBERT S. BENJAMIN
Baton Rouge, La.

NORMAN BUCKNER
Pontiac, Mich.

RABBI ABRAHAM CRONBACH
Cincinnati, Ohio

RABBI WM. H. FINESHRIBER
Philadelphia, Pa.

RABBI MORRIS S. LAZARON
New York, N. Y.

PHILIP LIEBER
Shreveport, La.

HAROLD M. MILLER
White Plains, N. Y.

D. HAYS SOLIS-COHEN
Philadelphia, Pa.

SIDNEY TEISER
Portland, Oregon

I. EDWARD TONKON
Dallas, Texas

June 1, 1950

Dear Rabbi:

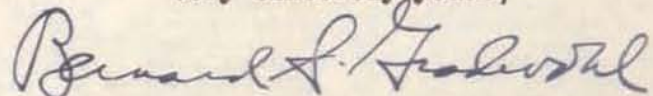
Enclosed you will find a copy of the report of the Religious and Synagogue Program Committee presented to the Sixth Annual Conference of the American Council for Judaism and covering the work of this Committee for part of 1949-50, together with our plans for the immediate future. We earnestly commend it to your serious study.

This Committee was organized late in 1949, to implement a resolution presented by the late Dr. David Philipson and adopted at the 1949 Conference of the Council. It seeks to stress the positive side of the American Council for Judaism.

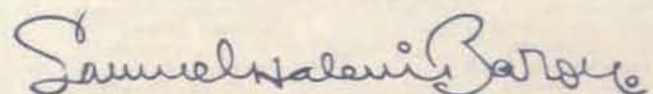
We believe our work in the past and plans for the future should be of interest to you. Within the limitation of the Council's resources in finances and personnel, they represent a significant beginning toward a program which we hope to expand and which we believe may revive a Judaism that will again be rooted in the American way of life.

We invite your help and your constructive suggestions for the better implementation of this work. Whether you are a member of the Council or not, we would be glad to have you look upon this Committee as an agency to assist all who are interested in an American Judaism which is a logical development of Judaism's universal religious values, free of "Jewish" nationalism.

Very sincerely yours,



Bernard S. Gradwohl



Samuel H. Baron

BSG/SRB/:c
enc.

REPORT OF RELIGIOUS AND SYNAGOGUE COMMITTEE
by
Co-Chairmen, Bernard S. Gradwohl -- Lincoln, Nebraska

Delivered at the Sixth Annual National Conference
THE AMERICAN COUNCIL FOR JUDAISM
Gibson Hotel, Cincinnati, Ohio
Friday, April 21, 1950

One year ago this month the American Council for Judaism embarked upon a course that may well prove historic not only for the Council but for American Judaism as well. Consistent with its basic concept that Judaism is a matter of religious faith and not of nationality, the Annual Conference of the Council in Chicago last April enthusiastically endorsed the inspired pronouncement of the revered dean of the American Reform rabbinate, the late Rabbi David Philipson: "The time has come for ... a revitalization of Judaism in America."

Rabbi Philipson continued: We must imbue our co-religionists with "a firm determination to build here in America a way of life... as American citizens thoroughly integrated into the life of our country, America, and steadfast in devotion to our religious faith, Judaism. Not on the basis of constituting a separate 'national group', or on vague secular sentiments, but on the firm foundation of a blending of the completely compatible philosophies of Judaism and Americanism, should the Rabbis seek to strengthen and bring inner security to the Jews of America. We share common religious beliefs with those in Israel who are Jews, but we have no political or national rights in or responsibilities to their state as they have no national connection with us."

This resolution concluded:

"We believe that expressions of Orthodox, Conservative and Reform Judaism free of 'Jewish' nationalism and stressing the universal traditions in our faith are essential to the survival of Judaism in America and to completely integrated lives for our co-religionists here. To the fullest extent of resources available for that purpose, we pledge the American Council for Judaism to assist in the revitalization of such universal expressions of Judaism. We resolve that a committee of laymen and rabbis be appointed by our national executive committee to explore ways and means whereby this concern for our faith may be implemented and sustained as a part of the continuing work of the American Council for Judaism."

Our Religious and Synagogue Committee was created pursuant to the adoption of this resolution. We have accepted your mandate to lead the way toward a revitalization of Judaism in America. We have kept uppermost in our minds that this means a form of Judaism wholly consistent with the principles to which we have subscribed as Council members -- a Judaism interpreting itself as a matter of religious faith, devoid of nationalistic doctrines. It means a Judaism which teaches that we are Jews by reason of our attachments to Judaism as our religion; that our great religion is a universal one, based upon the hallowed watchword, "Hear O Israel, the Lord our God, the Lord is One." It means a religion which teaches and preaches these truths to young and old alike -- truths which are inherently incompatible with the false concepts of a "worldwide Jewish nationalism". It means that we actually make "religion" religion.

But all this implies even more. It means that we are determined to make sure that there shall actually be such a Judaism. It is one thing to say that ours is a universal, prophetic interpretation of Judaism. It is another thing to put these principles into actual practice and foster a form of Judaism which carries out the basic philosophy to which we have subscribed as Council members.

For it is intolerable to profess to stand for one thing six days a week and then follow a totally different course on the seventh (the Sabbath). It is worse than inconsistent to say that our Judaism is a matter of religious faith and then practice a Judaism which does not square with this belief. It is debasing to continue meekly to submit our children to teachings to which we are diametrically opposed. It is faint-hearted to fail to translate our deep-seated convictions into a consistent and satisfying way of life.

Fully appreciating the depth of your feeling on these matters, we have set about to lay our groundwork carefully and ever pointing to the final and fundamental objective of revitalizing Judaism in America. We are dedicated to a program which must be a highly positive one, an aggressive one, a consecrated one. Humbly we predict that it will produce these three significant results:

1. It will safeguard and perpetuate a Judaism of a universal nature to which we can conscientiously subscribe as our religious faith, free from all nationalistic entanglements. Thus we will promote the Judaism to which we are devoted.
2. It will attract many more individuals to the ranks of the Council -- individuals who have failed to discern the Council's underlying concern for Judaism as a religious faith and who have wished for more open action along these lines. This applies to both rabbis and laymen. Thus we will promote the welfare of the Council itself.
3. It will silence the voices of our assailants who have sought to confuse the issues by falsely asserting that the Council's program is cold, negative and anti-religious. We will project the Council into its proper light as the very champion of Judaism as a religious force.

So much for our long-range objectives. Now, for our more immediate program.

We have realized that our full program will take time to develop. We will have to move forward from step to step, from strength to strength. What we considered of paramount importance was that we make a tangible beginning during the year now closing -- that we chart our course in the proper direction and actually embark. This we have done.

After completing the organization of our committee we set at work upon a preliminary agenda. We included some items to be started at once; others to be undertaken as time goes on. These items include the following: The regular circulation among American rabbis of material revealing the alarming infiltration of "Jewish" nationalism into American Judaism; the publication of pamphlets, tracts and sermons which are tied in with Jewish holydays and American holidays, emphasizing the universal values of Judaism as applied to life in America; the preparation of religious school

texts concerned with the history of Judaism rather than the story of a so-called "Jewish people"; the making of a concerted effort to bring our viewpoint to bear upon the U.A.H.C. and C.C.A.R. and other religious organizations; and the eventual employment of a staff member, preferably a rabbi, to devote all of his time to the work of this committee, when national finances will permit.

We are pleased to report material progress during this first year.

Our plan of circulating material among American rabbis is well under way. We have already distributed three pieces of literature which are beginning to impress on the American rabbinate the amazing extent to which "Jewish" nationalism has injected itself into the American religious scene. Each distribution of literature was accompanied by a covering letter appropriate to the occasion. The first mailing-piece, dispatched in mid-December, was the address delivered by Rabbi Elmer Berger at the dinner meeting of the last annual conference of the Council, entitled "The Immutable Values of a Universal Faith". The next mailing, in early February, contained a paper delivered by Rabbi Morris Lazaron before the San Francisco Chapter of the Council, entitled "Dare We Be Neutral?" The last mailing-piece, forwarded in mid-March, was an address delivered by Dr. Leon Saks before the Mid-West Regional Conference of the Council in Cleveland, entitled "Jewish Youth and Education".

On December 28th we directed another letter to the American Reform rabbis, asking whether they would be willing to write articles which could be used as guest editorials in the Council News. We suggested that these editorials emphasize the universal tradition of Judaism and its application to the lives of Americans of the Jewish faith. We have been receiving a surprisingly large number of favorable responses and are looking forward to the consummation of this project.

We have also had some personal contacts with rabbis and laymen which have reflected an increasing interest in the work of our committee. It is putting it conservatively to state that the very existence of such a committee has quickened an interest in the religious field. Those who deeply feel as we do now find in the committee a central force around which to rally and combine our efforts for the preservation of a universal Judaism. All this lends much encouragement for the future.

During the course of the year we have made contacts with the U.A.H.C. and other religious organizations as situations have arisen.

We have also received communications from individuals relating to various matters with which the committee is concerned. As specific problems in this field have been encountered by the officers of the Council, they have been referred to this committee for its consideration. All of these items are difficult to cover in detail, without unnecessarily encumbering this report, but they comprise a valuable contribution by the committee which should be noted in passing.

This brings us to the important subject of religious school textbooks concerned with the history of Judaism as our religious faith. We are delighted to report significant progress. Rabbi Allan Tarshish has virtually completed a textbook for children in the upper classes. Rabbi Abraham Cronbach has agreed to work upon a second textbook, to be used by younger children. Recognizing as we do the tragic situation existing in the field of religious school material and the imperative need for prompt action, we are elated to report these developments.

Rabbi Tarahish has kindly consented to summarize the status of his book. Knowing your keen interest in this venture, we repeat his communication verbatim:

"I am happy to present to this convention a summary of the book 'The Story of Judaism', which I am now writing, which proposes to be a textbook for Confirmation Classes, for Youth Groups, and Adult Study Groups.

"Although I am not a member of the American Council for Judaism, I am in agreement with its basic views about Judaism: that Jews in the United States are basically a religious group; and that the greatest strength of Judaism lies in its broad universal outlook. Therefore I am happy to cooperate with the Council, or for that matter with any organization, in constructive projects based on this point of view.

"Therefore, although this book reflects only my own point of view, I am happy to have had the encouragement and advice of Rabbi Elmer Berger, Mr. Julius Grad, and the Religious and Synagogue Committee of the American Council for Judaism.

"The book 'The Story of Judaism' traces the growth and development of the religion of Judaism, from earliest times to our own day. It shows how Judaism has changed and developed through the years as a result of the reaction of Jews to the various problems and experiences of their lives. It traces the development of the festivals and ceremonials of Judaism, the growth of the God idea from henotheism to ethical monotheism, the ups and downs of Jewish universalism, and considers the problems of our times.

"It should comprise when finally completed about 250 pages. Two drafts have already been written and I am at work on the third draft which should be the final one. I hope this will be finished about the end of June. At present there are 19 chapters but this may be modified in the final draft. These chapters are as follows:

'On One Foot' -- the essence of Judaism as Hillel expressed it, and as we conceive it.

'In the Beginning' -- early life and developments in the Arabian desert, Abraham, and the effects of the Egyptian experience.

'Judaism versus Canaan' -- the old religion meets up with paganism and other problems of the Promised Land.

'The Moral Revolution: Amos and Hosea'.

'The Most Crucial 150 years in the World: Isaiah and Micah'.

'Jeremiah'.

'The Babylonian Exile, Ezekial, Deutero Isaiah, the Psalms, The Synagogue' -- Chapters 4 through 7 describe the story of one of the most important moral revolutions in the world, tell of the great literary prophets, who hammered home the idea of the moral relationship between man and man, and man and God, the universality of God and the brotherhood of man.

'Return to Palestine' -- how some of the people returned and the conflict between isolationism and universalism, the importance of the last sentence of Ruth and why Jonah is a whale of a tale, rather than a tale of a whale.

'Purim and Hanukah: Persian and Greek Rule'.

'The Rabbis; Jesus, Paul and the Rise of Christianity' -- how the rabbis laid the foundation for liberal Judaism, and why Christianity spread.

'From a Nation to the People of the Book' -- the destruction of the Temple in Jerusalem in 70 CE, and the beginning of mass universal education; the basis of the Talmud.

'The Babylonian Talmud' -- the great basis of traditional Judaism develops in another land.

'Judaism Moves Westward' -- new centers in North Africa, Italy and Spain and the great golden Jewish age of philosophers, poets and grammarians among the Moslems; the strange story of the Chazars, the nation that became converted to Judaism.

'Early Christian Europe' -- the effect of the Crusades.

'The Dark Ages' -- the meaning of the Ghetto.

'Enlightenment and Democracy' -- the beginnings of the modern age.

'A New Golden Age in the U. S.' -- new patterns of Judaism and new bridges between religions in the new world.

'Zionism' -- its causes, emphasis and tendencies.

'Whither Judaism' -- what we can expect and achieve."

We look ahead with distinct optimism and make these specific recommendations:

1. Our experience to date has convinced us that the five points in last year's agendum were sound. We recommend the re adoption of this agendum in all particulars. Since we have already enumerated these points in detail we will not repeat here.

2. We recommend that the contacts with the rabbis be broadened and intensified, being personalized as much as possible by individual letters and personal conferences seeking their cooperation.

3. We suggest that in addition to the requests for editorials, the rabbis be invited to submit articles and sermons developing the theme of Judaism as a universal faith. Emphasis would be placed upon our desire for original contributions or unusual applications of the principle to various phases of American life. These articles or sermons could be used in our mailings and in some instances in the Council News. Where found to be of particular merit, they could be printed and given special circulation. In some cases we would undoubtedly find that rabbis have already delivered such sermons to their own congregations and would welcome the opportunity for broader dissemination.

4. We specially recommend that we now begin to make contacts with laymen as we have been doing with rabbis, mailing significant material and inviting cooperation. We stress this as being of paramount importance -- for ours is a twin job, of rabbis and laymen alike. The very fact that our committee is composed of both rabbis and laymen underscores the necessity for joint endeavors. The role of the layman can be outstanding; in fact, we know that in the history of Judaism this has often been the case. We need the interest and support of laymen not only for what the laymen themselves will do, but because increased lay support will also strengthen the hands of many rabbis who would like to do more but are not permitted to do so. In short, neither rabbis nor laymen alone can do the job; together they cannot fail.

It goes without saying that this undertaking should also serve to increase our membership. Already our committee has been laying the groundwork for compiling a large list of non-members to whom we can direct our mailings. We are confident that this list can be built up to whatever size we may deem practical.

5. We should attempt to create a force of Council members who will serve as religious school teachers. This obviously dovetails with our textbook project.

6. We should seek to arrange meetings at which our point of view may be presented at the discussion clubs of Temples throughout the country.

7. We should encourage laymen to write articles suitable for use by our committee. Articles written by laymen can have a special appeal in many situations.

8. We should urge that board meetings and annual congregational meetings be attended by those who sincerely believe in the concept of Judaism as a universal faith and will exercise their votes accordingly.

