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AMERICAN JEWISH ARCHIVES

MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.
Series B: Correspondence, 1942-1995.

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Appreciation letters. 1952-1955.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.

ROBERT A. HESS
PLANKINTON BLDG.
MILWAUKEE 3, WIS.

March 11, 1955

My dear Herbert:

Your coming gave us -- hope. Your leaving -- a feeling of despair!

You once told me that you accepted the Milwaukee post as a "challenge". Well, in the three years of your answer to the "challenge", you have accomplished much, but not yet enough (with you absent) to warrant continuation of the pattern.

A lesser "man" may yet be overwhelmed -- and we go back to what was prior to your coming.

As for you, the new "challenge" must be intriguing, and I submit that this new "challenge" should not be counted in terms of geography or to the rather limited confines of parochialism. Rather, I see in it a chance to make history and to serve a much larger segment of your people.

That is the only comfort that somewhat ameliorates.

God give you strength.

With continuing affection, I am

Yours,

RAH:esg

ROBERT A. HESS

Rabbi Herbert Friedman
2419 East Kenwood Blvd.
Milwaukee, Wisconsin

Opportunity

Feb. 12, 1955

Dear Rabbi Friedman,

Many times I have thought of writing to you to ask questions, offer congratulations, and tell you how much you have done in helping improve so much of Temple life - and above all, everyday life. One of the things I have gained while being at college is a love of learning and a love and respect for those rare people who help to foster critical and intelligent thinking. I know no other way of telling you how I feel than by saying you are one of those people.

While growing I began to evaluate many things that I had never stopped to examine before. Religion is one of those things, and I see my ideas changing. Many of my friends feel, too, this questioning, this wonder, and this excitement of the world with its ups and downs. I often ask myself if it is only a stage to be passed through, and what kind of answers will I finally form. These are pretty vague generalizations, but, Rabbi Friedman, your getting together with us, as the brunches, have been excellent opportunities for

Clarification of ideas and gathering new thoughts. I will be sorry to see you leave us, but I know you have left a deep impression.

My ulterior reason for writing this letter - I hope - will not overshadow what I have said. I am sorry there had to be another reason for me sitting down to write. But I am writing as a member of a Cabinet for Jewish Student Welfare Fund at the University of Wisconsin. We are having a Booster Rally on Thursday evening, February 24... and would like your advice as to whom you think would be a good speaker. You know our campus and its people and know what type of person would be best able to help us. Let me know what you think. My address is: Corky Wick
22 Langdon
Madison, Wisconsin

Thank you for more than just the above information

Sincerely,

Corky Wick

appreciate

September 10, 1954

Dear Rabbi Friedman,

Even though you are many miles away from Denver, we and hundreds of other Jewish youths of this city have always felt very close to you and think of you often.

In the all too short time that you lived here, you made such an outstanding and everlasting impression on the Jewish youth that we could never forget you.

This year's youth division of the Allied Campaign is about to be launched and we are hoping it will be our most successful ever. In thinking about the success of our campaign, your name came to our minds. Having always been an inspiration to Denver Jewish youth and adults alike, we could think of no one better suited to occupy our main speaker position at the Rally, which is chiefly responsible for the success or failure of our drive.

As you can see by now, my purpose in writing is to ask you to come to Denver on October 28th to address the youth and help further the cause of the 1954 Allied Jewish Campaign.

We are so in hopes that you will be able to be with us on this date as we would truly consider it a privilege and a special favor.

I would greatly appreciate knowing as soon as possible if you can arrange this.

Fondlest regards to you and your family and our best wishes for a very happy New Year.

Sincerely,

Barbara Berman - General Chairman

Bruce Wagner - Co. Chairman

1954 Youth Division

~~Please return~~

~~Appreciation~~

Mrs. Sidney J. Silbar
7511 North Lake Drive
Milwaukee 17, Wisconsin

Saturday P.M.

My dear Rabbi Friedman:

May I express my gratitude for the privilege of attendance at your services in Temple Bnei Yeshurun these past few years.

Like many others, we fail to tell you how much we have appreciated your sermons and also the Tuesday night lectures. To say we enjoy them is most inadequate as they are really enlightening, interesting and provocative to ones thinking.

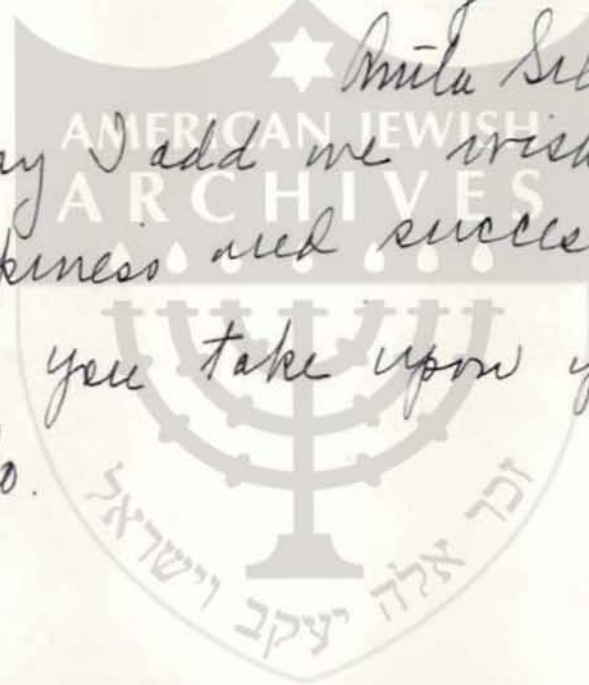
My parents Mr. & Mrs. B. Feld and my family are truly sorry to know you are leaving our midst, but we want you

to know we are grateful for
the opportunity that has been
afforded the congregation and
whole community of Milwaukee.

Sincerely

Mila Silbae

P.S. May I add we wish you
happiness and success in what
ever you take upon yourself
to do.





Appreciation

P 11

Kansas City Chapter of Hadassah

November 7, 1954

Dear Rabbi Friedman,
Yours is the first
speech that we Kansas
Citians have heard for
some time, that seems
to have won the
unanimous approbation
from everyone. This,
to me, is a rarity.


Again, I wish to add
my sincere gratitude
to you for your fine
address!!

Sincerely,

Mrs. Bernard Sherman
Chapter President

AMERICAN JEWISH
ARCHIVES

עקב וישראל



SOUTH SHORE VIEW

7100 SOUTH SHORE DRIVE
CHICAGO 49, ILLINOIS

LUCILE D. SHIFRIS
MANAGER

November 23 - '54

Dear Rabbi Friedman:

The program you gave for
Sarah Greenbaum Lodge last Monday
has received much favorable
comment. It was very gratifying
to me, as program Chairman.

I have had several requests
for a "copy" of your "speech".

If it is possible to send
same to me - I would be most
appreciative.

Thanks so much for the
wonderful program.

Sincerely,

Miriam Adelson

(Mrs. H. T.)



OTHER GOODMAN HOTELS

CHICAGO
SHERIDAN PLAZA
DE WITT

MILWAUKEE
STRATFORD

ST. LOUIS
ROOSEVELT

OAK PARK, ILL.
OAK PARK ARMS





... copy

from Gustav Marx

Advertising...



Rabbi Herbert Friedman
40 Beach Ave
Woodmont, Conn.

Aug 4 1954

My dear lens hound:

Mein machuten, Meyer Kobrick, said to me.. "Gus you can do this better than I, will you please write the rabbi and tell him what a hell of a swell job he did".

So being even more profane than Meyer I take over:

It was a hell of a swell job.

Even Tommy Sheridan, who is blase as all get out called me aside to tell me that he had never heard a wedding ceremony so genuine and so wonderful as the one he witnessed Saturday evening.

No wonder all the kids love you.. which to me is the acid test. Youngsters can see through all sham and fraud and detect the gold from the dross.

I shall never forget your co-operation at the unfortunate Ed Rose affair.. since which time I'm blowing a trumpet for you on the band wagon...

and now the Barbara-Sandy affair!

the trumpet has become a big brass band .. loud as hell tooting the merits of one yclept Herbert Friedman.

We are all a bit humble and inarticulate and I still think Meyer said it best .. it was a hell of a swell job.

Cordially

The Marx-Kobrick clan.





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Air-conditioned. Central hot water heat. Beautiful rooms with tile baths or shower. Twin and double suites or kitchenette apartments. Salesman's Sample rooms. 1, 2 and 3 bedroom apartments for larger families.

Dear Rabbi, I'm passing through Denver on my way to work in California. I thought I would just tell you what the people out here think of you. I was invited out to the Green Tables for some golf and when people learned I was from Milwaukee they wanted to know if I knew you and all praised you higher than Pikes Peak or Mt. Sinai. I was sitting in a restaurant and complete strangers were talking of the wonderful feats you accomplished out here. After hearing all these wonderful comments, I feel proud that I know a person like you. Sincerely yours, In Herbers

A-11



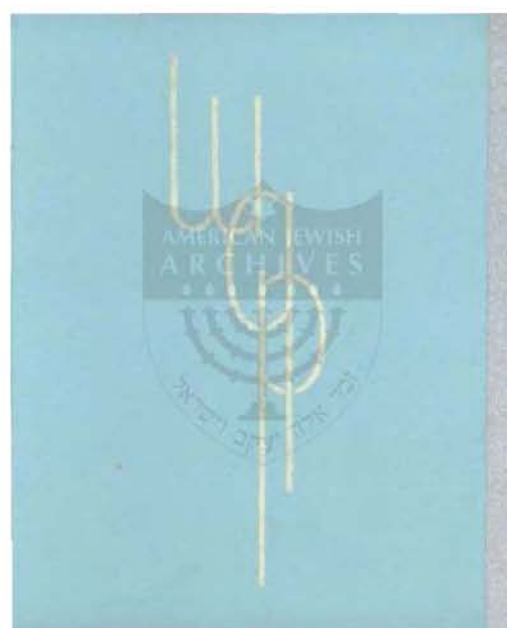
POST CARD

Rabbi Herbert A.

Friedman

2419 E. Kenwood Blvd.

Milwaukee 11, Wisc.



dear Rebbi Friedman,

It is most difficult for me to express myself in writing, however, this is one occasion where I feel any thing I might say would express my sincere thanks to you for conducting such a magnificent blessing of $\$$ for our son.

Although Barry wasn't present last Friday evening, I'm sure he will

gain much strength from your blessings &
from his fathers pray - We both, Burt & I,
had such a warm, glowing feeling
throughout the service - it was as
beautiful as our wedding ceremony. I should
think that would explain how grateful &
happy we both were Friday eve.