9. We recommend that an effort be made to encourage the use of pulpits for sermons stressing the universal character of Judaism. It should not be necessary for a rabbi to wait for a special occasion to deliver such a sermon. Nevertheless, certain occasions exist when the subject would be particularly appropriate. For example, nearly all Reform congregations have a special service paying tribute to the memory of Rabbi Isaac Mayer Wise once each year. All too frequently his name is glorified without reference being made to the basic principles for which he stood. Yet it is most interesting to observe that these principles are fundamentally identical with those set forth by Rabbi David Philipson in the very resolution upon which our committee came into being. Nor is this a mere coincidence as

Rabbi Philipson was a close colleague of Rabbi Wise and the two say eye-to-eye -- as did all of their other colleagues, and laymen as well, in the formation of what became known as American Reform Judaism.

Thus such sermons might recall that in 1897 the Rabbinical Conference adopted the following resolution at the suggestion of its president, Rabbi Isaac Mayer Wise:

"We reaffirm that the object of Judaism is not political nor national, but spiritual."

The resolution added that the mission of Judaism "has been expanded to the promotion among the whole human race of the broad and universalistic religion first proclaimed by the Jewish prophets."

In the Hebrew Union College Annual for the year 1936 Rabbi Philipson himself recorded the following description of the basic philosophy of Rabbi Wise:

"Thinking as he did along this line his life motto was that he and his co-religionists were Jews in religion and Americans in nationality... In his presidential address at the opening of the Hebrew Union College in 1897 he said: 'We want teachers of Judaism, Judaism we say, and not nationalism... that eternal Judaism which is not tied down to a certain piece of land here or there, or to a certain form of government and particular laws and institutions.'"

It was in this same address that Rabbi Wise referred to us as forming an "integral element" of America -- an expression which was the forerunner of our own term "integration".

Again in 1898, as Rabbi Philipson records, Rabbi Wise and Rabbi Philipson cooperated in the preparation of the following basic principle adopted by the Union of American Hebrew Congregations:

"The mission of Judaism is spiritual, not political. Its aim is ... to spread the truths of religion and humanity throughout the world."

Such declarations of principle could be multiplied without number. We have quoted only these few as typical of the fundamental philosophy to which Rabbi David Philipson, Rabbi Isaac Mayer Wise and all of their colleagues subscribed. A great deal of this material is available and could be expressively used in sermons paying the only kind of tribute Rabbi Wise would have desired -- a tribute not to his name, but to the basic concepts for which he stood and to which he devoted his life.

These nine suggestions constitute the program we recommend for the year ahead. It is an ambitious program, but one that can be made to succeed with just a little energy, vision and perseverance.

It really takes but a moment's reflection to realize that this program must succeed if the ultimate goal of the Council is to be attained. When we say that we are to be Americans of the Jewish faith, there is deep meaning in every word. We

will reach our full goal only when each word has been transformed into accomplished fact. By "American" we mean that we are to integrate into civic and community affairs with our fellow Americans of all religions. By "Jewish" we mean that we are determined to preserve for ourselves and our children the Judaism we cherish. By "faith" we signify that our Judaism must be a matter of religion -- a universal, prophetic interpretation of Judaism -- a religious faith as contrasted with a hodge-podge of Jewish nationalism. Until we have revitalized Judaism in America so that it means exactly this, we may truthfully call ourselves Americans or Jewish Americans, but not, completely and unreservedly, Americans of the Jewish FAITH.

In short, it behooves us to make certain that there shall actually be a Judaism consistent with the principles to which we so proudly subscribe as Council members. We must take steps to enlist the cooperation of every individual throughout the country who will join with us in this sacred cause -- rabbis and laymen alike. We must - and we will - join in the vanguard of all those throughout recorded history who have lifted their voices to perpetuate a Judaism holding eternal values for all mankind.

For, after all, we are the American Council for Judaism!



the AMERICAN COUNCIL FOR JUDAISM

COMMITTEE ON RELIGIOUS AND SYNAGOGUE PROGRAMS

CO-CHAIRMEN

RABBI SAMUEL H. BARON
1144 South 11th Street
Lincoln 2, Neb.

BERNARD S. GRADWOHL
1203 Sharp Building
Lincoln 8, Neb.

March 12, 1951

HERBERT S. BENJAMIN
Baton Rouge, La.

NORMAN BUCKNER
Pontiac, Mich.

RABBI ABRAHAM CRONBACH
Cincinnati, Ohio

RABBI WM. H. FINESHRIBER
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Philadelphia, Pa.

SIDNEY TEISER
Portland, Oregon

I. EDWARD TONKON
Dallas, Texas

LEONARD H. FREIBERG
Cincinnati, Ohio

Dear Rabbi:

The American Council for Judaism has been accused of tilting at windmills in its endeavors to alert Jews to the Zionist determination to capture the Jewish community in America, including complete control of our philanthropies and Jewish education -- as well as of our congregations and other religious institutions. "Council propaganda" was the cry, in the face of the most incontrovertible evidence not only of the plan, but also of its rapidly growing realization.

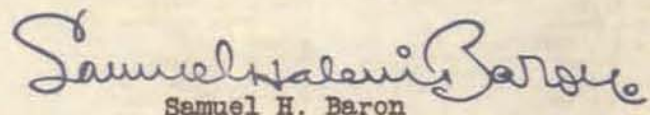
Now we find a prominent editor of the Yiddish press also accused of tilting at windmills for asserting that Zionists have failed to capture the community. Emphatically, The National Jewish Post insists that the Jewish community has been captured by Zionism and is now under its control. A reprint of the Post editorial is enclosed.

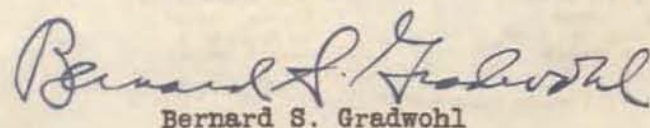
However facilely the Post may argue on both sides of a question as it may suit its purpose, the fact remains that its editor has now acknowledged the existence of the very trend which we of the Council have been warning against all along -- and for which we have been so violently attacked. The Post is confident that Zionist control of the Jewish community "will expand even more in the next decade as the old guard of non-Zionists relinquish even the few places they now hold of importance in American Jewish life."

We earnestly invite your attention to the enclosed Post editorial. Our purpose here is not to debate whether Zionist control of the Jewish community is good or bad. We do wish to call your attention to this editorial corroboration of the fact that it exists.

It is particularly important that the rabbis who are opposed to Zionist hegemony over a corporate Jewish community be aware that that hegemony is close upon us.

Very sincerely yours,


Samuel H. Baron


Bernard S. Gradwohl

Mr. Danzis Tilts At Windmills

MORDECAI M. Danzis, editor of the Day, Yiddish daily newspaper, has resumed his comments on the U. S. Jewish community with the assertion that the Zionists have lost the battle for control of that community by alleged failure to follow Herzl's charge to "capture the communities."

According to World Wide News Service, Mr. Danzis sees the results of this "failure" in the attitude of the welfare funds toward Jewish education and the attempt of the welfare funds to "seize control" of the United Jewish Appeal. What other deleterious effects of this refusal of the Zionists to blast the non-Zionists and the anti-Zionists out of Jewish community life Mr. Danzis sees, the WNS does not tell us.

But the mystery of how a man can so misread the developing events in the American Jewish community is matched only by the same man's persistent attempt to label a victory for the Zionists as a defeat.

Let's look at the record.

Mr. Rip Van Winkle Danzis, according to WNS, names two fields in which the Zionists have suffered defeat—the United Jewish Appeal and Jewish Education.

The record shows—in respect to the first item—that at the recent General Assembly of the Council of Jewish Federations and Welfare Funds in Washington, D. C., the Zionists stopped the CJFWF cold when it attempted to set up a blueprint for a future national Jewish campaign machinery. The POST argued that this was not an attempt to take over the UJA, but the Zionist leadership which knocked it out once and for all interpreted the move otherwise and won the fight on that basis.

That event is the only current development affecting the UJA nationally.

Now let's look at the record on a local level.

In Chicago, the UJA has just received the best pre-campaign commitment it has ever received from that Jewish community, which incidentally is controlled by the elements which Mr. Danzis sees hiding under the bed of the American Jewish community.

But what about Boston, what about Los Angeles, what about Cleveland, what about hundreds of other Jewish communities where the Zionists, by cleverly exerting their strength at the proper places, have actually become the masters and where—even when they do not put in their own man as president—are always given decisive consideration when important decisions are made?

The answer is obvious.

Because the Zionists did not throw out the old guard bodily from the Jewish community, because the Zionists at the local level realize they have to live with their Jewish colleagues

day in and day out and accepted those colleagues as part of the community, even in spite of frequent and bitter disagreements—Mr. Danzis is unsatisfied. And he therefore pastes the label of defeat on what is in effect a remarkable victory, and one which historians will use as guiding themes in their reports on the second quarter of the 20th century in the American Jewish community.

The victory of the Zionists is even more clear-cut on the issue of Jewish education.

Heretofore Jewish education was the almost exclusive province of a small group of usually affluent zealots who provided for the financial needs of Jewish education by a haphazard program of dues, of drives, of bazaars and similar techniques. They guarded the Talmud Torah as their own school and looked upon any outside assistance as interference, and with an attitude of needless suspicion.

But by now there is hardly a Jewish community where the major support for Jewish education does not come from the welfare funds and these dollars are not exchanged for control.

Jewish education is under the control of the survivalist element in the Jewish community. Children of the survivalist element almost exclusively partake of this Jewish education. Yet like the support by all citizens of the general community of the public school system, the non-Zionists and the Reform elements support that Jewish education too through their contributions to the welfare funds.

Time will not march backward, even for Mr. Danzis and his forlorn efforts to find an issue where none exists. The Zionist control of the American Jewish community, as much as it has mushroomed in the last few years, will expand even more in the next decade as the old guard of non-Zionists relinquish even the few places they now hold of importance in American Jewish life.

Actually, the victory of the Zionists is almost complete.

The fight is now over. The POST can well understand any newspaperman's relish for reopening the wounds so that the flow of blood can be reported once again, but fortunately for the future of the American Jewish community, and fortunately for Zionism, Mr. Danzis is 25 years late. His weird calls to the Zionists to revive their old opposition will find neither group marshalling its forces.

The American Jewish community of today is united as never before in the task of building a creative Jewish group in the United States. It will fight its battles against real, not imaginary opponents, Mr. Danzis to the contrary notwithstanding.

REPORT OF COMMITTEE ON RELIGIOUS AND SYNAGOGUE PROGRAMS

Presented at the Seventh Annual National Conference

THE AMERICAN COUNCIL FOR JUDAISM

Drake Hotel, Chicago, Illinois

April 13-15, 1951

In this Committee's first annual report to last year's Conference of the Council, telling of the previous year's activities and goals, reference was reverently made to the resolution by the late Rabbi David Philipson which had inspired the formation and the function of the Committee on Religious and Synagogue Programs. Dr. Philipson's resolution had been enthusiastically adopted with this strong pledge of support:

"We believe that expressions of Orthodox, Conservative, and Reform Judaism free of 'Jewish' nationalism and stressing the universal traditions in our faith are essential to the survival of Judaism in America and to completely integrated lives for our co-religionists here. To the fullest extent of resources available for that purpose, we pledge the American Council for Judaism to assist in the revitalization of such universal expressions of Judaism. We resolve that a committee of laymen and rabbis be appointed by our national executive committee to explore ways and means whereby this concern for our faith may be implemented and sustained as a part of the continuing work of the American Council for Judaism."

In pursuance of this mandate, your Committee has continued and expanded during the past year the program and projects conceived and launched two years ago upon the adoption of this historic resolution.

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We have continued with the previous year's practice of periodic mailings to all the members of the Central Conference of American Rabbis, forwarding some pertinent document along with an appropriate covering letter over our signatures on Committee stationery.

- (1) Shortly after this year's Committee was constituted, following the 1950 Conference of the Council in Cincinnati, we used as our mailing-piece a copy of the report of the 1949-1950 Committee on Religious and Synagogue Programs which had been presented at that annual meeting. We felt that this was an appropriate and timely way of inaugurating our new year's activity, through the point of contact furnished by the first year's record.
- (2) Our first mailing last fall contained a copy of the resolutions adopted at the Cincinnati Conference of the Council. Sent out before the beginning of our religious New Year, these resolutions and their preamble provided a most fitting and self-explanatory restatement of "the universal ideals which, for us, are Judaism" -- a quotation from the preamble which became the title of the leaflet.

- (3) In October we forwarded the thought-provoking series of six lectures delivered at Hunter College by Rabbi Elmer Berger, entitled "A History of Judaism." These were most attractively printed and enclosed in a convenient portfolio, with a general introduction prepared by your two co-chairmen. The subjects of Dr. Berger's lectures are:
- (a) "Judaism - An Historical Outline.
Where Did Jews and Judaism Come From?"
 - (b) "How Did Jews Come To Believe In One God?
The Struggle Against Strange Gods."
 - (c) "The Rebels Who Changed The World.
The Prophets of Judaism."
 - (d) "What Happened To Judaism In The Ghetto?
The Forced Retreat to Segregation."
 - (e) "Emancipation.
The Dilemma of Nationality vs. Religion."
 - (f) "Judaism For Americans of Jewish Faith.
Integration vs. Ghettoization."
- (4) The following month we distributed a challenging paper by Dr. Abraham Cronbach, Professor Emeritus of Jewish Social Studies at the Hebrew Union College, on "Judaism as a Religion." Though representing his own highly original point of view, the ideas and questions raised by Dr. Cronbach always merit thoughtful attention. At least, that is how your co-chairmen felt about circulating the work of a member of their own Committee -- so fraught with profound insight into Judaism and into the experience of religion in general is everything that issues from his great mind and soul.
- (5) This January we sent out reprints of a letter to the editor of The New York Times by Mr. Lessing J. Rosenwald, published on January 7, 1951. In terms of a specific situation, it outlined the approach of the American Council for Judaism towards the religious implications of the larger question involving the relationship of Americans of Jewish faith to the State of Israel. The clear inferences of this letter were that more is involved in that relationship than mere formal political attachment to, or separation from, Israel. The religious integrity of Americans of Jewish faith is also involved.
- (6) Last month we mailed to the Rabbis a reproduction of an editorial from The National Jewish Post of February 23, 1951. The American Council for Judaism has been accused of tilting at windmills in its endeavors to alert Jews to the Zionist determination to capture the Jewish community in America, including complete control of our philanthropies and Jewish education -- as well as of our congregations and other religious institutions. "Council propaganda" was the cry, in the face of the most incontrovertible evidence not only of the plan, but also of its rapidly growing realization.

Now we find a prominent editor of the Yiddish press also accused of tilting at windmills for asserting that Zionists have failed to capture the community. Emphatically, The National Jewish Post insists that the Jewish community has been captured by Zionism and is now under its control.

However facilely the Post may argue on both sides of a question as it may suit its purpose, the fact remains that its editor has now acknowledged the existence of the very trend which we of the Council have been warning against all along -- and for which we have been so violently attacked. The Post is confident that Zionist control of the Jewish community "will expand even more in the next decade as the old guard of non-Zionists relinquish even the few places they now hold of importance in American Jewish life."

Our purpose here was not to debate whether Zionist control of the Jewish community is good or bad. We did wish to call attention to this editorial corroboration of the fact that it exists. It is particularly important that the Rabbis who are opposed to Zionist hegemony over a corporate Jewish community be aware that the hegemony is close upon us.

ARCHIVES II

In an effort to implement one of the recommendations in last year's report of this Committee, although it meant that we would be further overburdening ourselves, we recently took on the job of trying to make contacts with Jewish laymen as well as with Rabbis. Accordingly, last month we addressed a considerable number of such individuals in the greater New York City area, enclosing copies of the editorial from The National Jewish Post which we had sent to our Rabbinical mailing list. It is too early to appraise results; but we are awaiting reactions to this latest experimental project.

III

Your co-chairmen have again invited members of our Committee, both lay and Rabbinical, as well as others interested, to submit articles for publication in The Council News. In keeping with this effort, a beautifully inspiring "New Year Message" by one of our Committee members -- Rabbi William H. Fineshriber -- was published in last September's issue. The November issue featured Professor Cronbach's article on "Judaism as a Religion" which was the subject of our Rabbinical mailing that month. A re-reading of this article is sure to be a rewarding experience; and we know that Dr. Cronbach himself is devoting much further thought to the subject, as evidenced by an addendum he has recently forwarded to us.

IV

We are pleased to be able to report further progress in the important field of religious textbooks.

- (1) We have enjoyed participating in the preparation for publication of Rabbi Berger's series of lectures on A History of Judaism, which we circulated to our Rabbinical mailing list last October. We are indeed happy to announce the forthcoming publication of this series in book form. As we said in our introduction to these lectures:

"We of the Religious and Synagogue Program Committee of the American Council for Judaism present them in this published form because we believe they fill a need in contemporary Jewish knowledge. They demonstrate the antiquity and validity of the religious as against the nationalist tradition and interpretation of Jews and Judaism. They do not deny -- in fact they admit -- the existence of a nationalist tradition and interpretation.

"It is important that Jews recognize and understand both of these traditions in, and interpretations of, their history. Only against such an understanding of the past can Jews today comprehend all that is involved in the profound differences of opinion which prevail about modern problems affecting them particularly as Jews. Understanding the backgrounds of present divergent viewpoints, Americans of Jewish faith may be helped to choose between these two ways of life being offered them, each with its own pattern of Judaism and with its own formula for the relationships of Jews to Jews and of Jews to men and women of other faiths.

"This series is not presented as official policy of the American Council for Judaism. Obviously, it is not policy of any kind. But it is fitting that the Council, which has so consistently rejected the nationalistic conception of Jews and Judaism, should sponsor this publication....

"Appearing under the auspices of the Council's Committee on Religious and Synagogue Programs, this series of six lectures on the history of Judaism is herewith offered for wider reading and study. It is especially commended for use by Rabbis, religious school teachers, adult study groups, high school and Confirmation classes, college and Hillel Foundation discussion groups, American Council for Judaism chapter meetings, and Zionist organizations."

- (2) Our next report of progress is with regard to The Story Of Judaism, by Rabbi Allan Tarshish, a textbook for confirmation classes, youth groups, and adult study groups. The book is now completed; what remains is the final reading and polishing of the manuscript. It must be made clear that, although the Council has encouraged Rabbi Tarshish in the writing of this book, it is entirely and exclusively his own interpretation and work.

The book is not a history of a "Jewish people" but of Judaism. One of the most eminent of contemporary Jewish educators has stated that the book "is a history of the Jews with special reference to religion." This "special reference to religion" is the element in which the American Council for Judaism, and particularly our Committee on Religious and Synagogue Programs, has been so vitally interested.

Every effort will be made to expedite the publication of this book and to effect its widest distribution.

- (3) We have been in touch with Professor Cronbach with regard to his plans for preparation of a religious school textbook designed for children in the lower grades. This is a project first announced by our Committee in its report a year ago. We are hoping that the actual writing may be undertaken at an early date. Needless to say, this textbook and the one by Rabbi Tarshish -- as well as Rabbi Berger's forthcoming book -- will help to fill a long-felt need for study material emphasizing the religious rather than the nationalistic interpretation of Judaism.

V

The significance of the progress of these books becomes even more striking when considered along with another project in which our Committee has been cooperating. We refer to the critical examination and analysis of the textbook material now available to religious schools. Some of the members of our Committee have served as volunteers in the evaluation of these textbooks. Members of the Council staff have directed this difficult project and have devoted a tremendous amount of constructive work toward its fruition. It is gratifying that the agenda of this annual Conference includes a panel discussion of this very question, which is certain to produce some extremely interesting findings and conclusions.

VI

Your Committee has also been interested in an important project undertaken recently by Rabbi Irving F. Reichert on the retreat of Reform Judaism from its original basic principles and its regression and surrender to a spurious "Jewish" nationalism. It is more than a mere coincidence, therefore, that Rabbi Reichert's Sabbath Eve sermon at this Conference is entitled "Judaism in Eclipse: The Betrayal of an Historic Mission."

VII

Not the least phase of our assignment has been a continuous counselling as to the affairs of our Committee, very particularly including a large amount of correspondence -- with the writers of letters concerned with our Rabbinical mailings; contacts involving the other Committee functions we have specifically enumerated; and communications from individuals concerning a variety of matters falling within the general orbit of our Committee. The co-chairmen of your Committee have had numerous and prolonged conferences with each other throughout the course of the year, as well as periodic exchanges of correspondence with all of the members of the Committee. We have also accumulated such a thick file of correspondence with the national officers and staff of the Council as to make us wonder whether we may have worn out our welcome with them; but their ever understanding and helpful communications would immediately allay any such suspicions.

VIII

We come now to the recommendations we should like to make for future action:

- (1) First of all, we recommend that the Committee on Religious and Synagogue Programs be authorized to continue those activities and projects already being carried on. We particularly suggest an expansion of the contacts already begun with laymen; since we are keenly conscious of the two-fold nature of the task before us, involving Rabbis and laymen alike. This is well exemplified in the very composition of our Committee membership and in the sharing of the co-chairmanship between a Rabbi and a layman.
- (2) We recommend the creation of a still larger force of Council members who will serve as religious school teachers. This obviously dovetails with the necessity for better religious school textbook material, which we have already discussed in this report.
- (3) We recommend that efforts be made to arrange programs at which our point of view may be presented at discussion groups or other appropriate meetings within congregations throughout the country.
- (4) We recommend that board meetings and annual congregational meetings be faithfully attended by all those who sincerely believe in the concept of Judaism as a universal religion and who will exercise their votes accordingly.
- (5) We recommend a persistent endeavor to encourage the use of pulpits for sermons stressing the universal character of Judaism.
- (6) We commend the excellent record of Council members in their attendance at the religious services of the congregations to which they belong; and we are proud of their leadership in congregational life as presidents, secretaries, trustees, etc. We recommend that all Council members dedicate themselves to even more active participation in their congregational affairs and religious services.
- (7) We recommend the eventual employment of a staff member, preferably a Rabbi, to devote all of his time to the work of this Committee, as soon as national finances will permit. We deeply feel that the function of this committee is so important that the possibilities for good are limited only by the amount of finances and the personnel which can be committed to this assignment.

* * * * *

We, as Council members, have subscribed to the fundamental concept that we are Jews by virtue of our religious faith. But it is one thing to say that ours is a universal, prophetic interpretation of Judaism. It is quite another thing to put these principles into actual practice and foster a form of Judaism which carries out the basic philosophy to which we have dedicated ourselves as Council members. It is toward this end that the energies of the Committee on Religious and Synagogue Programs must be constantly directed.

Let us, then, take steps to enlist the active support of every individual throughout the country who will join with us in this great cause. Let us remain faithful to our sacred obligation to perpetuate a mature and universal Judaism holding eternal values for all mankind.

Respectfully submitted,

COMMITTEE ON RELIGIOUS AND SYNAGOGUE
PROGRAMS,

By

Samuel Halevi Biron

Rabbi Samuel Halevi Biron

And

Bernard S. Gradwohl

Bernard S. Gradwohl

Co-chairmen



FROM THE STUDY OF
RABBI ALVIN I. FINE

The attached letter, we are sure,
is self-explanatory. It is for your
information.

Best regards.

Alvin I. Fine *Mike H.*

CONGREGATION EMANU-EL
SAN FRANCISCO



Rabbi Alvin I. Fine
The Congregation Emanu-El
Arguello Boulevard and Lake Street
San Francisco

C O P Y

C O P Y

January 4, 1952

Rabbi Elmer Berger
c/o American Council for Judaism
201 East 57th Street
New York City

Dear Rabbi Berger:

Recently, we received a letter from a friend at the Hebrew Union College, advising us of certain statements made at a meeting of the American Council for Judaism, at the Alms Hotel, in Cincinnati, on December 4th last. Since receiving that first letter, we have received similar information from several other people who were present at the meeting.

From these reports, it appears that, in stating the objectives and describing the techniques of the American Council for Judaism in its campaign to delete allegedly "objectionable" passages from religious school textbooks, or to coerce rabbis to change those textbooks, you said that at Congregation Emanu-El in San Francisco "a Zionist rabbi was brought to the point where he had to be responsible to his Board of Trustees in respect to textbooks," and that he was "forced" to exclude certain textbooks and coerced into deleting certain "offensive" or "objectionable" passages.

The only fragment of truth in these statements is that the rabbi referred to is a Zionist.

We are writing this letter to brand everything else in your statements, as reported above, to be complete fabrication and utter falsehood. You would do well to refrain from repeating them. You would do better to exercise a measure of responsibility and show a concern for truthfulness in your statements. Either you are responsible for these false statements or you have been sadly misinformed. In either case, knowingly or in ignorance, you are responsible for repeating false statements publicly. In doing so, you have misled your audience and abused the truth.

In our Religious School, we use the textbooks and publications of the Union of American Hebrew Congregations, and we are guided by their recommended curriculum. In the several years that we have been with this Congregation, we have excluded no textbooks and we have deleted no passages labeled as "offensive" or "objectionable" by the American Council for Judaism.

As rabbis, our policies are determined and our affairs are conducted in the best interests of Judaism and the congregation we serve. In our rabbinical service, we have not been and we shall not be influenced or coerced by pressure from the American Council for Judaism.

We are sending copies of this letter to many of our colleagues in the Central Conference of American Rabbis, so that if they have already heard your statements, as they were reported to us, our friends will know that these statements are false; and if you should be irresponsible enough to repeat these statements in the future, our colleagues will be forewarned by the truth.

Sincerely,

Rabbi Alvin I. Fine

Rabbi Meyer Heller

THE HEBREW UNION COLLEGE . . . CINCINNATI
JEWISH INSTITUTE OF RELIGION . . . NEW YORK

Office of the President:

CLIFTON AVENUE · CINCINNATI 20, OHIO

April 29th, 1952

Rabbi Herbert A. Friedman,
2419 E. Kenwood Blvd.,
Milwaukee 11 Wis.

Dear Herbert:

I have just gotten back to my desk and found your letter which was received on April 14th. Sometime ago someone else wrote to me about the same matter, and this is what I answered:

"If you read the actual contents of the greetings which I was requested to send, you will see that they were intended to underline the "for Judaism" part of the American Council for Judaism,

I took the greetings almost word for word from the message I delivered to the C.C.A.R. last June. There is not a single sentence or word in these greetings which I do not believe in and which I would not be prepared to uphold before any group anywhere, and I do not withdraw a single word.

It has been my feeling that any group of Jews that wanted a message from me with regard to what Judaism is or should be, was entitled to such a message, without that indicating my approval of the group. I cannot as head of the College-Institute declare in effect to be outside the scope of Judaism those who say they are Jews and espouse Judaism. I cannot have converse only with those Jews I like and refuse to have communication with those Jews whose fears are alien and whose orientation is obnoxious to me. I do not believe in herem"

On May 18th I shall be speaking at a conference on "Creative Jewish Living" being held by the Zionist Organization of America at the Hotel Commodore. If you are present in New York on that day, I should love to see you.

With warmest regards, I am, as ever,

Sincerely yours,



Nelson Glueck, President

May 15, 1952

Trustees of Temple Emanu-El
2419 East Kenwood Blvd.
Milwaukee 11, Wisconsin

Gentlemen:

President Saltzstein's letter regarding the annual meeting to be held May 18th invites the members to voice their suggestions and criticisms. That is well, for only through suggestions and criticisms can our Temple retain a progressive, modern, live and democratic spirit. A previous engagement will prevent me from attending the annual meeting at which I intended to make the following suggestions and comments. Hence I shall set them forth in this letter to you. They are as follows:

1. In recent years I believe there has grown up a planned program of by-passing the membership of the Temple on important matters, such as basic ritual, dues, the curriculum of the Sunday School, compensation to retired Rabbis, etc.

2. There has been withheld from the membership full and detailed information respecting the payments to retired Rabbis and other Temple expenses. We should be given full and detailed information of all disbursements made by the Temple, without the members even having to ask for it.

3. We have had radical changes in ritual without leave of the membership. Thus a Cantor was employed for some time, and I understand there is a plan to employ one again, without a vote of the membership thereon. I have been told that our new Rabbi desires additional changes in the ritual which, if true, I would regard as a return towards "Conservatism" or Orthodoxy and in violation of the basic tenets of our Temple.

4. When I joined the Temple many years ago, I joined because it was a Reformed Temple, and so far as I am concerned the reformation should go further. For example, I would like to see our services on Sundays instead of Fridays and Saturdays, our Sunday School solely on Sunday. There is a feeling among numerous Temple members that in the past few years people have joined the Temple who were Orthodox

or Conservative and that among some such newer members and others there is a movement on foot to turn our Temple towards Conservatism or Orthodoxy. I am utterly opposed to such program, whether done deliberately or by slow attrition and yielding to pressure of either such members or of any rabbis, or national or international organizations of rabbinical or political or lay members. When we accept a new member in the Temple, we should require him to sign a declaration or pledge that he believes in Reformed Judaism and will adhere to its tenets, for otherwise he is out of place among us. At any rate, it comes with ill grace, if not bad faith, for one to join a Reformed Temple and then to start agitating for Conservative or Orthodox rituals or practices.

5. I am opposed to employing any Rabbi who wants to tell us how to run our Temple and what ritual and practices we shall have. When we employ a Rabbi, we ought to make it very clear to him, and require his pledge, that he is utterly Reformed and will continue so. That is perfectly consistent with freedom to the Rabbi to preach, and is not shackling him in preaching sermons. But I think the Rabbi ought to recognize that he is employed to serve a Reformed Temple and if his religious tenets are not consistent with the tenets of our Temple as a completely Reformed Temple, then he is not for us and we are not for him.

6. I have been told that our Rabbi has stated that he intended to visit our public schools for the purpose of having the public school administrators arrange extra-curricular affairs in our public schools so as not to conflict with Saturday attendance of our Sunday School pupils and with Jewish holidays. I think all thoughtful members will agree that that would be highly improper for a number of reasons, among which are that a small minority ought not to ask the great majority to change its plans and affairs to conform to the wants of a small minority, and that it would conflict with the salutary principle of separation of church and school. I think our Rabbi ought to be told in no uncertain terms that he must stay away from our public schools. I have called the President and a number of the Trustees after hearing about this matter to tell them that our Rabbi should not visit our public schools because men of the cloth of whatever faith do not belong in our public schools. If any religious leader visits a public school, it should be solely as a private citizen and in a private capacity and solely as the father of a child in that school. If our Temple needs any contact with any public school, it ought to be handled

Trustees of Temple Emanu-El
May 15, 1952
Page 3.

by lay members who thoroughly understand and are fully sympathetic to the principle of absolute separation of church and state and church and public school. Clergymen of various faiths often forget that salutary principle and some of them are not sympathetic to it. In my view, adherence to that principle is far more important than doctrinaire differences among churches and denominations.