We shall be seeing you often -
until then,

Always,

Dona Heller

December 19, 1953

Dear Rabbi Friedman,

I want to take this brief opportunity to thank you for your part in the ceremony of naming our son, and to tell you what a vital, joyful experience it was to be a part of the service in our Temple.

Because of the peculiar nature of my life up to now I have never had the opportunity of this kind of experience. I am therefore more grateful and more indebted to the Temple. I trust the enclosed will be put toward a need of some sort within the Temple structure and will be accepted with our deepest thanks and the thought of many, many more inspiring Sabbaths to come in the years ahead within the Temple family.

Sincerely yours,
F. J. Miller

Rabbi Herbert Friedman,
3431 N. Lake Dr.,
Milwaukee, Wis.

April 24, 1954.

A-11

Dear Rabbi Friedman:

It is with a feeling of deep and sincere humility that I address this letter to you so that I may express herein my personal reaction to the Yizkor service which I witnessed and participated in this A.M. You might be interested to know that this was the very first time since the death of my father, 24 years ago, that the Yizkor service, which I hold most sacred, was attended by me in a Reformed Temple. Yet, I say without fear of equivocation, that this was the first time that its true meaning and understanding was brought to my attention. I never before, felt nearer to God than during those 2 hours that I spent with you in the Temple.

I, never before, experienced such a feeling of warmth and exultation as when the service was terminated at that moment, I have felt like 2 minutes. I looked around me, studied the faces of those whose faces I could see and concluded that the same feeling prevailed throughout. I assure you, sir, that this particular service shall remain indelible in my mind forever, and that I shall never lose the taste of its sweetness and beauty. In conclusion, may I say that I shall pray to God that He may grant you His blessings so that you may continue to do for others what you have done for me.

Very Respectfully,

Joseph H. Gecker.

4459-N. Woodburn St
Milwaukee, W. Is.

711
LOUIS H. KRETCHMAR, M. D.
3659 N. TEUTONIA AVENUE
MILWAUKEE 6, WISCONSIN

Oct 1, 53.

Dear Rabbi Friedman.

This written note reiterates what we have vocally repeated on numerous occasions about the satisfaction and pleasure your high holy days services have given us. Your sermons on both Rosh Hashonah and Yom Kipur were magnificent - the story of the three rings a perfect dessert for a most inspirational message.

We did not think any clarification of the Rosh Hashonah sermon was necessary but it proves again what a chocheim you are.

May you and your family have a good year and the best of luck on your trip.

Sincerely

Louis & Janet Kretchmar

71-11
ROBERT GORDON
3265 NORTH 52ND STREET
MILWAUKEE 16, WISCONSIN

April 12, 1954

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

Dear Rabbi,

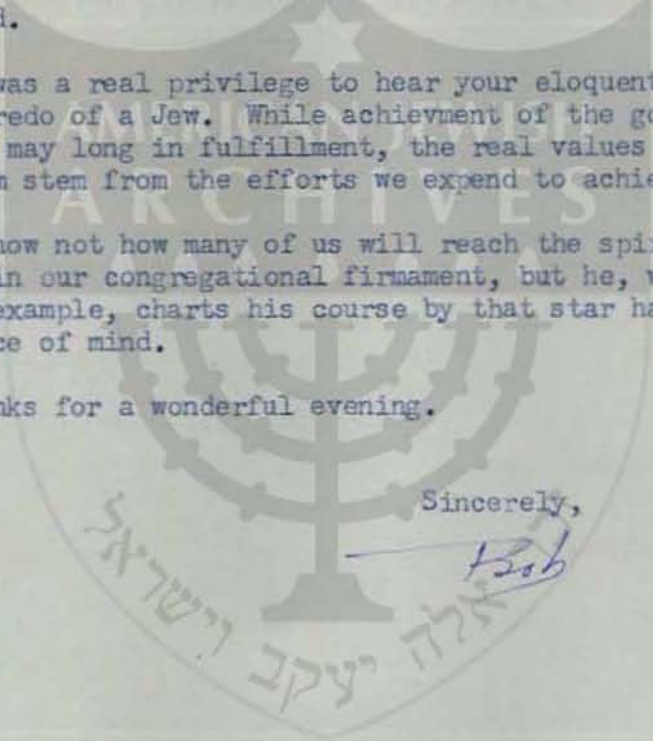
Great sermons are rare and rise only from the minds of dedicated men who are firm in their belief and nobly motivated.

It was a real privilege to hear your eloquent expression of the Credo of a Jew. While achievement of the goals you outlined may long in fulfillment, the real values that emerge therefrom stem from the efforts we expend to achieve them.

I know not how many of us will reach the spiritual star you set in our congregational firmament, but he, who inspired by your example, charts his course by that star has found real peace of mind.

Thanks for a wonderful evening.

Sincerely,


Bob

A-11



AMERICAN JEWISH
ARCHIVES



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

Personal!

MRS. LOUIS ARMAND WEISFELDT
3952 NORTH STOWELL AVENUE
MILWAUKEE 11, WISCONSIN



MRS. LOUIS ARMAND WEISFELDT
3952 NORTH STOWELL AVENUE
MILWAUKEE 11, WISCONSIN

Dear Herbert,

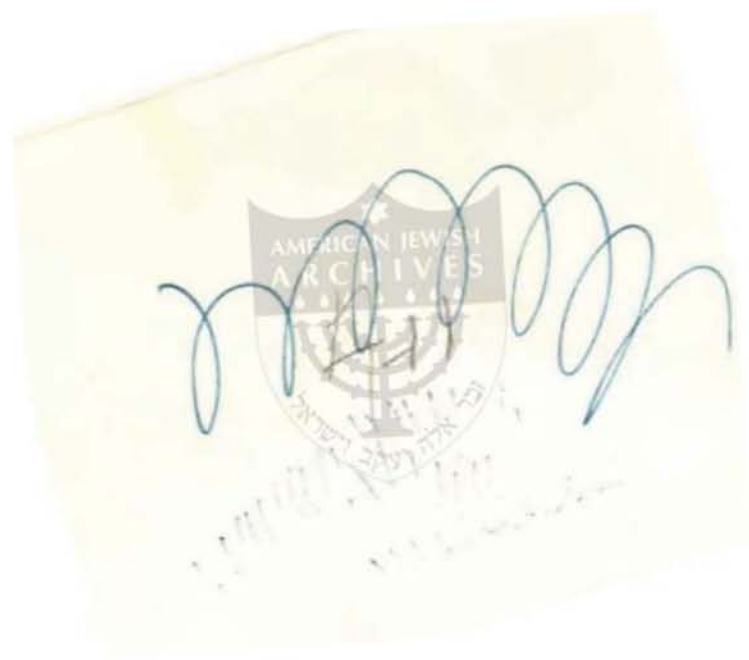
It is difficult to put into words my deep gratitude to you for all you have done for us. I know that my darling Lou treasured every moment he spent in your presence and you helped him very much. I will forever be grateful.

Your kindness this past week is something Maxine and I will never forget. I remember a serene

you once gave me the subject
of friendship and I want you
to know that I hope you will
always consider me your friend.
I mean that from the bottom of
my heart!

I told you the other day, and
I mean it, that I thank God for
having been even for those too
few years. We were truly happy.

Mamma joins me in sending
our love to you, your beloved
Eloise and your darling children.
God Bless all of you.
Devotedly,
Harry.





Dear Herbert and Elaine,

I can't begin to tell
you how grateful I am
to both of you for all you
have done these past weeks
however. I feel very close
to you - that I can call

you when things seem
rough and I know you'll
understand. Whether
you realize it or not,
you have been a great
comfort to me and I
shall forever be grateful.

Please accept this
little gift as a token of
love from Lou as well
as from Max and
myself.

Devotedly,
Gerry

May 22, 1954.

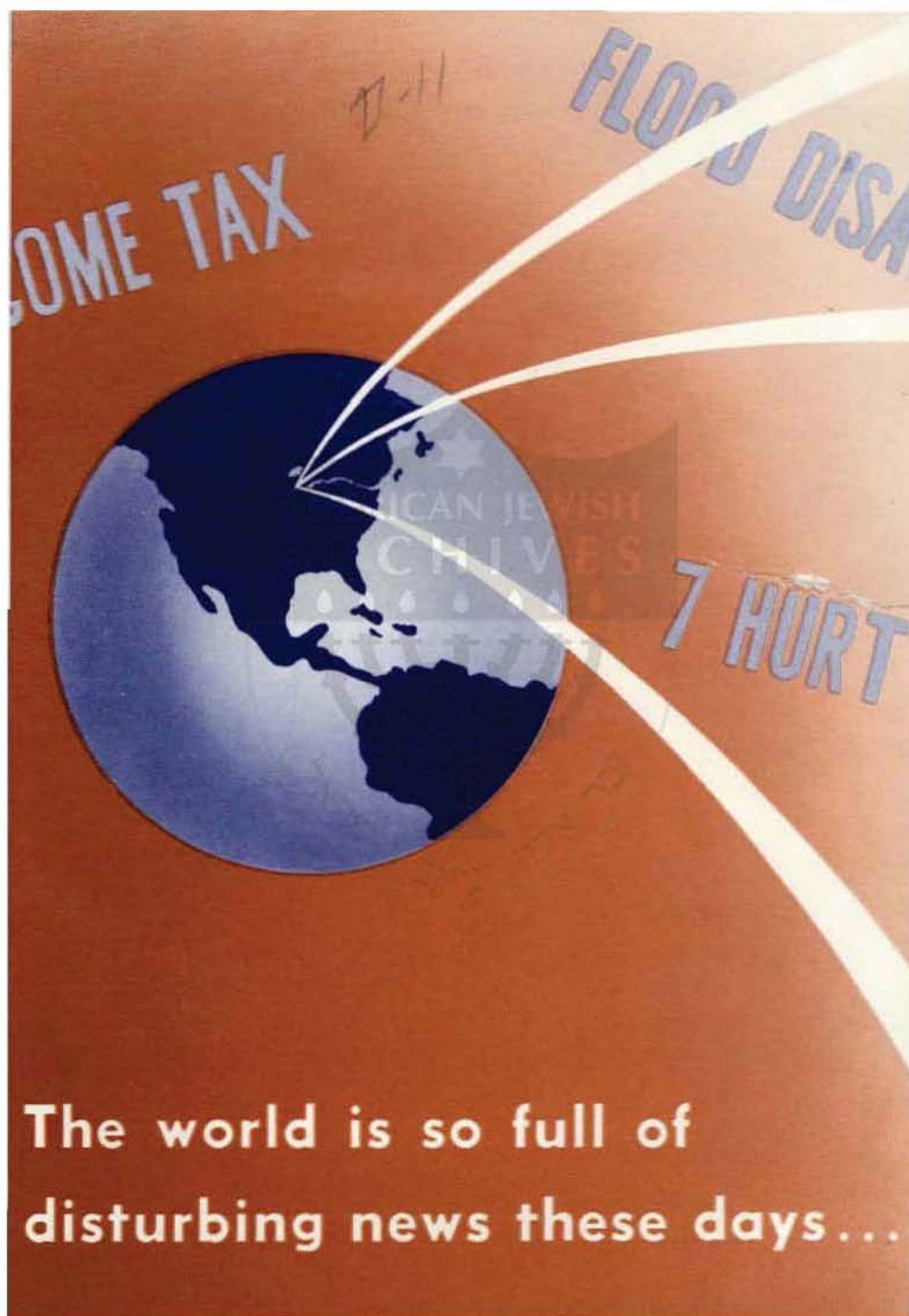
A-11

Mrs. Fred Rosenstock
6201 Underwood Avenue
Omaha, Nebraska

April 12, 1954

My dear Rabbi Friedman,
My dear ones and I
certainly appreciated your beautiful
services for my mother. Had you
known my mam her life
time you could not have
spoken more appropriately.

Please accept the very
slight remembrance enclosed as
a token of our sincere gratitude -
Yours Truly,
Florence Rosenstock



The world is so full of
disturbing news these days...

Rabbi Friedman Gets National Council Post

Rabbi Herbert A. Friedman of Temple Emanu-El B'ne Jeshurun, 2419 E. Kenwood blvd., has been

appointed to the national rabbinical council of the 1954 combined campaign of the Union of American Hebrew Congregations and the Hebrew Union College - Jewish Institute of Religion. The appointment was announced by Rabbi Julian B. Feibelman,



Rabbi Friedman

of New Orleans, La., national chairman of the council. The campaign will raise funds for religious institutions of American Reform Judaism. The Hebrew Union College-Jewish Institute of Religion, oldest Jewish theological college in the United States, trains and develops Jewish Reform rabbis.

Congratulations
and best wishes...



**First Wisconsin
National Bank**

OF MILWAUKEE

7-11

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ATLANTA 3, GEORGIA

SAM PHILLIPS MCKENZIE
IRVING K. KALER
ARNOLD SHULMAN
R. GRAHAM WAITT

March 24, 1954

Rabbi Herbert Friedman
Congregation Beth Jeshurun
Milwaukee, Wisconsin

Dear Rabbi Friedman:

I was privileged to have heard your eloquent address at the recent Southeast Regional Conference of the United Jewish Appeal in Atlanta.

All of us who were in attendance at the luncheon session last Sunday are beholden to you for your graphic and stirring presentation of the contribution being made towards stability and peace by the State of Israel amid turbulence in the Middle East.

I was particularly impressed by the courage, forthrightness and depth of feeling evident in your comments concerning the menace to our liberties currently exploited by Senator McCarthy. You are probably aware of the eloquent address made by Archibald MacLeish at the opening session of the Freedom Forum of the Anti-Defamation League. Mr. MacLeish has captioned his speech "The Love of This Land". While the entirety of Mr. MacLeish's speech is a dramatic and moving restatement of the real meaning of the American dream, the following excerpt is, I believe, of particular importance:

"America was what had not yet happened but could be made to happen; what had never yet been found but what a man might find. It was a possibility. It was openness. It was a beginning that should never be an end -- a road out -- departure: in the language we Americans ourselves made use of in the Declaration of Independence, a pursuit. And a pursuit of what? Of happiness. What is happiness? A condition of mankind -- a condition often approached but never achieved but never despaired of either. And what conditions? The conditions in which men are no longer mocked by the discrepancy between the dream -- of and the real: the condition in which a life may be fulfilled. America, then, was a journey toward mankind -- toward the realization of the hopes of men. It was a belief in the future, but of man's future -- and a belief therefore and inevitably in man."

4101 N. BARTLETT AVENUE
MILWAUKEE 11, WISCONSIN

A-11



Rabbi Herbert Friedman

Temple Emanuel-Eli Bine Yeshurun
& Kenwood Blvd

Milwaukee 11 Wis

I B H

March 30th 54

Dear Herbert,

this letter to you was written in my thoughts a dozen times. I feel it is a sin of omission not to bring it on paper--- still up till now I procrastinated, since I feel so very inadequate to express what I want to say in just ordinary words.

I don't want to talk about your outstanding sermon warning us to stay latent instead of fighting McCarthyism etc. I have reprints of your sermon and are sending them to many of my European Relatives and friends to assure them that we have powerful men to speak up and act, because they are very very worried about our political life here.

I want to write about your sermon that dealt with our own problems. When I say I agreed with every sentence you said-- when I say, like many of my friends felt also, that you expressed my inner feelings as I would have done it; only I am in no way capable to deliver what I feel, in your superb manner--- it is much to little-- because what you did, meant much more to me.

Bob and I, who often don't see eye to eye in matters concerning religion, Judaism etc, we could not sleep that night because we talked and talked. At breakfast we started all over again.

2.



You are dealing with problems on the highest level and that is the only way it can be done. In spite of the fact that you are opposed to the Weltanschauung of the American Counsel you tried to be objective, tolerant, understanding and you fought clean not with blows underneath the belt-- as it is so often done by emotional people who think they are right and anybody who has a different opinion is an unworthy character.

I disagree with people who felt this talk in our synagogue about our own serious problems was not necessary. I would say the opposite. Without it the mudslinging would have been continued and many outsiders not involved in our problems would have gotten more and more a feeling of a great split among the Jews.

You said many things in your talk about this problem that you had discussed with us in our adult classes.

I personally can't see why our differences cannot be merged. I myself believe in the universalistic idea-- but I also believe firmly that we need a homeland from which we can spread our ideals into the world.

I myself have gone through many different periods in my life and I dare to say that I came back to Judaism out of deepest conviction that this religion can be actually lived and is what I call my philosophy of life.

I come from the small percentage of German big City Jews who were entirely assimilated. I had no Jewish background whatsoever-- then I married Dr. Baer-- my second husband who was a great scholar, a great scientist and a deeply religious Jew. Actually after his death his influence was the strongest. I have worked very hard on



3.

myself to become the kind of person and Jew that is genuine and is able to find peace of mind and happiness in oneself.

I had reason to HATE. My people were killed and many hard things happened to me in my life. But I realized that HATE warps ones personality and brings only unhappiness to oneself. I tried and will always try not to hate-- because hate is anger and anger ~~is~~ uncontrolled emotion that makes ~~you~~ ^{me} think irrational. Then one is lost.--- Your sermon represented just this ideal. It helped me to go on in the way I am working on myself.

Many things you have said since you are our Rabbi have helped me -- I have to use picture language-- to gain strength to roll one more heavy stone from the road that I am travelling-- and as we all know-- many stones block our way.

I am deeply grateful to you for your attitude of discussing our problems with us and by doing so, opening the gates to an understanding-- that nobody will expect immediately-- but it is bound to come. You have performed miracles with this split and not congenial congregation. You have helped that East respects West and West East. When people say that you will never iron out different opinions in the different Jewish groups--- its plain defeatism. You don't want all of them to believe the same thing-- you simply want them to behave like brothers and not throw dirt at each other. You are a man who has a mission and we here in Milwaukee are truly lucky people who have a leader like you.

Please excuse the typewriter-- My typing is easier to read than my handwriting--

IRH

4.

This letter is-- as I expected it to be-- highly inadequate--- but I hope it conveys the message to you-- that I feel deeply grateful to be alive right now and here to be enlightened by a spritual leader like you.

Very fondly yours



A-11

IRH

Jan. 5th 1954

Dear Herbert,

I like to write to you how much
your New Year sermon meant to me.
Most people, I guess, think a bit more
about themselves on special occasions, and
I am not different from others. I was
hoping to hear — it sounds a bit
like a miracle — exactly what you
said to the congregation. The fable
of Moses' hump was familiar to me.
My grandmother, a very wonderful
woman, had made me acquainted
with it — when I was still
a child. — Your interpretation

IRH

2. was so wonderful, so outstanding.
Other speakers might have expressed
trite thoughts but you lifted
the story to a great height by
the great simplicity that is your
gift so often - and to simplify
things is to give them real
value. My spirits were lifted -
I felt many thoughts of mine
confirmed and I discovered something
about this sermon in the middle
of a busy day.

Your services sustain me -

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3. and many others I know —
for an almost endless time. You
don't forget — it's like something
planted in oneself that grows.

It's wonderful having you as our
spiritual leader. One needs spiritual
enlightenment so much in our so
very material times, that are
full of haste and hurry —
with little time for the real
things, that make for inner
contentment and happiness.
I wished there would be more

IRH

4 "Moses Lump" in our world.

Our house is getting
ready and we are very anxious
to spend an evening with
you and Blaine.

Thank you - for what you
are giving me - ever since
you preach in our congregation.

Yours fondly

Samuel Hess

Lillian
Please read + return



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

3424 A. Summit Ave.
Milwaukee, Wis.





May 21, 1953

Dear Rabbi Friedman,

I feel that I would
like to take this opportunity
to tell you how deeply
appreciative I was of the
confirmation exercises and
the beauty and eloquence on
the part of the young people

confirmed. I am also a dear friend of the Rice's, their aunt and uncle.

I would also like to thank you for speaking at our graduation exercises at Riverside High School last January. Many of our teachers have spoken repeatedly of the fine address you gave.

I hoped best your prayer which referred to the beauty the young people will create. Sincerely, Marshall Tumb

represented there last
Tuesday evening.

I was a friend of
Mrs. Melvoin so my
special season was Michael.
Wasn't he just splendid?

I know the Baron
children well and came to
the Temple for the first
time when Rachel was



Taxation is an absolute brake upon commercial development—it is a ball and chain of financial progress.

—WILLIAM RAND

Power-Drunk Driver

MR. TRUMAN and Gov. Stevenson have tried in this campaign to bury the record of Secretary of State Dean Acheson in the deep freeze of silence because in the open it is ruinous to their cause. For Acheson is not only a person, he is a policy.

In himself, in his words, in his deeds, in his associations, in his past and now, Acheson embodies the New Deal-Fair Deal attitude toward Communism here and abroad—an attitude of appeasement, dilly-dallying, inertia, indifference, stupidity and even support.

This attitude, of which Acheson is the symbol, has brought about the wreck of China, the attempt to write off and abandon Formosa, the assistance to the Soviet Union both in the East and the West in its enslavement of millions of people, the obstruction put up here at home to the searching out of American Communists in our government, and the invitation to Russia to push-button the Korean War.