7. A chairman at a meeting should not try to tell the members how to vote. I recall someone last year voted against retiring our previous Rabbi. The chairman refused his vote by asking for a unanimous "Yes" vote and thus shaming the objector from voting as he desired. The chairman presiding at any Temple meeting should be neutral while acting as chairman. If he wants to state his views or argue a matter, propriety requires that he surrender the chair and argue only as a member from the floor.

You must be aware that there has been a good deal of dispute amongst the members of the Temple with various things that have been going on in the last few years -- much more than you may realize because many members dislike to voice their criticisms. The result is that the more vociferous members have given ~~the~~ the impression that what the newer members want is the desire of the great majority. It is my feeling that, put to a vote, there would be a strong reaffirmance by the members in the desire to keep the Temple thoroughly Reformed, to keep control of the dues and expenses in the hands of the members, and to manage the Temple as it was years ago. I therefore suggest that in due time a written secret ballot by mail be submitted to the members to cover, among other things, the following suggestions:

1. Do you favor any change in ritual:
 - (a) Employment of a Cantor;
 - (b) Making a prayer over a goblet of wine in the Temple;
 - (c) Wearing of a talith by the Rabbi?
2. Do you favor abolition of all ritual changes since January 1, 1940?
3. Do you consent to a raise in dues without the affirmative majority vote of the members?

Trustees of Temple Emanu-El
May 15, 1952
Page 4.

4. Do you consent to dues being fixed by the Trustees or a committee instead of by the members?

5. Are you in favor of paying retired Rabbis full salary for an indefinite period?

6. Do you favor the limitation of retirement pay to one year at a time?

7. What do you consider should be the maximum payment per year to a retired Rabbi; for how many years?

8. Do you favor making a contract with a Rabbi for more than one year at a time?

9. Do you approve of the Temple buying any real estate with approval by affirmative vote of a majority of the members?

I want to add that I disapprove of the method used in raising the dues. If the Temple needs more money, the members should have the say of, first, whether it actually does need more money; second, how the additional funds should be raised; and third, how the membership dues should be fixed. Most religious organizations of various faiths have the same dues for everybody and if the institution needs more money, it is raised by contributions from those who can afford to or desire to contribute. I disapprove of the method of raising the dues adopted by the Trustees where the Trustees through a group selected by them, fix the dues and then a Trustee visits a number of members and asks them to consent to the dues as fixed by such group. I regard such method as improper and unbusinesslike and a method of creating a lot of dissatisfaction.

Very truly yours,

MORRIS KARON

MK/eac

c.c. Mr. B. P. Saltzstein, President
George P. Ettenheim, Honorary President
Charles L. Goldberg, Trustee
Marvin Kohner, Trustee
Rabbi Herbert Friedman

COPY

May 16, 1952

Mr. Morris Karon
Empire Building
710 N. Plankinton Avenue
Milwaukee 3, Wisconsin

My dear Mr. Karon:

I am in receipt of copy of your letter addressed to the Trustees of Temple Emanu-El. You state, among other things, "I intended to make the following suggestions and comments". From a reading of your letter I do not understand what you wish to be done with your letter. Since a previous engagement prevents you from attending the annual meeting, do you wish your letter read at the meeting? Please let me know at once.

With respect to point #7 of your letter, which is critical of me personally as chairman of the meetings, I wish to state that your statement is without the slightest foundation of fact. Insofar as I am concerned personally, all meetings that I have conducted have been on a democratic basis, despite frequent attempts at heckling. At no time did I, as chairman of any meeting, refuse to accept a vote. It may be true that upon taking a vote upon the question of retiring a Rabbi that there was one dissenting vote, and that I, out of consideration to our Rabbi, suggested that I would prefer a unanimous vote. That was done in the interest of decency to our Rabbi. If you wish to criticize that, you are welcome to do so, but you cannot characterize it as a refusal to accept a vote. I don't mind telling you that I resent exceedingly your statement "The chairman refused his vote by asking for a unanimous "Ja" vote and thus shaming the objector from voting as he desired". I fully understand the implication in such statement, particularly where your letter indicates that you took the word "Yes" and wrote over it the word "Ja". You know what that word means, and so do I, and I can only characterize its use in connection with Temple affairs as contemptible. This chairman knows how to conduct a meeting and needs no lecture from you that I should be neutral while acting as chairman. I am also fully aware of the fact that if I, as chairman, wish to argue a matter that I should take the floor as a member. I do not need to have you give me a lesson as to how to conduct a meeting, nor what the duties of a chairman are. What I am saying here is my personal opinion with respect to your point #7.

Very truly yours,

BFS/mas
DELIVERED

/s/ B. F. Saltzstein

cc. George P. Ettenheim
Charles L. Goldberg
Marvin Kohner
Rabbi Herbert Friedman

the American Council for Judaism

MID-WEST REGION

10 North Clark Street • Chicago 2, Illinois • Telephone RAndolph 6-9195

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Regional Vice-President

Chapters and Chairmen
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CLARENCE L. COLEMAN JR.
10 North Clark Street
Chicago 2, Illinois

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401 Pence Bldg.
Minneapolis 3, Minn.

St. Louis

JOSEPH H. SCHWEICH, JR.
509 North Broadway
St. Louis, Mo.

Cincinnati

HARRY M. HOFFHEIMER
P.O. Box 331
Cincinnati 1, Ohio

Cleveland

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P.O. Box 6296
Cleveland 1, Ohio

Youngstown

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Youngstown 4, Ohio

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Executive Director

ELMER BERGER

May 26, 1952

Dear Friend:

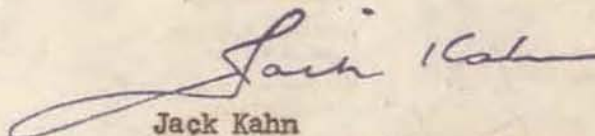
You may have noticed our open letter which recently appeared in the "Wisconsin Jewish Chronicle", dealing with our forthcoming meeting and the reasons why we cannot hold it at the Temple. Nonetheless, I want to particularly direct your attention to this significant event, which will take place in Milwaukee on the evening of Wednesday, June 11, at the Milwaukee Country Day School, 6255 North Santa Monica Boulevard.

The Young People's Section of the Chicago Chapter of the American Council for Judaism has very successfully produced and staged a dramatization or re-enactment of the highlights of the 23rd World Zionist Congress, which took place in Jerusalem late last summer. The decisions taken at this Congress vitally concern American Jews. That is why we produced this dramatization, and that is why we are asking you to attend. We believe that the ideas, opinions and resolutions which will be re-enacted for you warrant the careful consideration of every American Jew.

It must be understood that this production was conceived and executed in a very serious manner. Accents, mimicry and all other devices which might possibly be construed as lampooning have been meticulously avoided. The script was drawn from official press releases. Authenticity has been carefully preserved.

If you would like to attend, please write to Mrs. Donald Michelstetter, 3601 North Hackett Avenue, Milwaukee 11, for tickets. I look forward to your attending what I know will be a stimulating and worthwhile event. Our seating capacity is limited. Please act promptly.

Sincerely yours,



Jack Kahn
Chairman Milwaukee Chapter

JK:aa

What is the Council?

A national organization maintaining an educational program dedicated to the universal tradition of Judaism and the increasing national, civic, cultural and social integration of Americans of Jewish faith. The Council affirms that: "nationality and religion are separate and distinct; our nationality is American; our religion is Judaism; our homeland is the U. S. A." Rejects the concept that the State of Israel is "The National Homeland of the Jewish people"; maintains that no Jew or group of Jews, including the spokesmen of Israel, can represent all Jews in America; and that the nationalism of Israel must be confined to its own boundaries.

June 26, 1952

Copy
Dear Ben:

In answer to your inquiry regarding the use of Temple Emanuel for a meeting of the American Council for Judaism, at which Elmer Berger spoke, I wish to submit to you the following facts:

On Monday, April 25, 1949, the Board of Trustees upheld the Ritual Committee who had approved the request of the American Council for Judaism to use the vestry rooms - also known as the assembly hall - for a meeting of their organization the evening of May 2, 1949. Rabbi Friedman objected to the use of the building for that purpose, but the Board felt that they had to uphold the committee.

Enclosed you will find copies of newspaper reports regarding the meeting of the American Council for Judaism held in the Temple assembly hall. These were taken from the files in the offices of the respective newspapers.

I recall, with much shame, the opening remark of the chairman of the meeting. "I don't see our young Rabbis here; they are more interested in Israeli culture than American culture."

The American Council for Judaism has not met in the Temple since.

I had intended to spend a couple of days in Milwaukee during the first part of July, but I will have to forego that pleasure because of a recent illness. I expect to be all right in a few days.

Marion joins me in warmest regards to you and your nice wife.

Sincerely,

Mr. Benjamin F. Saltzstein
625 North Milwaukee Street
Milwaukee 2, Wisconsin

*Robert G
failed to return
this yesterday
SR*

June 26, 1952

Dear Leo:

Please pardon me for not writing sooner as I have been confined to bed with a severe virus attack. I'm back at work today and will try to answer your interesting letter.

Marion and I deeply appreciate your letter and the obvious sincerity that has prompted you to take time out from your busy schedule to write to us about Herbert. Anything that affects him or his family is of the greatest importance and concern to us.

I shall try to answer your letter seriatim but may add some remarks and observations that may or may not be pertinent.

Herbert's experience in Milwaukee with regard to his spiritual leadership will no doubt surpass the successful ministry he enjoyed in Denver. We have only 17,000 Jews here as against twice the number in Milwaukee, thereby providing him with a larger area in which to work.

I can understand why you are so genuinely interested in the Temple situation and more particularly Herbert. He is a man of high personal integrity, who lives as he expects others to live. He will never ask anyone to do anything that he would not gladly do himself. He is one of the very few men I have known who will not prostitute his thinking regardless of personal consequences.

In my 25 years of experience in this work, I have met and known many rabbis intimately, but not one has measured up to the high purpose to which Herbert has dedicated his life. At the same time, he has a deep humility and simple sincerity that only good people can enjoy. He is without guile; often saying things that may seem blunt to others. Above all, he has a passion for justice.

I say these things without hesitation because these attributes have been obvious to me as well as others near and dear to him. They were told to me before he assumed his duties here by his parents, his revered professor, Dr. Slonimsky, and his great and good friend, Dr. Stephen S. Wise.

Marion's father was deeply impressed with this young man of 24 and they became the closest of friends. As a result, Herbert, while enroute to his overseas assignment, flew to Denver to officiate at his funeral - significant because he knew Dad did not want a eulogy and none was given. He came because he wanted to recite the prayers and to ride in the hearse with him to the cemetery.

This was the friendship that existed between Dad, at 81, and his rabbi - a young man of 27 years. They were faithful friends who did not always see eye to eye on all matters. In fact, I found in Dad's papers several notations to the effect that Herbert was like a son and that he was converting Dad to his way of thinking.

I recount these incidents because we are discussing an unusual man with a fine nature. He has some minor imperfections that humans usually have, but his are fewer and less important than the average.

In our personal relationships we have differed on many issues. As a result, he would sometimes temper his actions or accept wholeheartedly advice he considered to be sound. Then again, he would decide to use his own judgment and I must say the results justified his decision.

It was not easy for a man of 24 to start out in a community that was content to go along as it had for many years - without change and oblivious to the progress of other larger temples and the national trend.

When he came to us, we proudly raised \$65,000 for Allied and UJA Fund. When he left (he was the spark, co-chairman and speaker year after year) we raised \$1,200,000. This year we dropped below that figure, and this was tough going.

Yes, Herbert takes his duties seriously, by giving the best he has at all times thereby accomplishing his goals.

At the farewell banquet it was significant that several men of stature said identical things about him. The former governor, now United States Federal District Judge, the Mayor and Dean Paul Roberts of the Episcopal Church said, "Here is a man who does not know what the words 'fear and failure' mean."

I certainly agree with you that he makes mistakes. In the two instances you mention, I do not consider them mistakes. However, when he makes a mistake I assure you he will not repeat it if he can be shown he is wrong. He can and will take constructive criticism in the best of spirits.

His action regarding the American Council, no doubt, is predicated on his experience with this organization's activities in Denver; his knowledge of the negative attitude of the Council; its hampering tactics during the heartbreaking period following the war when efforts were made to settle the remnants of European Jews some place on this earth and its other peculiar practices.

Two weeks after Herbert left for service, the Council held its first open meeting at a local hotel. I shall never forget how upset I was at the undemocratic procedure. During the question period, one of our local Jewish leaders, an outstanding lawyer, now a district judge, rose to ask Elmer Berger the source of his facts and information. There

were shouts of "sit down," "hire a hall." He was told by the chairman to rent the same room next night and hold his own meeting. Only certain people were permitted to ask questions. The meeting was advertised as "open."

There were other incidents. Herbert, over the objection of others, permitted Rabbi Morris Lazaron, one of the founders of the A.C.J., to occupy his pulpit. We all thought he was very generous.

We had another experience, the reverse of yours, regarding the use of the Temple for Council meetings. The Council did use the Temple's hall for some of their meetings while Herbert was in service. As a result, the members felt that the Temple had endorsed the Council. Its president became president of the Temple. Others were elected to the Temple Board.

Shortly after Herbert's return to Denver from service in the army overseas, the Council applied for and was given permission to meet in the Temple. The Rabbi objected but the Board said it must back up the Ritual Committee. The meeting was poorly attended and as I think back Berger was the main attraction.

The chairman of the meeting introduced Berger with these remarks, "I don't see our young Rabbis here; they are more interested in Israeli culture than American culture." Several of the few who were there indicated their displeasure by walking out. The Council has not met in the Temple since.

Therefore, I do not feel, as you do, that Herbert made a mistake in protesting to the Board the action of the committee who gave permission to the Council to use the Temple's facilities.

I feel, like many others, an organization - not educational - not philanthropic - not fraternal, can rent one of many public halls to hold its meetings. I am sure the Rabbi would not raise a finger to prevent them from meeting anywhere else as often as they want.

Then again, there is the matter of endorsement to which I referred as well as one of professional pride. I know of very few temples of any consequence where the Council may hold its meetings.

Have you heard of the Council holding its meetings in Rabbi Bernstein's Temple in Rochester? Rabbi Silver's Temple in Cleveland? Rabbi Brickner's Temple in Cleveland? Rabbi Morton Lerman's Temple in Chicago? Rabbi Louis Newman's Temple in New York? Rabbi Magnin's Temple in Los Angeles? Rabbi Freehof's Temple in Pittsburgh?

I am sure you will agree with me that these well-known Rabbis and their colleagues believe in democratic processes.

Another question of pride - less than 2% of the Reform Rabbis have their names identified with the Council. Why? How would you feel if you were in Herbert's place and your colleagues asked, "How come the Council meets in your Temple?"

I recall another incident during Herbert's service overseas. Following one of Berger's appearances, Rabbi Berkowitz of Portland, a commander in the navy came to Denver under the auspices of the Union of American Hebrew Congregations, to address the Temple membership. He couldn't contain himself and severely criticized the local Council's activities and he, too, was called "Un-American."

I must add that Herbert never asked for use of the Temple for meetings of the ZOA. It never met in the Temple during his ministry. This also applies to political organizations.