WONDERFUL AND MAGNIFICENT

MR. TRUMAN has defended and upheld his Secretary of State on all counts. Mr. Truman has called the work of Acheson "wonderful" and "magnificent." Mr. Truman, obstinately resisting demands for the dismissal of Acheson, said on Jan. 25, 1951, he considered Acheson "one of the greatest secretaries of state in our history," which puts dapper Dean up there with Thomas Jefferson, John Marshall, James Monroe and Daniel Webster.

Gov. Stevenson is a Fair Deal candidate. He has to be. This compels the assumption—and Stevenson has said nothing to alter it—that he is me-too about Achesonism.

Therefore, however agilely Mr. Truman and Gov. Stevenson try to dodge it, Achesonism—certainly as much as McCarthyism—is a political issue in this campaign, an issue of the gravest importance.

Therefore, as a political issue, it should be discussed.

Hence, we here and now discuss it.

Acheson first turned a friendly face toward Soviet Russia by the persuasion of profit. His law firm of Covington, Burling, Rublee, O'Brien & Shorb, of Washington, in which Acheson was listed until 1949, and which specializes in representing foreign governments, was retained to represent Russia, that is to say, Stalin.

Acheson represented Soviet delegations before this nation recognized the Stalin regime in 1933, and was helpful to Maxim Litvinoff in negotiations for that recognition. When Acheson was being considered for undersecretary of the treasury in that year, the late Senator James Couzens, of Michigan, headed the opposition. The fear was that Acheson, because of his legal link to Russia, might be pro-Communist—sort of conditioned that way, you might say.

Senator Millard E. Tydings, of Maryland, quieted the doubts, and Acheson got the appointment. President Roosevelt—here is a touch of irony—decided he was a lightweight and fired him after a few months. Acheson was back in the government as assistant secretary of state in 1941 and was promoted to undersecretary of state in 1945.

TYDINGS' POLITICAL NOSEDIVE

IT IS a double slug of irony that Achesonism was responsible for Tydings' political nosedive in 1950. He was defeated because he tried to whitewash charges by Senator Joe McCarthy of a Communist clique in the State Department of which Alger Hiss was a member.

The traitor, Alger, long was a protege of Acheson and so was Alger's brother Donald. "I will not turn my back on Alger Hiss," said Acheson, to the shock of his colleagues and the dismay of his friends, after Hiss was convicted in January, 1950, of perjury. Donald Hiss, who was named by Whittaker Chambers as a member of the Red underground—and denied it—was with Acheson in the State Department until 1945, when Acheson arranged his transfer to his law firm.

Donald was assigned directly by the firm to plead for Poland in 1946 when that Soviet stooge state asked for a loan of \$90,000,000. Arthur Bliss Lane, then ambassador to Poland, asked the State Department in the strongest terms not to approve the loan. Acheson, as acting secretary, overruled Lane's objections. The loan was made and was used to further the Soviet tyranny of Poland. The profit to the law firm was \$51,653.98, paid as a fee.

It was Lane who exclaimed in 1949, when informed that Acheson had been made secretary of state: "God help the United States!"

The ascendancy of Achesonism was coincident with the formation of the Acheson clique. Besides the Hiss brothers this included Owen Lattimore, John Carter Vincent, Lauchlin Currie, John Stewart Service. The situation became extremely disturbing to a few men, among them Adolf A. Berle, assistant secretary of state, 1938-'44. In 1948, Berle told the House Un-American Activities Committee of "a difference of opinion" in the department in 1944.

The difference was that Berle distrusted Russia and her motives and the Acheson-Hiss cabal cherished them in wishful belief. So Berle was forced out.

By this time, Achesonism had embraced the cause of the Chinese Reds except that Achesonism called them by a prettier name. They were "agrarians," sons of the soil, fighting for their rights.

Vincent became chief of the Division of Chinese Affairs, and then head of the Office of Far Eastern Affairs. Currie was head of the Foreign Economic Administration. Service was Acheson's boy in China, attached to Gen. Stilwell's staff, until Ambassador Patrick J. Hurley, filled with intolerable disgust at Service's pro-Red fervor, sent him packing back to Washington.

Later the Acheson clique tried to palm Service off on Gen. Douglas MacArthur. MacArthur, naturally, would have none of him.

In June, 1945, Service was arrested by the FBI in the smelly and notorious Amerasia case. Amerasia was the pro-Communist magazine in the New York offices of which the FBI had seized more than 500 top secret and confidential State Department documents. The FBI claimed to have evidence of a meeting of Service and Communist agents.

What do you suppose happened to Service?

REINSTATED AND PROMOTED

THE JUSTICE DEPARTMENT put the case in mothballs. Acheson reinstated Service and promoted him. He put Service in charge of State Department personnel in the Far East. Service was cleared seven times by loyalty review boards until in 1951 a review board finally booted him out.

In June, 1947, a Senate Appropriations Committee sent a memorandum to Gen. George C. Marshall, then secretary of state. It said:

"It becomes necessary due to the gravity of the situation to call your attention to a condition that developed and still flourishes in the State Department under the administration of Dean Acheson.

"It is evident there is a deliberate, calculated program being carried out not only to protect the Communist personnel in high places but to reduce security and intelligence protection to a nullity.

"On file in the department is a copy of a preliminary report of the FBI on Soviet espionage activities in the United States

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which involves a large number of State Department employees, some in high positions.

"This report has been challenged and ignored by those charged with the responsibility of administering the department with the apparent tacit approval of Mr. Acheson."

What happened? Nothing.

Thus Achesonism grew in power and swelled in arrogance. It tenaciously and ruthlessly undermined support for Chiang Kai-shek and opened the gate to Red conquest of China.

It erected barrier after barrier in the way of Senator McCarthy, Senator Dick Nixon, Republican candidate for vice president; Senator Pat McCarran, Democrat of Nevada, and others in their patriotic efforts to dig out American Communists in government.

It fostered the soft policy toward Russia in the United Nations.

It approved the withdrawal of our troops from Korea.

It sought to curb the authority of Gen. Douglas MacArthur in his magnificent administration in Japan.

INVITED ATTACK ON KOREA

IT SUCCEEDED in breaking his authority and forcing his recall in his magnificent command in the Korean war.

It excluded Korea and Formosa from our Asiatic defense perimeter (Acheson's speech, Jan. 12, 1950) and thus invited Stalin to order the Korean war, which he did five months later, with the cost, so far, of more than 123,000 American casualties, more than 21,000 American dead.

Would you say that Achesonism is an issue in this campaign?

(Sources: "MAY GOD FORGIVE US," a book containing the now famous letter of Robert H. W. Welch Jr., published by Henry Regnery Co., Chicago, 1952; "FREEDOM'S CASE AGAINST DEAN ACHESON," by Felix Wittmer, in the April, 1952, issue of American Mercury Magazine; Memorandum from Howard Rushmore, expert on Communism of the N. Y. Journal-American; Memorandum of Victor Lasky, co-author of "SEEDS OF TREASON.")

A-11

Dec. 24, 1953

Rabbi Herbert Friedman
Congregation EmanuEl B'ne Jeshurun
2419 E. Kenwood Blvd.
Milwaukee, Wis.

Dear Rabbi Friedman:

As a member of your congregation, I felt it proper to write to you about a very disturbing matter regarding bad publicity for the Jews which you undoubtedly have already noted.

Two items have appeared in publications this week which give a highly unfavorable picture of both biblical and modern Jewish history to the people of Milwaukee and to the entire nation.

One is the Dickens version of the events preceding the crucifixion--which appears daily in the Journal Green Sheet; the other is a feature appearing in this week's Life magazine. The magazine article is Life's conception of the Arab-Jewish problem in Israel.

The Milwaukee Journal's reasons for selecting the Dickens version of the crucifixion story are difficult to know. Perhaps the editors were not as sensitive to the ^{author's} anti-Jewish tone as we are sensitive to them.

As for the Luce publication, the Israel story, despite its superficial attempts at being fair to both sides, is in my opinion a clear

attempt by Life magazine to muster sympathy for the displaced Arabs and to put the Israelites in a bad light.

I had thought of writing a protest to each of these publications but wondered about the advisability of this.

Would it be more desirable or carry more weight if the rabbis were to protest singly or as a group----or do you feel that additional publicity would only multiply the harm in the case of both articles?

Very truly yours

Cyril S. Dalin

Cyril S. Dalin
1503 S. 75th St.
West Allis 14, Wis.



JACK N. EISENDRATH
ATTORNEY AT LAW
3189 PLANKINTON BUILDING
161 WEST WISCONSIN AVENUE
MILWAUKEE 3, WISCONSIN

BROADWAY 2-1600

September 24, 1953

Rabbi Herbert Friedman
Temple Emanu-el B'ne Jeshurun
2419 East Kenwood Blvd.
Milwaukee, Wisconsin

Dear Rabbi Friedman:

This is just a note to tell you that your message on Rosh Hoshonah morning was one of the best sermons I have heard.

It was courageous, forthright and masterful in its organization.

If I can ever be of service in offering whatever talents I have in your "social crusade", please do not hesitate to call on me.

Sincerely yours,

Jack Eisendrath
Jack N. Eisendrath

JNE:mae

P.S. The enclosed is put out by the Peace Education Committee of which you are one of the sponsors. I called your office to ask if you would be able to be chairman of this meeting, but Lillian tells me you will be in Europe; we're sorry to do without you, but do have a splendid trip!

*These are the
objectives of the committee.*
d.x.c.

MILWAUKEE PEACE EDUCATION COMMITTEE

In December, 1951 a group of individuals active in various organizations in the community, all deeply concerned with the state of the world today, and unwilling to accept the theory that war is inevitable or that peace is dependent upon preparations for wars, determined to work together to encourage individual and group exploration of creative non-violent means of dealing with the tensions and evils that lead to war.

This group is known now as the Milwaukee Peace Education Committee. It emphasizes:

1. Strong support of the United Nations.
2. Expanded program of Technical Assistance through the United Nations to attack those problems of disease and hunger which build unrest and constitute basic causes of war.
3. Continued backing of the UN Disarmament Commission in its efforts to develop a program of universal disarmament.

The purpose of the Milwaukee Peace Education Committee are:

1. To serve as a clearing house for speakers on peace and world understanding.
2. To foster the formation of study groups and active peace committees.
3. To maintain an information and referral service with emphasis on the following:
 - a. Pertinent legislation.
 - b. Projects promoting world understanding.
 - c. Significant educational materials: films, books, pamphlets, articles, recordings.

To accomplish these aims, the Committee has already:

1. Conducted a leadership training seminar under the sponsorship of the American Friends Service Committee on the pamphlet, "Steps to Peace".
2. Served as a clearing house for discussion leaders on this pamphlet, "Steps to Peace".
3. Arranged three previews of the Quaker film. "A Time for Greatness" for key people in the community.
4. Provided discussion leaders for subsequent showings of this film in churches, organizations and schools.
5. Made available for use of study groups, recordings of significant speakers.

MILWAUKEE PEACE EDUCATION COMMITTEE IN CO-OPERATION WITH
AMERICAN FRIENDS SERVICE COMMITTEE PRESENTS. . . .

A LECTURE AND DISCUSSION BY

Milton Mayer, entitled "Is There A Free Man Today?"

PLACE: THE ATHENAEUM, 813 E. KILBOURN AVE.

DATE: THURSDAY EVENING, 8:00 P. M., OCTOBER 8, 1953

MILTON MAYER. . . .

HE SERVED AS DIRECTOR FOR A NATION-WIDE LEADER TRAINING PROGRAM FOR THE GREAT BOOKS FOUNDATION AND NOW LECTURES FOR THE GREAT BOOKS FOUNDATION, THE FELLOWSHIP OF RECONCILIATION, THE JEWISH PEACE FELLOWSHIP AND THE AMERICAN FRIENDS SERVICE COMMITTEE.

HE WAS VISITING PROFESSOR OF RELIGION AT WILLIAM PENN COLLEGE, TAUGHT AT THE UNIVERSITY OF CHICAGO AND WAS TUTOR FOR THE COMMITTEE ON SOCIAL THOUGHT.

HIS ARTICLES HAVE APPEARED IN "LIFE", "READER'S DIGEST", "HARPER", "THE CHRISTIAN CENTURY", THE "CATHOLIC DIGEST", ETC. HE IS A CONTRIBUTING EDITOR OF THE "PROGRESSIVE", THE "NEGRO DIGEST", AND "FELLOWSHIP".

HE'S BEEN A FREQUENT PARTICIPANT IN THE UNIVERSITY OF CHICAGO ROUNDTABLE OVER NBC.

HE RETURNED IN THE FALL OF 1952 FROM A YEAR IN GERMANY AS VISITING PROFESSOR AT THE INSTITUTE OF SOCIAL RESEARCH AT FRANKFURT UNIVERSITY. WHILE THERE HE RECORDED THE "VOICES OF EUROPE" RADIO SERIES, NOW BEING BROADCAST THROUGHOUT THE COUNTRY BY THE NATIONAL ASSOCIATION OF EDUCATIONAL BROADCASTERS AND HEARD IN THIS AREA ON WHAD AND WMAQ.

HE DOES AN EXCELLENT JOB OF RELATING CURRENT TOPICS OF INTERNATIONAL POLITICAL INTEREST TO THE FUNDAMENTAL PROBLEMS OF WAR AND PEACE. HE HAS BECOME SOMETHING OF A SPECIALIST ON GERMANY AND THE PROBLEM OF PERSONAL RESPONSIBILITY AS IT HAS PRESENTED ITSELF IN THE LAST FIFTEEN YEARS OF GERMAN HISTORY AND IN OUR OWN COUNTRY TODAY.

HE WAS A MILWAUKEE TOWN HALL SPEAKER IN 1952.

NO ADMISSION CHARGE

JEWISH COMMUNITY CENTER of MILWAUKEE

"The Center on the Lake"

1444 N. PROSPECT AVE . . . TELEPHONE MARQUETTE 8-3536

MILWAUKEE 2, WISCONSIN

MAX KARGER, Hon. President
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BEN BARKIN, Vice-President
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JULIUS ATKINS, Secretary
GEORGE BOCKL, Auditor

JACOB MIRVISS
Executive Director

December 29, 1952

Rabbi Herbert Friedman
Congregation Emaru-El B'ne Jeshurun
2419 E. Kenwood Boulevard
Milwaukee 11, Wisconsin

Dear Rabbi Friedman:

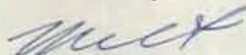
With the least possible delay, I wanted to thank you for your very splendid talk to our Young Adult Group yesterday afternoon. Not since the enthusiastic early months of this organization had they had such a large turnout for any function not completely social in nature.

The comments which I heard afterward were extremely enthusiastic. I don't believe there is a single YAG member who does not feel that this was one of the finest programs of any kind ever offered to the organization.

For myself, it was also a thrilling experience, as it always is to hear you speak. I feel that I must congratulate myself for having thought of asking you to give this group of young people their first contact with Jewishness in any form in the program of the group.

Thanks again for giving so generously of your time and effort.

Sincerely yours,



Milton D. Speizman
Director, Adult Activities

mds;k

ABRAHAM MELAMED, M.D.

was-1171

Rabbi Herbert Friedman
Congregation Emanu-El B'ne
Jeshurun
2419 East Kenwood Blvd.
Milwaukee 11, Wisconsin

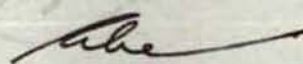
Dear Rabbi:

Hope and I wish to express our very sincere thanks for the inspiration and education your leadership provides. We are indeed fortunate to have you with us in Milwaukee.

Hope and I are enclosing a contribution to the Temple. We would prefer to have you use it for the music, art and/or library funds.

With best wishes for your health, I am

Cordially,



AM:ad

October 26, 1952

J. LEWIS PERLSON
1631 E. CHATEAU PLACE
WHITEFISH BAY 11, WISCONSIN

November 11th, 1952

Dear Rabbi:

I would like to see you more. I go on Sunday
now and I do not see you very much.

I hope you tell more stories to the Sunday
School, and I am sure everybody will like you to tell
stories also. I like my class and teacher very much.

I hope I see you soon.

Yours truly,

J. Lewis Perlson

J. Lewis Perlson

SIDNEY J. COHEN
6921 N. BELMONT LANE
MILWAUKEE 11, WISCONSIN

Dec. 21, 1952

Dear Rabbi:

Thank you for inviting me to read the Torah Blessings at services last Friday night. I felt deeply honored by your invitation and enjoyed every minute that I spent on the pulpit.

Incidentally, I found myself almost instinctively reaching for the fringe of your prayer shawl as I began to recite the blessings over the Torah.

I am sincerely grateful to you for having selected me for this honor and I hope that I may get to know you better in the months, years ahead.

Yours,

Sidney J. Cohen

LOUIS H. KRETCHMAR, M. D.
3659 N. TEUTONIA AVENUE
MILWAUKEE 6, WISCONSIN

OUR RABBI.

A Rabbi should be first of all
A Jew and that may sound quite odd,
For there have been those who could preach,
But oft preached not the word of God.

He needs of course a stiffened spine,
With courage and the will to lead
His congregation as he thinks
They should be led in word and deed.

Convictions, heaven sent, to be
A servant of the Lord, whose voice
Shall speak of justice, right and wrong,
With no convenient other choice.

With such a Rabbi are we blessed,
Whose radiant soul and righteous view
Bespeaks the attributes above;
But first of all, he is a Jew.



Louis H. Kretchmar

IRVING G. RHODES
MILWAUKEE

Dear Rabbi:-

You were magnificent last Friday nite. I had a non-Jewish guest who was tremendously thrilled by your sermon.

I am most anxious to hear your sermon on the political situation. You are essentially a modest man - but I know you don't mind receiving a few kudos.

Sincerely,
Irving Rhodes

Milwaukee October 28th 1952

MRS. ALBERT J. BAER

Dear Herbert,

since I have so seldom the chance to talk to you I like to write you once in a while to tell you how much the Friday nights mean to me since you are the leader ~~of~~ our congregation.

Last Friday I took my very dear friend, Prof. von Neuman to the services . You spoke on the protestant bible. Mr. von Neuman had lost his wife a few weeks ago. He is a Christian but does not belong to any church. He was deeply grateful to me to have taken him to our services. Of course the von Neumans had attended services with us in the past years but he had not been in our Temple since you took over and changed so many things for the best.

needless to tell you how much he enjoyed your outstanding sermon and how deeply he loved the music-- but it might interest you to know his comment on the Hebrew and mainly on the Kadish. He , of course does not understand Hebrew. He said that your reading the prayers in Hebrew and reciting the Kadish is like ^{an outstanding} ~~an~~ abstract ^{showing} painting to him, that engulfs him to the deepest, emotionally, without ^{showing} any concrete forms. He elaborated quite a bit on this subject but I hate to repeat things not hundred percent correctly.

I am certain that you know that quite a few Christian people attend our services regularly, among them Ralph Tillem^{er}, a music professor at The Wisconsin State College where Mr. von Neuman teaches Art.

I also have another interesting experience. It is easily understood that the people who speak your language in their beliefs come to hear you regularly, It is quite an accomplishment on your part to draw the large group of ^{most} indifferent people to Temple and to make them want to get acquainted more and more with the abundance of values that you have to offer--- but that you have conquered quite a few people from the entirely opposite camp is close to a miracle to me. People who were against you and were ~~leaning~~ leaning towards the council will attend the dinner tomorrow and I see them regularly at Tempel with happy faces and changed opinion about the " ZIONISTIC ZAR" !!!!!!!!!!!

With fond regards to you and your family

Yours Truly

Milwaukee, September 20th 1952

MRS. ALBERT J. BAER

Dear Friends,

I wanted to send you my New Year's congratulations in time, but the sudden death of my dearest friend Mrs. Robert von Neumann and the funeral on Friday prevented me from doing this.

Ever since my husband passed away these were the most trying days. Bobsie and I came to the services Friday night with a very heavy heart.

It is almost impossible to express in words what the service Friday night meant to us. I came-- physically and mentally broken---- and I left with countless riches and great comfort that strengthened me to a degree that I am inclined to call it a miracle.

Coming to the synagogue that night was like entering a new and other world. The white flowers, the white robes, the beautiful music and your strong voice seemed to carry and lift me up and out of my deep distress. And then came your sermon: " And this I give you my son". The whole congregation must have felt it was to every individual's son and daughter whom you were talking to and whom you were concerned about. To me every word you said meant reassurance and I know that hundreds felt as I did. You made me feel that I am on the right way---- that there IS a right way and it is never too late to turn into the right direction. And those of us who still struggle-- and most of us do until death, will feel that there is a definite way to a life full of meaning, of strength, of beauty and reward that we are so desperately longing to live.

" Let us be true to ourselves always", This has been and is my motto and was also the motto of my friend who passed away. The adoration and the kaddish for me that special night was a continuation of the last services for my dearest friend that took place a few hours before at Wisconsin Memorial Park.