Herbert must have realized that his opposition to holding the Council meeting in the Temple would result in an unusually large turnout. The next meeting will probably be as small as ever.

I do not think the question of democracy - or, as you put it "American Philosophy" is involved in this particular instance. Herbert would fight to the last if the Council or any other organization were denied the use of a public meeting place.

You understand, Le@, that no one can take a position on an issue without causing some feeling. After all, Herbert is a leader and not a "me-too man." You wouldn't want him to be otherwise.

You mention a few unfriendly people who say that Herbert will soon require the children to salute the flag of Israel, etc. This sounds to me like a statement made out of desperation or frustration. It seems a little ridiculous to answer. I can say that we never had an Israeli flag in the Temple and the children were not taught to sing the "Hatikva." What is more, the flag and the anthem were never brought up for discussion by our Board at any time.

I might add that Herbert and I were surprised when we attended the banquet of the last U.A.H.C. convention in Cleveland to see Rabbi Jonah Wise, chairman and son of Isaac M. Wise, turn to the Israeli flag on the platform and salute it with great reverence and to have his salute to the Israeli flag carried over the radio.

About 25 years ago the parents of confirmands agreed to discontinue home receptions following Confirmation Services. Each year since, the parents get together, several weeks before Confirmation to plan the Temple reception. In the intervening years, to my knowledge, there has not been a private confirmation reception given on the day of the Services. The good results justify the Temple reception.

In the first place, it is almost impossible for mutual friends to get to all the home receptions and it is certainly impossible for the Rabbis and Officers of the Temple. However, there is one reason that overshadows all others. I refer to the fact that the Temple reception places the confirmands, their families and friends on an equal footing regardless of economic or social status.

Each year there are several children in the class who cannot, for financial reasons, have a reception of their own. You can imagine how they would feel after going through the religious and meaningful

ceremony of Confirmation, to find out that they cannot participate in the same things that their more fortunate classmates enjoy following Confirmation Services. For this reason, many children prior to the first Temple reception, use to drop out because they felt ill-at-ease. In the old days, when parents of modest means held a reception, there were very few guests. Since Temple Confirmation receptions have been in vogue, there has been a good feeling of genuine fellowship and spirituality in the ceremony and the Temple social affairs connected with Confirmation.

We are conditioned to the holding of only one joint reception and anything else would seem strange. From your letter, I gather you do not approve of private receptions. I feel that no one should be deliberately hurt, much less a youngster of 16 and for this reason I approve of the Temple reception as a just and thoughtful means to include everyone in the happiness of the day.

I suppose Herbert had these things in mind when he objected to including notations of home receptions in the Temple Bulletin. There is nothing to prevent Herbert Kahn and his family or any others from having a reception the next evening and inviting their friends to attend. They should issue their personal invitations and the Temple should be dissociated from it in any way. On the other hand, I have seen in several other Temple bulletins notations similar to those in your bulletin. This, however, does not make it right.

I am not sure that I have answered your letter satisfactorily. It would have been difficult for me to simply say yes or no to your questions without qualifying my answers.

By all means you should arrange to have a frank talk with Herbert. He will appreciate the opportunity to discuss these matters with you. He may not agree with you and the reverse may also be a result. I feel it is better to lay one's cards on the table regardless of consequences.

Marion joins me in love to you and the family.

Sincerely,

R/s

SAMUEL ROSE
3328 EAST THIRTEENTH AVENUE
DENVER, COLORADO

June 26, 1952

Dear Herbert:

Enclosed you will find copies of the newspaper clippings, as well as a letter sent to Ben regarding "la Affaire" Berger.

I received a long letter from Leo Mann expressing great friendship and admiration for you, also asking my advice whether he should speak with you regarding what he calls two mistakes.

1. ACJ and the use of the Temple.
2. Notations in the bulletin regarding home receptions.

He advised me in his letter that he resigned from the A.C.J. a long time ago because he did not approve of their methods. Seems I ^{wrote} to him suggesting that he get in touch with you for a frank discussion; please do me the favor of counting up to ten before replying.

I hope that Ben will be satisfied with the above information. As I look through my records, the Great Books met that evening which helped to swell the total above fifty.

I would like to write you a long letter, but I do not have the time since I spent most of it answering Leo. I may send you a copy of it. He may show you the letter. The outcome of all this will be very interesting to me.

I am sorry that your visit was not longer and more calmer.

Last week I went to bed with a very bad virus infection which returned a dividend of 103 degrees. At the moment I do not feel like climbing Pike's Peak.

Marion joins me in love to all of you.

Saru

Please read
this statement.
It is long — but it is
important. Then, if you are
interested, please fill out the
questionnaire, detach and
mail it to us at once.

Thank you

the American Council for Judaism

MID-WEST REGION

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MRS. M. C. SLOSS

Executive Director
ELMER BERGER

August 26, 1952

TO: MEMBERS OF THE MILWAUKEE CHAPTER
FROM: JACK KAHN, CHAPTER CHAIRMAN
RE: A COUNCIL-SPONSORED EXPERIMENTAL RELIGIOUS SCHOOL PROJECT

The American Council for Judaism has been receiving -- from members as well as non-members -- an increasing number of queries such as: "To what religious school can we safely send our children?" "What textbooks should they use, and which ones ought to be avoided?" "How can we give our children a spiritual and ethical religious education without exposing them to indoctrination by a political and separatist philosophy of nationalism?" That philosophy has reached the point where its exponents now all but dominate the ranks of our Rabbis and educators who are charged with the responsibility for our children's education in Judaism.

Accordingly, the A.C.J. is devoting a large part of its energies and its limited financial resources to this problem. We are the American Council for Judaism; and while we have discharged our obligation in ever increasing endeavors to keep religious education free of nationalism and of the political and secular encumbrances involving ties to a foreign state and ideology, our concern for Judaism must now take account of the fact that Judaism is being transformed and transmuted into something other than a great faith in universal spiritual principles.

Therefore, in response to specific requests from a number of parents, the Executive Board of the Milwaukee Chapter of the Council announces its readiness to sponsor an experimental religious school to open this Fall in the Metropolitan or Suburban area where the demand and interest of parents are found to be the most pronounced.

A meeting will be held at 8:15 P. M. on September 9, 1952, in the home of:

Mr. Donald L. Michelstetter
3601 N. Hackett Ave., Milwaukee,

at which Rabbi Samuel H. Baron, National Religious Director of the Council, will discuss with interested parents and their friends the details of the project.

VR:aa

What is the Council?

A national organization maintaining an educational program dedicated to the universal tradition of Judaism and the increasing national, civic, cultural and social integration of Americans of Jewish faith. The Council affirms that: "nationality and religion are separate and distinct; our nationality is American our religion is Judaism; our homeland is the U. S. A." Rejects the concept that the State of Israel is "The National Homeland of the Jewish people"; maintains that no Jew or group of Jews, including the spokesmen of Israel, can represent all Jews in America; and that the nationalism of Israel must be confined to its own boundaries.

If you are interested, you must return the enclosed questionnaire. The fundamentally important questions of the size and specific location of the proposed school will be determined on the basis of the questionnaires returned and the attendance at the meeting.

We earnestly trust that this response to requests for a Council-sponsored religious Sunday School will not be construed as a desire to compete with the established religious schools of any congregation, or of any other type. We seek only to serve our members and friends, and it is not our desire to create a large school. We hope, additionally, to establish a curriculum and pedagogical technique from which other religious schools may benefit.

The costs of the school are not to be borne by the Council itself, but are to be apportioned among the parents of the children who will attend. It is expected that these costs will be nominal, since the classes will very likely meet in private homes and the teaching staff will be on a volunteer basis.

Our objectives are to demonstrate that Judaism as a universal religion has depth and vision and appeal, and that it possesses the indestructible quality of self-perpetuation as a faith; to have the children who attend our experimental religious school understand what Judaism really is; to introduce them to the history of Jews and Judaism, of ethical monotheism and the universal God-concept as developed by our great Prophets. The child will be taught a Judaism free of "Jewish" nationalism and of Israelism, but with a proper regard for his co-religionists wherever they may be-- whether in America, in Israel or elsewhere.

There need be no nationalistic accoutrements or trappings, no secular separatism or isolationism of an allegedly unique "people" to attract and hold a child to the faith of his fathers. The spiritual and universal precepts of Judaism are great enough and deep enough and so surpassingly beautiful that the child who is educated in the faith and eternal verities of Judaism will become -- and remain -- a devoted and practicing Jew and will pass this faith on to those who follow him.

Textbooks and other teaching material for each age-group or school grade will be carefully selected, after a study of all texts available. Our criteria in the choice of these materials will be those outlined above, as well as the criteria of pedagogic and psychological soundness. Use will also be made of the principles of progressive education, including the project method and pupils' activity.

Teachers for each class will be thoroughly prepared for their tasks. Rabbi Samuel H. Baron, the Council's National Director of Religious and Synagogue Activities, will provide the teacher with (a) the textbooks and other material to be used by each class, (b) an outline of supplementary reading and other resources, and (c) periodic personal guidance -- both in advance and throughout the academic year on aims, techniques, materials, educational games and play projects, festival observances, etc.

While the proposed school will not be an experiment in the sense of there being any doubt or uncertainty as to the content or quality of the religious instruction received by the child, it will be experimental in the sense of seeking to develop new and ever finer teaching techniques, as well as closer relationships between child and teacher, and between the teacher and the home. The religious education of the child, during the few brief hours in the Sunday School, can only be instructional and directional. The implementation of Judaism is a matter of daily living; and in this the home is by far the most important single instrument.

It is urgent that you fill out the attached questionnaire and mail it to us, reserving the date of September 9, to facilitate our preparations for serving those who desire the experimental religious school project which has been outlined above.

(Cut Off Here)

QUESTIONNAIRE

(Please fill out and mail)

1. We favor the sponsorship by the Council of an experimental Religious School project this fall. Yes No

2. We have _____ child(ren) who might attend such a Sunday School:

<u>Name of Child</u>	<u>Age</u>	<u>Ever Attended Relig. School?</u>	<u>School Grade</u>
_____	_____	Yes <input type="checkbox"/> No <input type="checkbox"/>	_____
_____	_____	Yes <input type="checkbox"/> No <input type="checkbox"/>	_____
_____	_____	Yes <input type="checkbox"/> No <input type="checkbox"/>	_____

3. We have friends or relatives, not necessarily Council members, who may be interested in sending their children to such a school.

Name

Address

Name

Address

4. I would like to assist in (underline) Teaching, dramatics, choral singing, social and recreational activities, special holiday celebrations, administration, religious school library, audio-visual aids, transportation.

5. I will will not attend a meeting of parents with Rabbi Samuel H. Baron to learn more about the school, The meeting will be held at the home of

Mr. Donald L. Michelstetter
3601 N. Hackett Avenue
Milwaukee, Wisconsin

on September 9, 1952 at 8:15 P.M.

Name _____

Address _____

'Any comments or '
'suggestions? '
'Please use back.'

the AMERICAN council for judaism

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Executive Director

ELMER BERGER

October 10, 1952

Dear Friend:

This is the first in a series of mailings designed to inform you of the principles and program of the American Council for Judaism.

The Council believes that Judaism is a religion - our religion - based upon Prophetic teachings of universal ethical value. We believe that our religion is distorted and destroyed by efforts to convert it into a narrow nationalism.

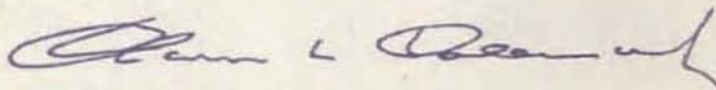
We urge for American Jews a constantly greater integration into the social, political and cultural life of this country. We oppose segregationism and separatism.

We reject a fundamental tenet of modern political Zionism, which claims the existence of a "Jewish" nationality, as well as its corollary, that all Jews as a "nation" are living in exile, or dispersion, until they have "returned" to the State of Israel.

We, therefore, combat the constant efforts of Zionists to indoctrinate our religious school students with "Jewish" nationalism, and their insinuation of this doctrine into other institutions of Jewish life.

The enclosure will take but a few moments of your reading time. We hope you give it your careful attention.

Sincerely yours,



Clarence L. Coleman, Jr.
Regional Vice-President.

CIC:aa

What is the Council?

A national organization maintaining an educational program dedicated to the universal tradition of Judaism and the increasing national, civic, cultural and social integration of Americans of Jewish faith. The Council affirms that: "nationality and religion are separate and distinct; our nationality is American; our religion is Judaism; our homeland is the U. S. A." Rejects the concept that the State of Israel is "The National Homeland of the Jewish people"; maintains that no Jew or group of Jews, including the spokesmen of Israel, can represent all Jews in America; and that the nationalism of Israel must be confined to its own boundaries.

RELIGION

Anti-Zionist Judaism

Most Jewish religious agencies in the U.S. are enthusiastically friendly to Israel and Zionism. The contributions of American Jews have furnished substantial financial support for Premier David Ben-Gurion's Israel government. The Israeli flag is prominently displayed in the religious schools of some Jewish congregations. The modern Palestine pronunciation of the ancient Hebrew liturgy is encouraged, and children often sing the *Hatikvah*, the Israeli national anthem, before beginning their Sunday school classes.

In Highland Park, Ill., a Chicago suburb, a Jewish religious school has opened for the avowed purpose of eliminating Zionist and Israeli influences from the lives of Jewish children in the U.S. The School for Judaism (enrollment: 115) is the first full-scale school to be run by the American Council for Judaism, an organization of U.S. Jews who hold that the loyalty urged on all Jews by the State of Israel is degrading Judaism from a universal world religion into a "nationalist faith" based on "the primacy of the Jewish people."

Angry Shouts. The Council was founded in 1943 by a group led by Lessing J. Rosenwald, onetime board chairman of Sears, Roebuck and Co. Almost all of its members belong to Reform congregations, and Executive Director Elmer Berger, 44, is a Reform rabbi who left his synagogue in Flint, Mich. to take the job. Some of the earliest Reform rabbis were explicitly anti-Zionist,* and to Council members, the rising popularity of "Israelism" in the U.S. seemed the very thing the rabbis had protested.

From its founding, the Council has met bitter opposition. In 1945, no less a Zionist than Albert Einstein attacked its program as "a pitiable attempt to obtain favor and toleration from our enemies by betraying true Jewish ideals, and mimicking those who claim to stand for 100% Americanism." On his speaking tours, Rabbi Berger has drawn angry shouts (e.g., "Pro-Arab!") in some congregations. Nowadays, however, the angry voices have become quieter, and the Council (dues-paying membership: 16,800) is getting some serious attention. Says Rabbi Berger: "American Jews are uneasy about the nationalism of the Israelis. They're beginning to listen to us."

New Textbooks. The Council's newest project is in the field of religious education. In a survey of Jewish religious schools

in the U.S., the Council decided that Zionist ideas were being taught in most of them. Israeli national holidays, e.g., the Israeli Arbor Day, were celebrated as Jewish religious festivals. Of 114 religious textbooks studied by the Council, 73, the Council decided, were marred by "Jewish nationalism" in a more or less open form. When a mother came to the Council's Chicago chapter last summer complaining that she could not find a non-Zionist religious school for her children, it was decided to set up experimental schools in Chicago, Milwaukee and New York's Westchester County.