She was a Christian but she believed

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MRS. ALBERT J. BAER

entirely in what we believe-- in our philosophy of life.

I was so thankful that I could rise with the mourners to pray for her. I was and I am deeply grateful that we have you as our spiritual leader among us to guide and to help us.

May the New Year bring many blessings to you and your dear family.

Very fondly

yours

AMERICAN JEWISH
ARCHIVES

P.S. Please forgive the typewriter but you will have decidedly difficulties to read my German handwriting.

זכר אלה יעקב וישראל

ROBERT A. HESS
PLANKINTON BLDG.
MILWAUKEE 3, WIS.

Rosh Ha Shana
1952

And this. I give you my soul.

Still under the impact of last night's
sermon I am compelled to tell you how
intensely you speak my language, as a Jew.
I am convinced - you articulate for the largest
number of your Congregants - what is in their
thinking.

And so I give you, my soul, my appreciation
for your forthrightness - for the content of what you say
as to the choice of word and phrase with the
which you say it (Last night you were
Milton Erickson at his magnificent best)

I give you, my soul, an accolade for
courage since you swim upstream and
brave the chances - so completely unafraid.

I remember a passage of the good gray poet
of Baccus (LEAVES OF GRASS) when he cries aloud
"OH - TO BE UTTERLY MYSELF" That expresses it!

And being yourself - you not alone contribute
but you are fashioning the climate that I
hope will be that of your House of God

For this and for the potentials that lie ahead
I give you, my son, my affectionate
appreciation

1/2/5 WSD

Ben



RAYMOND L. RICE, M. D.
208 EAST WISCONSIN AVENUE
MILWAUKEE 2, WISCONSIN

INTERNAL MEDICINE

September 30, 1952

Rabbi Herbert Friedman
4530 N. Murray Avenue
Milwaukee, Wisconsin

Dear Rabbi Friedman:

Mrs. Rice and I would like to wish you and your family a
most happy and successful "New Year."

God grant that you continue to enrich this community and
our temple with your independent and thoughtful leadership.

Sincerely yours,

Ray. Rice
Raymond L. Rice, M. D.

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MANUFACTURERS' REPRESENTATIVE

METROPOLITAN BLOCK -- 1012 NORTH 3RD STREET -- MILWAUKEE 3, WIS.

Sept 29, 1952.

My Dear Rabbi Friedman -

I just returned to my home after attending Yom Kippur services.

And I want to take this opportunity to tell you how much I appreciated the way you conducted the services. and, I also want to thank you for the wonderful sermon that you preached today.

I am at a loss to find the proper words to describe my feelings as I left the Temple. All I can say is Thank You - and wish you a good year -

Sincerely,

Bernard B. Hirsch

EDUARDE F. PERLSON

ATTORNEY AND COUNSELOR-AT-LAW

532 EMPIRE BUILDING . . . 710 N. PLANKINTON AVE.

MILWAUKEE 3, WIS.

30th September 1952

Rabbi Herbert Friedman,
Temple Emanu-El B'ne Jeshurun,
2419 E. Kenwood Blvd.,
Milwaukee 11, Wis.

Dear Herbert:

I shouldn't like the occasion to pass without my expressing to you my profound appreciation for the enjoyment and spiritual satisfaction I experienced during the past holiday season because of your presence. I know that my wife, too, derived an equal pleasure, so that together we can thank you for bringing us something that without you would not have been.

You'll recall I mentioned that I wanted to call you. This letter -- because I find it easier to write -- is instead of the call. But whether by oral or written declaration, I want you to know how thoroughly perfect you made our appreciation of the meaning of Rosh Hashanah and Yom Kippur. I should also like to tell you -- and you're the only one to whom I have said this -- that I felt as though I were writing my Rosh Hashanah and Yom Kippur editorials in The Chronicle to you. I had you in my mind's eye all the while. I hope they were equal to the inspiration.

I've gone along for many years as a Jew only because of the accident of birth and the attachment to my parents. I claimed to be a "good" Jew because I was interested in Jewish affairs and Jewish organizations. But I never felt a deep religiosity over and above my defense of Jews. I can't tell you that I am now converted to become a Chassidic or even a missionary, but I do want you to know that I felt, in your earnestness of delivery, in your accent of words, in your intensity of feeling, a new and deep affection for the services. What little Hebrew I remember aided me in following your reading, and I felt something that never seemed to have been there before.

Your sermons were splendid, honest and courageous -- as well as beautiful. With all the employment of words that I deal with, I must tell you I never put them together to express for myself the reasons for the very same action of yours -- when you entered, as I do, in the bedroom of your son to kiss him while he slept. You said for me what I never could say for myself and it was a lovely expression, tender thought and a memorable answer for why I do it. You brought deep emotion and tears to many besides me.

I hope you won't think me boyishly sentimental; I only wanted you to know that you are making many people happy.

EDWARDE F. PERLSON

ATTORNEY AND COUNSELOR-AT-LAW

532 EMPIRE BUILDING . . . 710 N. PLANKINTON AVE.

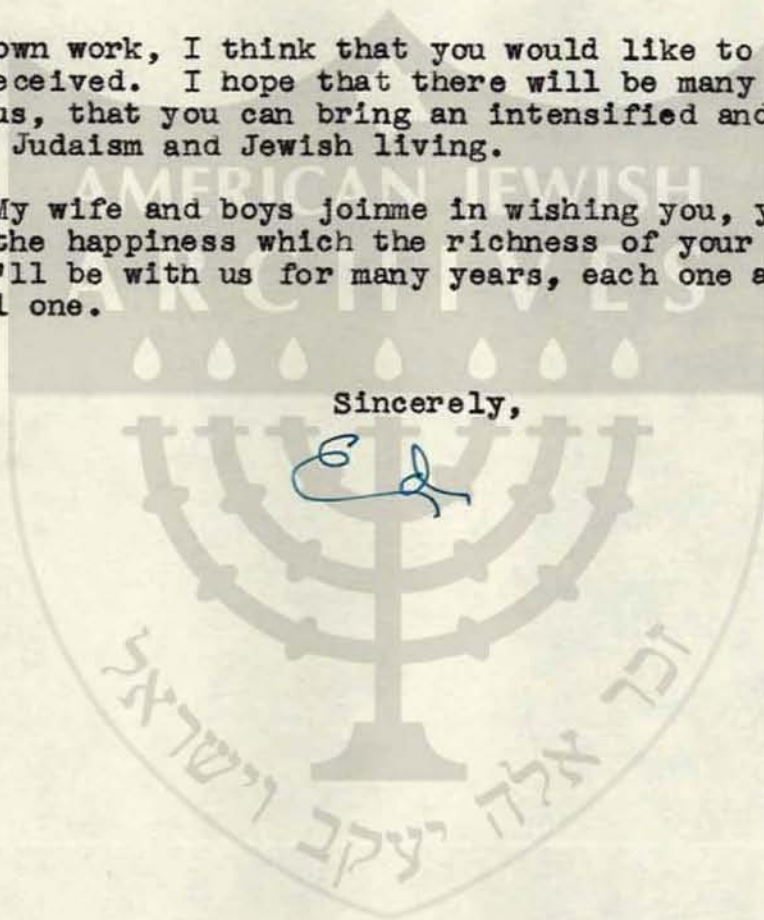
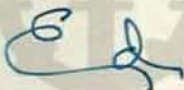
MILWAUKEE 3, WIS.

Rabbi Friedman
Page 2

Like in my own work, I think that you would like to know how you are being received. I hope that there will be many more years, for all of us, that you can bring an intensified and real deep feeling for Judaism and Jewish living.

My wife and boys join me in wishing you, your wife and family all the happiness which the richness of your life deserves. We hope you'll be with us for many years, each one a happy, healthy and fruitful one.

Sincerely,



C O P Y

April 26th, 1952

Beloved O'Mine:

I amend my letter to you of last October and am moved so to do because of my experience at our Temple last night.

Ever since you left me, my darling, I have sought spiritual comfort and you must believe in my effort to find it where one most naturally seeks it -- his House of God -- his Home of Worship. Believe too, my much beloved, that on the very Friday after your leaving, and for better than a month of Fridays thereafter, I attended services with meticulous regularity, seeking, oh so much seeking relief from the gnawing, painful loneliness that was my portion.

I abandoned the effort and wrote you of the abandonment in my letter of October.

Why? Well, beloved mine, I could "take it" no more. Instead of surcease and relief, I found irritation. The whole of it left me cold, stale, flat and unprofitable. I felt ill at ease, and if I was cold, it is because there was no warmth either in the Tabernacle or in the proceedings. Along with a half dozen or more other mourners, I arose for the "Kaddish", mumbled almost perfunctorily some meaningless jabber that I did not feel nor understand. There was no color nor connotation to the whole of it, and I could not continue a process so devoid of capacity to reach me and in the reaching, give me some relief at least for a limited period, say for the particular Friday of attendance.

And so, as I told you darling, I ceased going -- nor did I return until last night. I did not, as I told you, I would not even attend the High Holiday Services.

Believe with me, my beloved, I did not abandon you in my non-attendance, for I felt, and for that matter still feel much closer to you when I pay my homage and my love of you at your grave, for there and then I speak with you in my own tongue. It has no form nor formula. It is no stereotype to be parroted along with others and to be repeated in monotony week after week.

I find no solace in praising the All High nor in extolling and hallowing His name for either His judgment or wisdom in taking you away, and if I therefor left the Temple, my sweet, I never left you as I have so often and in so many ways already told you.

But, last night a complete metamorphosis. I found a sense of comfort. I found the warmth. I felt the mystical embrace of my religion and for the first time in all the time since first we joined the Congregation, I felt a sense of "belonging". I felt secure and serene; I felt exalted; I felt "safe", and darling, in this dismally chaotic world in which all of us at best live most precarious lives, we must have some haven; we cry aloud for sanctuary.

What then, you by now must ask, brings about this changing state in me? You will at once ask too, is this of last night merely expressive of a mood, and will it last? Will it continue to sustain you as last night you insist it did? I cannot, of course, prophesy (that is always dangerous). I cannot warrant the status quo of the remoter tomorrows, but beloved mine, it is enough to say that if last night is sample of what lies ahead -- I would be hurting myself the more, were I not to continue to seek that sense of well being, that Peace of Mind, that attachment, and that feeling of "belonging" as the pattern of my being.

And now, I hear you ask of the detail of this Friday night. "Surely, there must be something in a 'service' that so moved you". And you want to know more, you want me to say to you how was yesterday's Friday night different from all the others.