Rabbi Berger and other Council members have prepared new textbooks for the three new schools, and many teachers and Reform rabbis are cooperating. They hope to set up similar schools and ultimately to get their program adopted by all Reform congregations. Their object: "To demonstrate that Judaism as a universal religion has depth and vision and appeal . . . There need be no nationalistic accretments or trappings, no secular separatism or isolationism of an allegedly unique 'people' to attract and hold a child to the faith of his fathers . . . The child who is educated in the faith and eternal verities of Judaism will become—and remain—a devoted and practicing Jew."



Tommy Weber
RABBI BERGER
Too much "Israelism."

* Said Rabbi Isaac Mayer Wise, laying down the principles of Reform Judaism in 1855: "We consider ourselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine nor a sacrificial worship under the administration of the Sons of Aaron, nor the restoration of any of the laws concerning the Jewish state."

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January 30, 1953

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Dear Colleague:

As one of the many Rabbis who received our volume of *Religious School Textbook Analyses*, and probably also last year's suggested *Interim Curriculum*, as well as possibly other ACJ experimental teaching aids, you may wish to be brought up to date on our religious education materials now available. The enclosed *Time* reprint may also interest you.

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- Rabbi Irving F. Reichert
San Francisco
- Mrs. M. C. Sloss
San Francisco

Our most recently completed text is an attractively mimeographed volume of *Children's Devotions*--Selected from Various Sources, for all ages in school and at home, grouped under the themes: Dedication; What is Prayer? Prayers of Adoration, Thanksgiving, and Petition; Praying for Help; Thank-You Prayers; Morning and Evening Prayers; Prayers for Our Country and for Peace; Prayers for Special Occasions; Holy Day Prayers; and God Eternal. We shall gladly let you have a copy for examination and for any comment you may care to make, if you will so indicate on the enclosed reply card.

Executive Director

Elmer Berger

The *Interim Curriculum*, as explained in our Introduction, was not represented to be an actual working curriculum. However, we have since prepared a 1952-1953 *Provisional Curriculum*, including a statement of general objectives and of specific objectives for each grade, as used in our Schools for Judaism. It accordingly supplements the *Textbook Analyses* and supplants the *Interim Curriculum*. You may have a copy on request.

We are in the process of writing--and issuing, chapter by chapter--a book of *Stories About Judaism*--with Subjects for Discussion, for 5th and 6th-grade pupils. Dorothy E. Bobrow's *Tell Me Why--A Primer for Judaism*, still in an experimental edition, we hope soon to see published in improved book-form.

Like everything else here mentioned, we have had to put it through a number of mimeographings to meet the demand; but you may still have a copy if you have not yet seen it. Other texts are in preparation or in the planning stage, besides those which have already been published.

There will be no charge to you for single copies of the items here offered and now available. Additional copies may be ordered at 50¢ each, to defray a part of the cost of production and mailing.

I am enclosing a revised review of Lenore Cohen's *Bible Tales for Very Young Children*--Books I and II. These pages 37-38a are to replace pp. 37-38 in your edition of our *Textbook Analyses*, unless you received yours rather recently.

Sincerely,

Samuel Halevi Baron 1953

Rabbi Samuel Halevi Baron
Religious Director

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Elmer Berger

1943-1953

March 6, 1953

Dear Members and Friends:

In the past five months, the American Council for Judaism has demonstrated beyond any doubt that it is possible for parents to provide their children with a religious education without having them indoctrinated in Zionism and its "Jewish" nationalist concepts.

In Highland Park, Illinois, 140 children are enrolled in the School for Judaism. Westchester County in New York also has its school. We in Milwaukee may be as proud, as the parents of the children are enthusiastic, about our American School for Judaism.

As we stated when we first initiated the project:

"Our objectives are to demonstrate that Judaism as a universal religion has depth and vision and appeal, and that it possesses the indestructible quality of self-perpetuation as a faith; to have the children who attend our religious school understand what Judaism really is; to introduce them to the history of Jews and Judaism, of ethical monotheism and the universal God-concept as developed by our great Prophets. The child will be taught a Judaism free of "Jewish" nationalism and of Israelism, but with a proper regard for his co-religionists wherever they may be -- whether in America, in Israel, or elsewhere.

"There need be no nationalistic accoutrements or trappings, no secular separatism or isolationism of an allegedly unique "people" to attract and hold a child to the faith of his fathers. The spiritual and universal precepts of Judaism are great enough and deep enough and so surpassingly beautiful that the child who is educated in the faith and eternal verities of Judaism will become -- and remain -- a devoted and practicing Jew, and will pass this faith on to those who follow him."

What is the Council?

A national organization maintaining an educational program dedicated to the universal tradition of Judaism and the increasing national, civic, cultural and social integration of Americans of Jewish faith. The Council affirms that: "nationality and religion are separate and distinct; our nationality is American; our religion is Judaism; our homeland is the U. S. A." Rejects the concept that the State of Israel is "The National Homeland of the Jewish people"; maintains that no Jew or group of Jews, including the spokesmen of Israel, can represent all Jews in America; and that the nationalism of Israel must be confined to its own boundaries.

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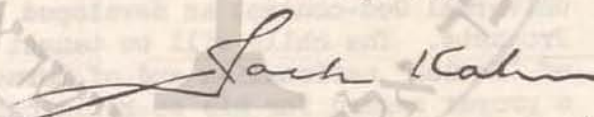
THE PALACE
HOTEL

In our initial prospectus, we indicated that the Schools were an "experiment". We were not anxious to involve many children. Now the experiment has been proved successful and we are in a position to investigate the possibilities of expansion for next year. In so doing, The American School for Judaism will continue to rely on the active participation of the parents of its enrolled children. Because its teaching and other activities are in the hands of volunteers, the School will be able to utilize the assistance of all who wish to offer their services. The Highland Park School has proved that volunteer parents make excellent teachers even where their religious training background was limited.

We are fortunate in having now a number of new texts and other materials, including a curriculum, adequate for children from kindergarten to the ninth grade. (A limited number of copies of the curriculum are available to interested members and friends.) In addition, we may continue to count on the assistance of Rabbi Elmer Berger and Rabbi Samuel H. Baron and the Council's National Office.

If you share with us the principles enunciated above, please fill out the attached questionnaire. Upon the basis of the replies to this questionnaire, we will determine the time and place for a meeting at which the problems involved in the building of a larger school can be adequately discussed.

Sincerely yours,



Jack Kahn, Chairman
Milwaukee Chapter

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THE PALACE
HOTEL

What is the Council?

A national organization... (faint text at the bottom of the page)

THE AMERICAN SCHOOL FOR JUDAISM
MILWAUKEE

Officers:

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Mrs. Herbert Polachek, Vice-Pres.
Mrs. Richard Roskam, Sec.-Treas.
Mrs. Alan L. Katz, Chairman
Educational Cte.

Administrative Board:

Morris Karon
Mr. and Mrs. Alan L. Katz
Mr. and Mrs. Sydney Krasno
Mr. and Mrs. Milton H. Lukatch
Mrs. Herbert Polachek
Mr. and Mrs. Richard E. Roskam

QUESTIONNAIRE

(Please fill out and mail)

1. We favor the enlargement of the American School for Judaism this fall.

Yes No

2. We have _____ child(ren) who might attend such a Sunday School:

<u>Name of Child</u>	<u>Age</u>	<u>Ever Attended Relig. School?</u>	<u>School Grade</u>
_____	_____	Yes <input type="checkbox"/> No <input type="checkbox"/>	_____
_____	_____	Yes <input type="checkbox"/> No <input type="checkbox"/>	_____
_____	_____	Yes <input type="checkbox"/> No <input type="checkbox"/>	_____

3. We have friends or relatives, not necessarily Council members, who may be interested in sending their children to such a school.

Name	Name
Address	Address

4. I would like to assist in (underline) Teaching, dramatics, choral singing, social and recreational activities, special holiday celebrations, administration, religious school library, audio-visual aids.

5. I will will not attend a meeting of parents with Rabbi Samuel H. Baron to learn more about the school. The meeting will be held in Milwaukee at a time and place to be announced.

Any comments or suggestions?
Please Use Back

Name _____
Address _____

DETACH AND MAIL THIS PAGE

✓ Call for lunch
A-4

JEROME G. SALTZSTEIN
MILWAUKEE

March 23, 1953

Rabbi Herbert Friedman
4530 N. Murray Ave.,
Milwaukee 11, Wisconsin

Dear Rabbi Friedman:

I attended services last Friday evening and was pleased with your report on the scope of Jewish Chautauqua. It was well conceived and well delivered.

Like every good sermon, it provided food for thought. My principal reaction was that a highly basic change in the curriculum of our Sunday Schools is essential.

It is generally conceded that the goal of education is a preparation for life. Certainly a thorough understanding of the answers to your ten questions should be included in that preparation.

I wonder how many graduates of our Religious Schools could answer your ten questions intelligently. Investigation would be very revealing and, I think, keenly disappointing. You mentioned the fact that most Jewish college students were groping for the answers.

I was confirmed at Temple Emanuel many years ago. My four children were confirmed there. I have had an opportunity to follow the changes that have taken place in Jewish education.

Formerly the Sunday School taught the beauties of the Jewish religion exclusively - that provided sufficient inspiration to occupy the all too few hours they had the children under their tutelage.

Today instruction is more efficient and teachers are better qualified. But I sincerely question whether

JEROME G. SALTZSTEIN
MILWAUKEE

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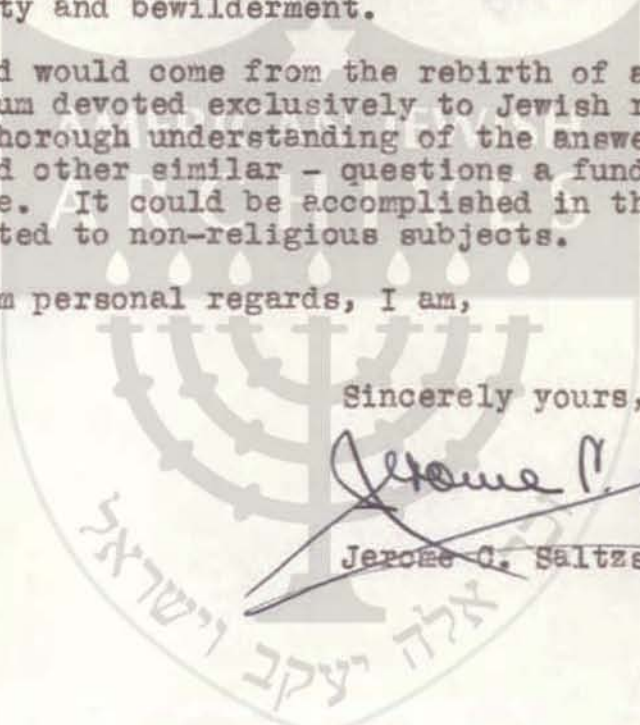
graduates are as well prepared for life - in their understanding of their Jewish Heritage.

What formerly was a school devoted entirely to religion now dilutes its curriculum with politics, foreign nationalism etc. Controversial issues have replaced the beautiful non-controversial tenets of Judaism. The resultant confusion in the mind of the student leaves him stranded on a sea of doubt, insecurity and bewilderment.

Much good would come from the rebirth of a curriculum devoted exclusively to Jewish religion. Make a thorough understanding of the answer to your ten - and other similar - questions a fundamental requisite. It could be accomplished in the time now devoted to non-religious subjects.

With warm personal regards, I am,

Sincerely yours,



Jerome G. Saltzstein
Jerome G. Saltzstein

4942 N. Woodburn Street
Milwaukee 11, Wisconsin

AN ANALYSIS OF THE AMERICAN COUNCIL FOR JUDAISM

by

Dr. James G. Heller

President Labor Zionist Organization of America
Member Executive Committee American Zionist Council

Various newspapers have given full coverage to the addresses and resolutions delivered or adopted at the convention of the American Council for Judaism at San Francisco from May 7th through the 10th. There may be some misunderstanding as to the strength and character of this organization, and some credence may be lent to its charges against Zionism, wild and irresponsible though they are. It is therefore necessary to consider these things as concisely as possible.

The American Council for Judaism is a small national organization, comprising by its own statement some 15,000 persons. It was originally organized to fight the creation of a Jewish state. When that fight was lost, instead of disbanding, it continued. It proclaims itself now as devoted to combating Jewish "nationalism", espousing an exclusively "religious" interpretation of Jewish life. It is periodically engaged in attacking the religious text-books in use, in rewriting Jewish history, and in striving to create materials in the pattern of its own ideas.

The American Council for Judaism represents an exceedingly small minority of American Jews. But we Jews cannot dismiss minorities solely because they are small. Important ideas are sometimes advanced by very small groups. Our charge against the American Council for Judaism is not chiefly on the score of its size. It is that it is a recalcitrant, irreconcilable group, possessed by a point of view history has already exposed and rejected; motivated not by idealism or religious fervor but by hatred of Israel and Zionism; unscrupulous in its juggling with words, citations,

and beliefs. It is noteworthy that the American Council for Judaism has been repudiated not only by the Central Conference of American Rabbis, but also by the American Jewish Committee. It sails its obstinate course alone!

From the beginning the Council has been hammering away at the charge of "dual allegiance". It returns to this again and again in diverse forms. This it does in spite of the countless statements by Zionists, by responsible state-officials in Israel, and in spite of indignant repudiation of its point of view by non-Jewish statesmen here in America. The President of the Council, Mr. Lessing Rosenwald, revealed that his organization has submitted a memorandum to the Department of State on April 8th of this year. This charges that Jews are in a "quasi-legal" position. By which, presumably it is meant that the status of American Jews is not complete or whole as citizens. This is a serious charge, -- and one which no responsible organization would have had the effrontery to make.

First, there is a reference to passport difficulties. Jews cannot go into Arab lands, and American passports to Israel remind of this fact. It is unfortunate. It is one of the unfortunate facts that stem from the irreconcilable attitude of Arab governments, their economic boycott, their unwillingness to transform armistice into peace-agreements. But this is not the first time Jews have suffered disabilities similar to this. Jews were not given visas to Russia, -- and President Taft abrogated a commercial treaty with Tsarist Russia as a result. The fact is unquestioned. But the interpretation is vicious in the extreme. The diminution of Jews' rights as citizens was not by the United States, or in the United States, but in the latter case by Russia, and in the former by the Arab lands. Some day this too will be changed, for peace is bound to come to the Middle East. But, for the present, right-minded Jews, and right-minded Americans in general, will interpret this as having a bearing on the policy of their country in regard to peace in that part of the world; they will interpret it also as one of the present results

of Israel's superb fight of self-defense in 1947-48, and its willingness, beyond the bounds of possible praise, to take in 750,000 Jews from lands of peril and oppression, many of them Arab lands.

That Jews may come into Israel as of right is one of the central tenets of Zionism, and, through all the economic difficulties its course has entailed, Israel has maintained this right, written it into its "Law of the Return." This is unique in history. It does not diminish nor make doubtful the status of any American citizen, Jewish or otherwise. One of the central rights of men, however little it may be regarded in our fantastic time, is the right of emigration. Americans, remembering the story of the Puritans, of the Huguenots, and even of the Catholic Cavaliers, ought to have no difficulty in understanding this right. That this right is now reserved mainly for Jews may offend the American Council for Judaism, but it is part of the necessities of building up Israel, and also part of the historical necessity of a people which, even in this day of so-called enlightenment, is excluded from almost all lands. Israel is not to be in the end a "city of refuge". But for some years of the immediate past, and perhaps during some years to come, it has had and will have to be just this! But it must be clearly understood: No American Jew need go to Israel. He must first make up his mind that he wishes to leave America. This impairs in no wise his American citizenship. It is simply an opportunity given him outside his citizenship, of which he may never avail himself. To represent this as a diminution of status is a serious distortion and misrepresentation.