In this, my Sara, in this; first, in the attendance. There is the magic contagion of numbers. The Synagogue is packed to capacity. People -- my people -- are there not alone to pray for the dead, but for themselves. They seek what I seek -- "retreat" -- "respite" -- they seek (as I have sought) that nebulous undefinable something that will give meaning and connotation to their very being. They seek, as I have sought, their religion; they are not quite sure what their religion is. It has been so watered, diluted and fiberlized; it has been "reformed" to such fine degree that it has no semblance to almost forgotten nostalgias of their remembrance through their "Zadas" and "Babas". But it is faintly still with them and they seek (and have hitherto sought so vainly) identity to what was -- they seek, (I think they do because I am one of them) -- some continuity with their past; (one doesn't shake off his heritage because he moves to Shorewood or lives on upper Lake Drive) and the more uncertain the times, the more poignant becomes this search for this identity and this reach for continuity.

And if we cannot accept all of the ritual of the orthodoxy of our parents and grandparents, we cannot by the same token find solace in what is the mimicked Unitarianism of the average Reform Temple.

Ours, you recall, was just that, and it became so meaningless and unprofitable, that only a remnant attended -- the "Kaddish" sayers and the old for whom "Kaddish" was around the corner.

Where were the young and the middle aged? And if they were not there (and they were not) I insist the fault rested not with them (for see with me that now they are returned) but with the institution whose spiritual leadership (God Save the Mark!) over the past four decades was that --

Of a die hard "Reformer", so "Reformed" that all of the real values of Jewish life were anathema to him, who gloried (and the congregation

shared the glory that he was so very acceptable to the Gentile world, the perfect gentleman, the perfect liaison between his unique people and the Christian world, the interpreter of his people -- in short, the modern version of the accepted "Sthadlon" of earlier Jewish history. A spiritual leader who succeeded admirably in negating the real spiritual values that are warp and woof of our uniqueness. A leadership become senile long before that sad state was even faintly recognized. In fine, a leader who atrophied the very font of our spiritual resources and then cried aloud that his Congregation was conspicuous by its year round absence.

Nor was the situation bettered when later we added to this incompetence a timid intellectual whose timidity was exaggerated by his inability to cope with the already established norm of the "Elder Statesman".

And finally, to complete the picture, we harnessed ourselves to an adolescent whose ready wit and cute jokes could hardly substitute for that religiousity most of us so falteringly sought.

In consequence, what actually happened, my beloved, was that we had an edifice, an imposing edifice of much brick and mortar and stone. We had an edifice whose struggling existence was maintained by a certain inertia. We had the outer trappings, but we were dying at the core.

But last night, my darling, last night I got glimpse of what could be and what in my opinion -- will be. And here I say at once that what could be and will be, centers in and about the person of our newly acquired Rabbi. Apparently, his must have been an orthodox background, and as I have so often told you, my sweet, a Jewish background is much more catholic than the religion of the Jews. It is not enough to say that we are Americans of the Jewish persuasion; it is not enough to say that our uniqueness (and even this the old school tried so hard to eradicate through an overdeveloped sense of mimicry) rests alone in the differentiation between our religion and that of the Gentile. There is so much more to Jewishness. There is, for instance, Israel and before Israel, the long struggle to create it. There are the hopes, the dreams that antedate the reality. There is Zionism which captured the imagination of all but the reformed and which gave solace and meaning and purposefulness to so many of us.

All this, it would seem to me, is part and parcel of the makeup and background of this new leader. He translates for us his concepts and his values of what makes for the totality of Jewish life. And he gives us a service that ties into what I called before our "remembrance". In the first place and for the first time, here comes our "priest" robed and talliced, and here, for the first time we usher in the Sabbath with the lighting of the sabbath candles and recitation of the accompanying prayer.

At the appropriate time of the Sabbath eve service, a "kiddish" is chanted and the occasion blessed and sanctified. The Rabbi, at the

appropriate moment, removes the Torah from the sacred ark and with magnificent pose and poise calls out to the congregation, to his people and to the world the "Schma Yisrael Addonoi Eluchano Addonoi Echod". At the appropriate moment, from the scroll that is the Torah, he reads the week's portion of the "Sedro" and all of this, darling, all of it becomes reminiscent of what have long ago become long forgotten memories. This is our service. This belongs alone to us. It is our heritage; it is in our blood, and during it all, the House of Worship wherein all this transpires, becomes our dwelling place, distinguished and distinguishable at once from that which may be the House of God of any other people or religion.

Therein rests our uniqueness and our sense of difference, for not in mimicry, but in originality, rests our comfort.

If you say that this is good theater (and perhaps it is) then I remind you, my sweet, that it is also good morale. If you demur that religion is not to be judged by symbols and symbolisms, then I must remind you that our religion as all religions, finds most of its being within the recesses of our emotions.

I do not stop to rationalize! Too refined rationalization is the death knell of religion! These symbols here eluded to, I like to think of as a part of the embyllical cord that ties us to our past! Complete severance results in ultimate death. I point out to you that Catholicism binds its adherents from birth to death with its symbols and while we may rationalize that there is too much of it in the one, we were dying for the lack of the nurture that is inherent in at least a bit of it.

You will understand, I am sure, when I tell you that the lighting of the sabbath candles reminds me of my Grandmother who with a devout devotion lit them Friday after Friday until her death; reminds me too of what the entrance of the "Malka Shabbos" meant to my grandparents; how Friday night and the succeeding Saturday gave them peace and how through their devotion and observance, they shut out all the rest of a hostile world.

The "Kaddish" perse may not mean anything to me now, I am too far removed, but you will understand when I tell you that it ties me as no mere intellectual dissertation by a Ph.D. in rabbinical robe to my past, to my heritage, to my antecedents, and to my people! Sure, they are symbollic, sure, they appeal to the emotion. They may be even vestiges of a too ritualistic past, but without them as was always the case under the four decades above described, we entered a mausoleum, not a synagogue, and like all mausoleums, there was a certain cold wet dampness that dampened all feeling.

And so, to capitulate, what have we now? We have color, meaning, we have leadership unafraid, unintimidated. We have at long last found

respect four ourselves. We cease being apologetic and speak with stentorian tones of our past, our present and our hopes of the future. We have finally found form through symbol. We have at long last begun to forge links that tie us to our past and give us that sense of continuity without which no matter how long we live, we live in a vacuum.

We have in our new found leadership discovered, and that is the final note, comfort, solace, respite, retreat, oneness, and as near as we can find it, a sense of our real brotherhood.

I am convinced that such a service as was yesterday's will distinguish for me at least a few hours of the evening from the rest of the week and will sustain me as I have never before so adequately been sustained.

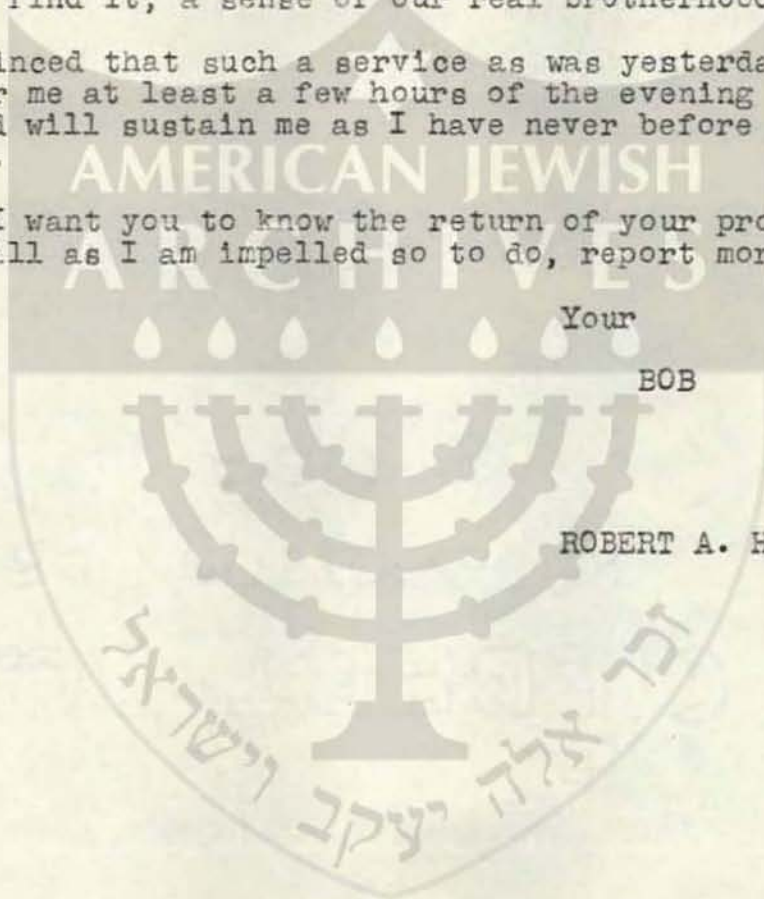
Darling, I want you to know the return of your prodigal. I love you much and will as I am impelled so to do, report more.

Your

BOB

ROBERT A. HESS

RAH:esg



ROBERT A. HESS
PLANKINTON BLDG.
MILWAUKEE 3, WIS.

November 5, 1952

Rabbi Herbert A. Friedman
Temple Emanu-El B'ne Jeshurun
2419 East Kenwood Boulevard
Milwaukee 11, Wisconsin

My dear Rabbi:

I return your pulpit copy of your sermon of last Friday.

Don't ask me how I feel this morning -- I am bewildered, befuddled, and bewitched. I just don't understand it -- and maybe, this morning, I am too close to the current of events of last night to even try a sober appraisal.

This morning I feel as though my world has come to end. This morning I feel that all of the gains are going down the drain, and the only hope that I have is that the great American public will, as it usually does, eventually regain some sense of normalcy because for the moment I feel that "men have lost their reason".

What madness is abroad in the land that will reject Santa Claus and accept in his stead the storm trooper mentality of a Jenner and a McCarthy in the easy conscience of the President elect. I am just lower than a snake's belly -- and maybe it were well I stop at this point -- and I will.

I have asked Mrs. Seelig to send me a dozen mimeographed copies of the enclosed sermon. There are a number of out of State people to whom I want to send the message.

Thanks for its use, and with my best to you as always,
I am

Very sincerely yours,

ROBERT A. HESS

RAH:esg

RUPPA & BORTIN

JOHN RUPPA
BELLE BORTIN RUPPA

ATTORNEYS AT LAW
4790 NORTH LAKE DRIVE
MILWAUKEE 11, WIS.

WOODRUFF 2-9227

November 6, 1952.