None of the cases cited substantiate the charge that Israel, or Zionists, are responsible for a "change of status conferred on American Jews without their permission". (From the New York Times). Facts are taken out of context, and utilized to defend a preconceived point of view.

The whole technique of this organization, exhibited in many ways at this session, is to use highly colored words, to beg the question by their employment.

Instead of a unique and noble adventure, one unprecedented in history, the end-result of unparalleled heroism and pioneering intrepidity, instead of a young nation that has aroused the generous admiration of all who have visited it, Israel becomes a vicious malefactor, a distorter of Jewish history, a denier of the "universal" aspects of the Jewish tradition. All this can arise only out of pathological fixations.

Thus, the ex-provost of the University of California demands that Israel "must cease to lure young Americans" from the United States. The fighting word is "lure"! There is a world of difference between the emotional atmosphere suggested by this word and that which actually obtains. Israel invites those young American-Jews who wish to go, who believe that they can live more integrated Jewish lives there, or that they can give of themselves toward the amazing and inspiring venture of the rebirth of Israel. No one is compelled. No one is "lured". There is nothing underhand, and there is nothing counter to the whole spirit of America.

The land whose liberty was won by men who fought side by side with Lafayette, with Kosciuszko, with von Steuben; the land that sent many officers and men to fight with San Martin and Bolivar in South America; the land that has sent others to help wherever the cause of human dignity and liberty were imperiled, understands those, Jewish and non-Jewish, who rushed to Israel to help it on land, on the sea, and in the air, in 1947-48. It will also understand that group of young American-Jews who go to Israel with an idealism that is unintelligible to the American Council for Judaism, at great personal sacrifice, leaving a land "of milk and honey", for one that is harsh and poor for the present.

Dr. Deutsch is solicitous about the "Arab refugees". He demands that they be resettled in "the new nation", by which he means Israel. This is not the place to enter into the entire problem of the Arab refugees: how and why they left the country, and what should be done about them. This has already

been handled by a number of impartial commissions, from the UN, and also by others of a non-official character. What is striking is that the solicitude is, characteristically, for the Arab refugees, but not -- by a word -- for the Jewish refugees, who did not start a war, who were forced out in many cases by Arab lands that refuse to care for their own brothers.

Dr. Deutsch also has the effrontery to ask that Israel "liberalize its citizen.laws". The fact is that, under conditions that obtain after a war, no country has treated a minority, sometimes hostile, with as much liberality, political and economic, as has Israel. And most recently it has been taking steps to improve the status of its Arab citizens all along the line. All these are no more than sticks these gentlemen grasp in desperation, the better with which to beat Israel.

We cannot enter here into the effort of the Council to create religious texts which shall emphasize the "universal aspects of Judaism". No one opposes this. On the contrary, examples of ethical and spiritual courage, the understanding and espousal of the "universal" principles of Judaism, are to be found chiefly among the "nationalists", whom it is the pleasure of these men and women to berate. The fallacy lies in a false antithesis, one which Judaism has repudiated again and again in the course of its history. "Universalism" is not diametrically opposed to "nationalism". They are twin poles of one axis, the obverse and reverse of one reality. Judaism has oscillated between them, according to need and bent. But in essence it has always regarded itself as a people with a message, embodied in a way of life. This unitary concept, this record compounded of body and soul, of people and faith, of realism and idealism, seem beyond the scope of mind of our friends. But they are the essence of Judaism, as of the Jewish people.

The Council appears unable to distinguish between an "American Jewish community" based on compulsion, and one that might rest upon consent. Not all human associations are national. Not all result only from the power to

tax or to coerce. This is, to say the least, a point of view unworthy of an organization which asserts that it has a "spiritual" approach. Certainly the rights of minorities should be safeguarded. All of us recognize this as part of the spirit of America, and of all free institutions. But this should not be interpreted as preventing a large majority from speaking in its own name. Whoever dissents may express his dissent, have it recorded, or secede, if he wishes. Nor does it signify that one believes Jews to be a "secular and separate group" to contend that Jews have a right to come together, to discuss their affairs, to come when possible to united points of view and united courses of action. There is no logical or human relation between the right of any group to meet and consider, -- and the contention that this is "contrary to the American idea of society". Even a religious fellowship has under a democracy the "right of assembly".

But it has more than the right. It has the duty to find a way toward mutual counsel and unitary life. It is striking that the groups that oppose the notion of an American Jewish community are invariably those that want unfair rights as a minority, who wish their voice to be mistaken for that of the majority, who wish to silence the majority so that outsiders will not be able to tell who is speaking. Why does not the same logic apply to the American Council for Judaism or to others? By what right do they issue resolutions, adopt violent points of view, for their "community". Consistency would require them to be silent, and let every individual speak for himself.

The Council now states that it looks warmly upon the Jews of Israel, because they are "members of our religious fellowship". Outside of the misinterpretation historically of this "religious fellowship", to which we have already adverted, this rings somewhat coldly. None of these "religious" Jews would be in Israel, if it were not for the "nationalism", which the Council deploras. Many of them would be dead or, languishing elsewhere. The real essence of Judaism, brotherhood, love of one's neighbor, fealty to the

cause of Israel, straining toward social justice, the attainment of the same freedom for which our fathers fled from Egypt, -- these are in Israel and not in the "religious fellowship" of the blind and the wayward.

One of the more amusing phrases in this record is that ascribed to one of the vice-presidents of the Council, who proclaims that the American Jewish community "reeks with the authoritarianism of medieval times". This will indeed be news to those who know something of the multiform divisions, religious, philanthropic, communal, that divide the American Jewish community. The phrase, and the comparison, are so extreme as to be a superb exposure of the frame of mind out of which they issue.

And finally the high-priest of this group, its executive-director, Rabbi Elmer Berger, indulges in wild statements and wild accusations, which strive, in the midst of this ritual, to outdo its most intemperate zealots.

Zionists are trying "to isolate the Department of State from the Eisenhower Administration". He compares this with the iniquitous attempt of British Zionists (during the time of the Macdonald White Paper, and the British blockade of Palestine) "to isolate the British Foreign Office". He issues the ominous statement that Americans know "there are more states in the Middle East than Israel". He accuses the Zionists of tactics not "vastly different" from those "employed by one Joe McCarthy". This pseudo-ominous nonsense is quite typical of the political maturity of this group.

That President after President of the United States, Senator after Senator, -- men not to be intimidated by Zionists or by Rosenwald or Berger -- have understood Zionism and Israel; that they agree with the statement of Robert Cecil that after the First World War there were only two permanent gains, -- the League of Nations and the proposal to regenerate Israel; that American policy is fully cognizant of the relative position of the Arab states and of Israel and of our own (American) interests vis-a-vis all of them; that there is a profound rapprochement, if not identity, of American with Israeli

interests in the Middle East in its painfully slow and hesitant progress toward democracy and justice; that Israel is at one with the American dream, as a refuge for the harassed and oppressed, as a citadel of liberty, as an outpost of economic and political progress; that Israel stands even closer than formerly to America by reason of the withdrawal of Russian diplomatic relations with it, and by reason of the temporizing, equivocal attitude of the Arab states: all this does not enter into the consciousness of this group or of its political "experts". All is darkness. All is machination and subversion. Zionists cannot act except out of divided motives. Every act is scrutinized, every word weighed, not by a balanced mind, but by those seeking wildly for additional material for a prejudice adopted and never subjected to examination or review.

Such a group is a phenomenon. It is not without precedents in Jewish history. The story of a beleaguered people, one living for the sake of a special and "different" faith, must include such men and women. They are a function of its hard way, a corollary of its difficult thesis. Fortunately, history scorns them. They belong to the eddies of the stream of life. They are among those who, like Mephistopheles in Goethe's Faust, "stats verneint", who "perpetually deny". But life does not move by denial. It deals summarily with those who develop a protective armor that impedes their freedom of movement, who congeal into atavism.

There is little hope of changing them. The answer is in their eventual disappearance. Opposition, however loftily phrased, however clad in "universalism", cannot long endure against the warm, vital creation of Israel and its citizens.

What does need to be done, which I have attempted swiftly in this statement, is to prevent these distortions, misrepresentations, from poisoning other minds, Jewish or non-Jewish.

* * * * *

May 15, 1953

AMERICAN ZIONIST COUNCIL

342 MADISON AVENUE

• TELEPHONE MURRAY HILL 2-1160 •

NEW YORK 17, N. Y.

Cable Address: AMZIONIST

NO. 96B

December 22, 1953

To the Local Committees
of the AMERICAN ZIONIST COUNCIL:

There is no doubt that the American Council for Judaism, despite its small membership (15,000 out of over 5 million Jews in the United States) is, by its virulent activity in many areas, continuing to becloud the issues respecting Israel. Invariably, it takes an anti-Israel position and promotes the propaganda of Arab spokesmen in the U.S. It falls into easy alliance with the American Friends of the Middle East and other pro-Arab forces.

We are enclosing background notes on the ACJ for your information and use. It is important that you watch closely its activities in your community and report to us on them. In particular, it is necessary that their use of the media of public opinion -- press, radio, TV, the lecture platform, university groups, etc. -- be noted and counteracted without encouraging them through public debate and forums.

Our task remains a positive one. We cannot, however, permit the ACJ to go unanswered when it attacks, and unrestrained when it seeks to expand its activities. The enclosed notes can be used as a guide for speakers, for letters to the editor, for information to be placed in the hands of all molders of public opinion. We depend upon you to make good use of this material and keep us informed. Additional copies are available.

Cordially yours,

Jerome Unger
Rabbi Jerome Unger
Executive Director

JU:MK
ENC.

CONSTITUENT ORGANIZATIONS

Hadassah, Women's Zionist Organization of America • Hapoel Hamizrachi • Labor Zionist Organization of America-Poale Zion
• Mizrahi Organization of America • Progressive Zionist League-Hashomer Hatzair • United Zionist Labor Party (Achdut
Avodah-Poale Zion) • Zionist Organization of America • Zionists-Revisionists of America

BACKGROUND NOTES ON THE AMERICAN COUNCIL FOR JUDAISM

The American Council for Judaism, with a total membership of 15,000, claims to represent a substantial portion of American Jewry, which numbers over five millions. As is well known, it has always been strongly opposed to Zionism, and since the emergence of the State of Israel has consistently endeavored to persuade the American Government and American citizens generally not to show any "favoritism" to Israel. During the past few months its spokesmen have repeatedly published statements of one kind or another to the effect that as Americans they are opposed to sacrificing the "friendship" of the Arab states through giving any help to Israel, which is just another "foreign country," from their point of view.

In summing up its functions, the Council has publicly outlined these goals for itself:

- "1. Keeping Judaism a religion.
2. Being completely American in every way -- at home, with friends, on the job, in the voting booth, as individuals, not as members of a special 'Jewish' community or 'Jewish' people.
3. Always remembering that our nationality is American, our religion Judaism, our only homeland the U.S.A.
4. Keeping the nationalism of Israel outside the institutions of American Jews.
5. Giving a helping hand to Jews in trouble anywhere in the world -- including people in the State of Israel.
6. Reminding the public in general that no Jew or group of Jews can speak for all the Jews of America."

This is what the Council says.

In reality, however, whenever a concrete question has arisen of aid to Israel in any form whatsoever, whether moral or material, the Council -- despite the fifth item in its general statement given above -- has invariably been against Israel.

Under the pretense of being "objective" it has leaned all the way over backwards in supporting each and every one of the opponents of Israel in any given situation. It has been uniformly against the aid extended to Israel by our Government, and it has uniformly taken the side of the Arab states, whose governments make no bones about intending the destruction of Israel by any means whatever at their disposal.

Despite the Council's pretense that it is "solely" American, it took a very strong negative stand when the Jews of Israel, having proclaimed an independent state of their own, were fighting for their lives against the invading armies of five Arab states.

At the time when the policy of the United States Government itself, and of the great majority of Christian American citizens, was to support the infant state, the American Council for Judaism condemned it categorically.

If the American Council for Judaism were sincere in its detachment from Jewish problems outside of America, it would have expressed no opinion whatsoever. Indeed, the question should never have arisen. If the Jews represented in the American Council for Judaism are interested exclusively in conducting their own version of Judaism solely from the point of view of their own well-being as American citizens, why should it have any attitude at all towards the actions either of other Jews abroad, or of those American Jews who disagree with the Council?

The fact is that the American Council for Judaism has been dispensing large sums of money, employing the services of numerous agents and representatives, and in general lobbying as hard as it can — against Israel.

It is well known that it is practically impossible for an American Jew to obtain a visa, on an American passport, from any of the Arab states, though, of course, ordinary American passports of Christian Americans are honored by them.

The American Council for Judaism is naturally well aware of this, but instead of blaming the Arab states for their vindictiveness with respect to Israel, the American Council for Judaism takes the stand that Israel is to blame for everything merely by virtue of having come into existence.

In short, its pretense of "American" objectivity has been contradicted in action on every single occasion by its unqualified support for all measures to the disadvantage of Israel.

The latest example of this took place this past November, when the State Department cut off economic aid to Israel for continuing with the vitally needed Jordan hydro-electric project.

Every single Jewish organization in the country -- with the exception of the American Council for Judaism -- insisted publicly that aid to Israel be resumed at once.

Among non-Zionist organizations supporting this view were the following:

American Jewish Committee; American Jewish Congress;
B'nai B'rith and Anti-Defamation League; Council of Jewish
Federations and Welfare Funds; Jewish Community Relations
Council; Jewish Labor Committee; Jewish War Veterans;
National Council of Jewish Women; Union of American Hebrew
Congregations; Union of Orthodox Jewish Congregations;
United Synagogue of America; Workmen's Circle.

These organizations, together with Zionist organizations, represent the totality of organized American Jewry.

It is important to remember this since the chief claim on the attention of the American public made by the American Council for Judaism is that "Zionism" does not express the point of view of the bulk of the American Jews. The Council claims that since there are only 750,000 enrolled Zionists in the country, consequently they represent only a minority of American Jewry.

It is enough to point out that the American Council for Judaism itself does not even pretend to have more than 15,000 members, and that Jewish support for Israel -- both Zionist and non-Zionist -- is manifested not merely by the actual membership of Zionist organizations, but by the overwhelming response to requests for aid to Israel.

In the case referred to above, for instance, the American Council for Judaism congratulated the Secretary of State on October 28 for his suspension of aid to Israel. A significant sentence, taken verbatim from the telegram, is as follows: "As Americans of Jewish faith, we are particularly eager to have you know that the Zionist pressure groups acting as special pleaders for Israel do not represent all American Jews."

The degree to which the American Council for Judaism may be said to "represent" American Jewry is clear from the above.

American Zionist Council
December, 1953





the AMERICAN COUNCIL FOR JUDAISM

201 E. 57th STREET • NEW YORK 22, NEW YORK • TELEPHONE PLAZA 9-6600

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San Francisco

Executive Director
ELMER BERGER

A-4

MEMORANDUM

To: Members of the Central Conference of American Rabbis
From: Rabbi Samuel Halevi Baron, A.C.J. Religious Director
Subject: Inquiries Regarding the Placement of Rabbis and
Directors of Religious Education

Dear Colleague:

During the past year or so, the Council has received a number of inquiries from presidents and board members of congregations seeking spiritual leaders and educational directors who are dedicated to classical American Reform Judaism. We have only too often not known whom to suggest or who might be interested.

At the moment, we know of several congregations which are actively seeking the services of a Rabbi, and of major congregations which desire a director of religious education. These latter openings are rather attractive positions and would provide an interesting challenge for the Rabbi or layman who qualifies.

Please do not think for one moment that I would have the temerity to be a party to any usurpation of the function or jurisdiction of our Conference's excellent Advisory Placement Committee, in whose individual and collective devotion, conscientiousness, and impartiality I have the greatest confidence. In view of the current official stands of the C.C.A.R. and U.A.H.C., however, the Council's adherence to the principles of classical American Reform Judaism, as expressed in the Pittsburgh Platform, has led like-minded congregational leaders to look to us for help.

Accordingly, the Council will be pleased to be of any aid and service, upon request, in bringing such congregational leaders together with interested Rabbis and religious educators. We shall therefore be glad to hear, informally and confidentially, from men who desire to make known their interest in participating in such discussions with a Temple representative. It is not necessary for an interested Rabbi or educational director to be a member of the Council; but we should naturally like to have a clear indication of his views, so that interested congregations may have an accurate understanding of his devotion to classical American Reform Judaism.

What is the Council?

A national organization maintaining an educational program dedicated to the universal tradition of Judaism and the increasing national, civic, cultural and social integration of Americans of Jewish faith. The Council affirms that: "nationality and religion are separate and distinct; our nationality is American; our religion is Judaism; our homeland is the U. S. A." Rejects the concept that the State of Israel is "The National Homeland of the Jewish people"; maintains that no Jew or group of Jews, including the spokesmen of Israel, can represent all Jews in America; and that the nationalism of Israel must be confined to its own boundaries.

From
THE INDIANA JEWISH CHRONICLE
January 15, 1954

A-4

A NEW SCHOOL FOR REFORM JUDAISM

A small but influential group of members of the Indianapolis Hebrew Congregation who are dissatisfied with the present curriculum of its religious school, have expressed a desire to organize a school of their own to teach the beliefs of the American Council for Judaism.

When this was presented before the Temple board it was overwhelmingly rejected. Most of the directors disapproved of two schools operating under one roof and whereby their rabbi would have no part in its direction.

Summed up what does the feud amount to? First, this group is opposed to the present curriculum endorsed by the Union of American Hebrew Congregations because it finds that it is "too Jewish."

Second, the Union curriculum considers Jews as a People and teaches loyalty for Israel. This is distasteful to the dissenters because they believe that Jews are a "Religious group" not a People and are opposed to the philosophy of "Jewish Nationalism."

The activities of the anti-Zionist American Council for Judaism have been strongly denounced by the NCRAC, the B'nai B'rith and other leading Jewish organizations for the confusion they have caused in the minds of the American public and the damage they have done to our people. Their vicious statements which have unjustly charged American Jews who have given aid to Israel, with dual loyalty, have become ammunition for Arab propagandists and the hate peddlers of our country.

The supporters of the new school, knowing of the odium attached to the American Council for Judaism, want it to be known that they are not members of it. But speaking frankly, once you accept and teach its philosophies, becoming a member is the next logical step. In such a case, the school becomes a "Trojan Horse."

The Council wants a watered down version of Judaism. Their new textbooks leave out important aspects of Jewish life and history. They want to cut themselves off from the past and by so doing, fail to realize that they are destroying their future.

The Council recommends the use of the Unitarian Religious School text books published by the Beacon Press. This may be fine for Unitarians but they have no place in the Jewish religious school unless we want to teach our children to be Unitarians.

The sponsors of the new school have asked the use of the facilities of the Jewish Education Association who have referred the matter to its parent body, the Jewish Federation. At a recent meeting of the Federation Board, it was referred back to the JEA with a recommendation that it grant such request. The JEA Board will meet on January 24 to further consider the matter.

What are the issues involved?

First, the dissenters have a right to organize their own school if they are dissatisfied with the present one. If they want less religion for their children or a different type, that is their American prerogative. If they would rent a place that is no way supported by the entire Jewish community, then the matter would be simply resolved. But when they ask for the use of a building that is a subsidiary of the Jewish Federation, then that is quite another thing.

A large part of the Federation budget goes for Israel causes. If it gave official recognition to an anti-Israel group, then the Federation places itself in the anomalous position of destroying the very things for which it stands.

To permit the use of the JEA which is strongly grounded in Jewish tradition, where the teaching of Hebrew is mandatory, to an organization which gives lip service but is opposed to the teachings of Hebrew, it is the height of inconsistency and compromises such institution.

We feel that the community by and large, has no sympathy with the activities of the American Council for Judaism, and would frown upon any gesture which would give it any recognition or encouragement here.

We earnestly hope that nothing will be done to disrupt the fine spirit of unity in the community that we have so long enjoyed.



C
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FEDERATED THEOLOGICAL FACULTY

University of Chicago
Chicago 37, Illinois

January 26, 1954

Mr. Gerald Blank
American Council for Judaism
201 East 57 Street
New York 22, N. Y.

Dear Mr. Blank:

I have received your letter of January 14, together with various pamphlets and statements explaining the position and work of the American Council for Judaism.

I am a Christian who has been an outspoken friend and supporter of the Zionist movement. I rejoice with Israel, the international community of faith, at the establishment of Israel, the political State. I do not believe that the American loyalty of a Jew is compromised by the existence of the State of Israel, nor do I believe that it destroys the universality of the faith he professes. I realize, with most of my Jewish friends, that it is not always easy to make clear the distinction between Judaism as a universal faith, and Israel as a political state. But it is impossible for me to conclude therefrom that either one or the other is illegitimate. As a Protestant Christian, and an American, I stand for a pluralistic approach to American life and culture. I fear any encroachment toward a monolithic cultural structure in American society. Jews and Catholics bring to our common scene patterns of life and culture inspired by a religious tradition and heritage which can be enriching for all of us, and help to ensure variety and freedom. The relation between faith and culture is always open to a variety of interpretations, but I can see little point to a faith which does not exert some very emphatic and distinctive cultural influences.

I would view with dismay any attempt to assimilate Judaism so readily to a secular American pattern of life that could no longer exercise a critical cultural influence.

I am not at all persuaded that your council is rendering either Judaism or America a positive service. I rather fear that you are an embarrassment to Judaism that comes at an unpropitious time. I am also afraid lest you "sell short" and fail to appreciate as you should, the great civilizing and critical function which is the historic mission and heritage of Israel.

Cordially yours,

(Signed) J. Coert Rylaarsdam

NOTE: Dr. J. Coert Rylaarsdam is a member of the Dutch Reform Church. He studied at the New Brunswick Theological Seminary where he later was Professor of Old Testament. He received his Ph.D. in Old Testament Theology at the Divinity School of the University of Chicago and has been Associate Professor of Old Testament Theology at the Federated Theological Faculty of the University of Chicago since 1945. He was a Near East Missionary and an instructor at the American School for Boys in Basra, Iraq from 1931 to 1935.



CONSULATE OF ISRAEL
936 NORTH MICHIGAN AVENUE
CHICAGO 11, ILLINOIS
WHITEHALL 3-0265

קונסוליה של ישראל

March 26, 1954

Ref: 76/8497

Rabbi Herbert A. Friedman
2419 East Kenwood Blvd.,
Milwaukee 1, Wisconsin

Dear Herb:

Thanks for your note of March 23rd, 1954. The facts are as follows:

The original pamphlet was sent out with a covering letter from the Council for Judaism and was received by one of their members in New York who turned it over to our people. The pamphlet as such does not bear the stamp of the Council, a fact they very cleverly avoided.

I am afraid this is all the information I have at the present time.

You will remember that during my visit in January we discussed a certain effort which should be made and I wonder how far you have progressed.

Kindest regards to you and your wife.

Sincerely,

Nahum Astar,
Vice Consul

AMERICAN ZIONIST COUNCIL

342 MADISON AVENUE

TELEPHONE MURRAY HILL 2-1160

NEW YORK 17, N. Y.

Cable Address: AMZIONIST

NO. 32-C

April 7, 1954

To the Local Committees
of the AMERICAN ZIONIST COUNCIL:

ALERT: TRAVELING ARAB PROPAGANDISTS

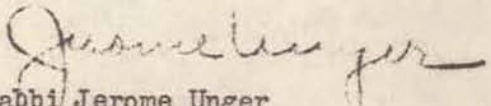
The Rev. Joseph P. Connell, S. J., Dean of Baghdad College, Iraq, is now on tour in this country under the auspices of the American Friends of the Middle East, appearing before student and faculty bodies, civic, church, and international study groups in Texas, Louisiana, Missouri, Minnesota, Illinois, Massachusetts, Washington, D. C., Pennsylvania, and New York.

Although the subject of Father Connell's talk is "Cultural History of Iraq," it is most likely that he will deal with current problems. In this connection he should be asked about present treatment of Jews in Iraq and the detention of Israeli citizens by the Iraqi government without trial. Father Connell should be asked for his reaction to the recent statement of the Iraqi Premier that Jews still living in Iraq are a source of danger to the country and how he reconciles this with freedom of religion in Iraq.

The continuing close connection between the AFME and the American Council for Judaism is now confirmed by the frequent appearance of Miss Dorothy Thompson at meetings under ACJ auspices. She is speaking under the auspices of the Richmond, Virginia Chapter of ACJ on April 13. We should appreciate any information regarding other appearances before ACJ chapters.

Please keep in close touch with us about touring Arab propagandists. Reports on their appearances are valuable. Information in advance, however, is even more important.

Sincerely yours,


Rabbi Jerome Unger
Executive Director

JU:LD

CONSTITUENT ORGANIZATIONS

Hadassah, Women's Zionist Organization of America • Hapoel Hamizrachi • Labor Zionist Organization of America-Poale Zion
• Mixrachi Organization of America • Progressive Zionist League-Hashomer Hatzair • United Zionist Labor Party (Achdut
Avodah-Poale Zion) • Zionist Organization of America • Zionists-Revisionists of America



Pilgrim Congregational Church

2327 N. 52nd Street

Milwaukee 10, Wisconsin

REV. PAUL GIA RUSSO, MINISTER

APRIL 8, 1954

MY DEAR HERBERT,

HAVE THOUGHT ABOUT YOU ON VARIOUS OCCASIONS. ONCE I EVEN DREAMED ABOUT YOU. I DON'T MIND YOUR PENETRATING INTO MY CONSCIOUS MIND, BUT YOU CERTAINLY DON'T HAVE TO GET DOWN INTO THE UNCONSCIOUS REALM.

READ THE NEWSPAPER REPORT OF RABBI BERNSTEIN'S ADDRESS CONCERNING McCARTHYISM AND ZIONISM. IT WAS PRETTY STRONG LANGUAGE AND CERTAINLY VERY PARTISAN. I HAVE USED SIMILAR LANGUAGE MANY TIMES BUT I THINK, AS I GET OLDER, THAT SOME OF US ARE JUST AS POWERFUL IN OUR OWN "ANTIS" AS OTHERS ARE. SURELY IN A DEMOCRATIC GROUP, UNDERGIRD BY FAITH AND GOOD WILL, ALL POINTS OF VIEW SHOULD BE ABLE TO BE PRESENTED AND ULTIMATELY CLARIFIED TO COMMON ADVANTAGE.

I PERSONALLY DOUBT WHETHER ANYONE COULD GET ME TO GIVE TOO MUCH ON McCARTHYISM. NOW THAT HE IS UNDER PRESSURE HE WILL MAKE ONE MISTAKE AFTER ANOTHER. THAT "JACKAL IMAGE" THAT HE THREW AT MURROW THE OTHER NIGHT IS SIMPLY AN UNCONSCIOUS IMAGE ON HIS OWN PART REVEALING HOW HE FELT AT THE MOMENT. I PREDICT THAT WITHIN A PERIOD OF 18 MONTHS, IF NOT SOONER, HE WILL BE IN ABSOLUTE DISGRACE.

I CONFESS, HOWEVER, THAT I DO NOT HOLD SIMILAR VIEWS ABOUT ZIONISM. I THOUGHT YOU DID A MAGNIFICENT JOB THE EVENING I HEARD YOU, AND I AGREED WITH YOUR UNIVERSAL AND PARTICULAR IMAGES, BUT I DISAGREED THAT PARTICULARISM NEEDS TO BE NATIONALISTIC AT ANY TIME. FOR MANY THE MOST SIGNIFICANT VESSEL AND AGENCY OF THE HEBREW HERITAGE HAS BEEN THE CONGREGATION AND THE FREE SYNAGOGUE. THE MOMENT YOU BECOME POLITICAL, OR HIGHLY CENTRALIZED, OR HIGHLY INSTITUTIONALIZED, OR GREATLY TEMPLIZED, THEN YOU ARE SIMPLY FALLING INTO ANCIENT PITS. IT IS JUST A QUESTION OF TIME THAT HEBREW NATIONALISM WILL SUFFER THE SAME CONSEQUENCES OF PREVIOUS NATIONALISMS.

FRANZ WERFEL ONCE SAID, "THE HEBREW CANNOT ESCAPE HIS DESTINY. WHENEVER HE TRIES HE WILL ONLY END IN GREATER AGONY." THE ETERNAL PROBLEM IS THE PROPER RELATIONSHIP BETWEEN THE JEW AND GENTILE. HAVE YOU EVER SOLVED IT? AND PLEASE DO NOT MISTAKE THE GENTILE TO BE A CHRISTIAN, BECAUSE HE ISN'T. IT IS ALSO THE BASIS PROBLEM OF THE CHRISTIAN TO FACE HIS PROPER RELATIONSHIP TO THE JEW AND THE GENTILE.

DO YOU NOT THINK THAT A MAN LIKE JACK KAHN SHOULD BE ENTITLED TO COME TO YOU AND SAY THAT THERE ARE SOME IDEAS ABOUT THESE THINGS THAT SOME OF US POSSESS THAT ARE A LITTLE DIFFERENT THAN YOURS? DO YOU NOT FEEL THAT WE MIGHT EXPRESS THEM AND DISCUSS THEM AND ACQUIRE SOME COMMON FEELING AND COMMON

RESOLUTION? WHAT WOULD YOU SAY TO JACK KAHN? WOULD YOU DENY TO HIM THE RIGHT WHICH YOU CLAIM WE SHOULD ALL POSSESS IN COMMON? IT IS THIS PRECISELY THAT DISTURBS JACK KAHN MORE THAN ANYTHING ELSE.

PERSONALLY, I DON'T THINK THAT WE HAVE ANYTHING TO BE AFRAID OF. THE BEST TRUTH WILL ALWAYS OUT WHEN MEN PROCEED IN GOOD WILL.

TAKE IT EASY, OLD KID. ENJOY IT.

SINCERELY



PG:ML

AMERICAN JEWISH
ARCHIVES

RABBI HERBERT FRIEDMAN
2419 E. KENWOOD BLVD.
MILWAUKEE