Rabbi Herbert A. Friedman,
Congregation Emanu-El B'ne Jeshurun,
2419 East Kenwood Boulevard,
Milwaukee 11, Wisconsin.

Dear Rabbi Friedman:-

Please consider this a tardy but sincere expression of appreciation for the subject matter, context and delivery of your excellent sermon of last Friday. It would seem to me that if others, in like position in "Other Mansions" had had like courage and understanding, were imbued with a sense of civic consciousness which would outweigh the usual desire to placate, evade schismatic issues, etc. our junior senator (yclept "Looney" and "Nuttsy" by his schoolday confreres) would have received enough intelligent criticism, delivered to a sufficient number of voters, so as to have effected the outcome this past Tuesday. Even in our own congregation, I am positive your words must have aided some misguided individuals in adjusting their viewpoint.

Both my wife and I have enjoyed both your services and sermons, all of them. We had a good representation from our "Great Books" class to hear your discussion on the New Protestant Bible. Some of the comments were interesting. "It was interesting"; "It was enlightening"; some one who had visited our temple in the days of Rabbi Sam H. (Olaiv H) and thought our services resembled closely the Unitarian or C.S. fare, were impressed with "a delightful change for the better."

While we are now listed as "New Members" - we are really "renewed" or "revived" members, having at one time owed a double allegiance, to Ansche Lebowitz and Emanuel - until your Harvard assimilationist predecessor and I, -he rejecting in public print the right to existence of the Jewish War Veterans, etc. etc. - we parted company. At that, our membership in Emanu-El having continued thru a period which enabled my Ben Yochid (your age almost) to more than complete his confirmation, I can recall but a few, very somnolent attendances at some boring Friday night sermons.

I shall and do sincerely regret my inability to attend tomorrow night's service and sermon (due to a pre-arranged convention of the clan meeting at my home to help celebrate an unnecessary birthday celebration (mine)), but, from our view of enjoyment, mental stimulation - besides that of devout worship -- etc. -- the 90 minutes plus at Emanu-El on Friday nite is most worthwhile. Incidentally, Mamma is propagandizing to the end that we make use to top advantage of alternate Tuesday evenings, also under your auspices. With best wishes for your continued good health, strength and ambition to serve and enlighten. Sincerely, John Cuppa

The United Church

(Baptist - Disciples)

2906 West Scott Street

Phone: Mitchell 5-8557

MILWAUKEE 15, WISCONSIN

November 21, 1952

ODYSS W. KNEECE,
Pastor

Rabbi Herbert A. Friedman
2419 East Kenwood Blvd.
Milwaukee 11, Wisconsin

Dear Rabbi Friedman:

Thank you so very much for the gracious invitation to attend the concert and hear Heinrich Schalit. I wish it were so that I could be there but unfortunately this happens to be one of those unusually busy weeks for me. Our Minister of Music is also in bed and will not be able to be present. However, I do want you to know how much we appreciate this thoughtfulness on your part.

Some time ago I called your wife to congratulate you on your sermon regarding McCarthyism. I thought the newspaper report was excellent. I did the same thing a few weeks ago and had some most encouraging reactions. I do regret that the election went as it did but expected it to be that way.

With every good wish to you and with hopes of meeting you, I am

Most sincerely yours,

OWK:gg

Odys W. Kneece
Odys W. Kneece

Nov. 14, 1952

Dear Rabbi Friedman,

My cousin recently sent me a clipping from the Milwaukee Journal about your speech on McCarthy's "storm trooper ideas". The forcefulness and clarity of thought are revealed even in the clipping. Eli and I congratulate you for taking a brave stand against this menace.

We never knew you well enough in Denver to know your reasons for

2

leaving Denver, but in
my growing religious sensitivity
I believe the reason is even
greater than the one professed.
In my college days at Baylor U.
I used to hear of endless "calls"
among the missionary students
- they were of course called
to China, Africa, etc. but never
to the real heathen in their
own land. It might be that
your being in Milwaukee is
a "call" to fight the greatest
heathen of them all - McCarthy.
You are certainly the man
to do it. You have all it
takes.

We had a baby daughter in April - one of those blessed incredible babies who never cries, frets, or exchanges mites for days - all contented, bright, gentle, and lovable.

Our Carol has progressed beautifully. She walks without aids, tho it is an awkward slow gait which will take a good while yet to improve. It is a hard fight, but in no way a despairing one. As you and I remarked last year, her happiness does not depend alone on the polio damage. She continues to be well adjusted

4

with all her sympathies directed
to others who suffer - means at
any time to herself. She is very
happy in Kindergarten.

With all best wishes
to Mrs. Friedman and
your children,

Sincerely yours,

Eli and Ann Dard

128. Knapp St.
Oshkosh, Wis.
November 1, 1952.

Dear Sir:

I read an account of
your sermon on "McCarthyism"
in tonight's Milwaukee
Journal and found there
the thoughts to express,
better than I can, the fear
and sinking feeling I
experience after reading
or listening to Mc Canthy.
His approach, so violent
and merciless, is the
type so often employed
in rousing a mob to law

sight of its ideal in its
urgency to "do something
about it."

As a Catholic, I believe as
you do, that "America needs
calmness and sobriety" to
work out her problems and
a "most disciplined sense
of responsibility as she seeks
to broaden her democracy."

This we can do within our
chosen religious groups by
example, not by force.

More "straight thinking"
like yours is desperately needed
in these times.

Sincerely,
Elsie Raab

Nov. 2, 1952

Dear Rabbi Friedman,

There are many times
and places when I have
been especially proud and
felt myself privileged to
be a Jew, but none more so
than when you came forth
with your sermon of last
Friday.

You seemed able to put
into words most successfully
something I have long

felt and argued namely,
that McCarthy is not a
political issue but a moral one--
as such, rightfully the
duty of all honest clergy
to take up the "cudgel"
and clarify this point with
their constituents. I had
been disappointed that
more of the clergy had not
met this responsibility, even
in the face of the criticism
they were bound to meet
from the members of their congregations

who would argue that the
subject was entirely a political
one, and out of their province.

There was a very practical
demonstration of what you
meant by the fulfillment
of the traditional role of
the Jew in all societies
in all the centuries, in
your High Holiday sermons.
Congratulations to you for
your courage and your
skill in dealing with the issues.
Sincerely,
Herb Haverstick Jr.



Private Post Card

AMERICAN JEWISH
ARCHIVES



Rabbi Herbert Friedman
Temple Emoni El Dne Jeshurun
2419 E. Kenwood Blvd.,
Milwaukee 11, Wisconsin

MISS ELLEN ARNELL
1428 EAST CAPITOL DRIVE
SHOREWOOD 11, WISCONSIN

Rabbi Haskel Friedman.
Emanu-el One Testurum Temple
Milwaukee 11, Wisconsin

Dear Sir: Thank you for your fine
Sermon of Friday evening! I am
deeply grateful to you for its timely
message and am grateful, too, to the Milwaukee
Journal for printing it for its readers.
It is a classic! Appreciatively yours.
Ellen Arnell



Dear Rabbi Friedman :

Kindly accept my congratulations
upon a terrific sermon on
Friday evening
You were magnificent - so
sorry that I didn't get to
tell you so personally after
the services.

Sincerely,

Betty Friedman

November 2, 1952



CHURCH OPEN DAILY

OUR CHURCH HAS GIVEN OVER ONE HUNDRED YEARS OF CHRISTIAN SERVICE

Plymouth Church

HACKETT, HAMPSHIRE, SUMMIT AVENUES

2717 EAST HAMPSHIRE STREET
MILWAUKEE 11, WISCONSIN

November 3, 1952

EVERETT W. MAC NAIR
MINISTER

DON A. BUNDY
ASSOCIATE MINISTER

ROSCOE GRAHAM
PASTOR EMERITUS

TELEPHONE WOODRUFF 4-1513

The Rabbi Herbert Friedman
4530 N. Murray Ave.
Milwaukee, Wis.

Dear Rabbi Friedman:

A memorandum to your children to be placed in your
scrapbook for reading 20 years hence:

"On Friday evening, Oct. 31, 1952 your father preached
a great sermon."

Cordially,

Don A. Bundy

DAB:bk

*If there are copies,
send me one!*

16 Dec 52

lois housfeld

Dear Rabbi Friedman -

We enjoyed the service Friday night and found the chorus and narration most impressive. It was a beautiful thing, beautifully done! Just thought you would like to know an average opinion.

Sincerely
Lois and Paul Housfeld



**Season's
Greetings**

Harry, Frema, Maris
and Joel Pittelman

(over)

1952

A Happy Chanukah
and the very best
of New Years to
our favorite Rabbi
and his lucky family
from four of his
grateful Temple family.



Dear Rabbi and Mrs. Friedman:

We want to wish you and yours
a very happy Chanukah. We hope you
enjoy good health and everything
that goes with it now and always

Most sincerely

Frances and Ezra Bernan

1952



Dear Rabbi Friedman:-

Thank you for making
Hank's Bar Mitzvah an
inspirational, beautiful and
memorable service. I shan't
forget it ever, and I know Hank
will cherish that morning
always.

If it helps to make him
a better man and a better
jew - it will be because

you, and those around you
have helped him along the
right path.

For the wonderful gift
you have bestowed on
him, I am truly grateful.

Sara Albert.

STRAUSS BROS. PACKING CO.

DRESSED
VEAL AND LAMB
530 SOUTH MUSKEGO AVENUE
MILWAUKEE 4, WIS.

Dear Rabbi Friedman:

The wonderful opportunity afforded my wife and me on Friday evenings of recent weeks gives me the chance to express my thoughts.

Having been affiliated with the Temple one way or another since my childhood, it is truly amazing to me to find, that, only since your arrival here, have the services and varied activities of the Congregation been made so interesting, and of such a warm nature, that we feel a closeness to our Temple that we have never felt before.

Our being a part of the Sabbath service was indeed a thrill and inspiration that we will never forget.

Thanking you again for everything

I am sincerely yours,

Harry Strauss

Monday

Sharon

Dear Rabbi Friedman,
words can not express
the gratefulness which I
wish to bestow upon you.
As I have said before,
Confirmation is a time
when we look farther than
the materialistic world
which we are amidst. We
look towards the spiritual
sphere and all that which
is possessed of holiness.

Ever since I've been a
wee child I've looked
forward to Confirmation. I
anxiously awaited the
evening, when I walked
down the aisle amidst
the eyes of many an
onlooker. Now, this time
has come and past (over →)

in but a few brief hours —
and sadly enough too.

When you joined our
congregation a few years
ago, I saw a brilliant
young man possessing
many capabilities and
potentialities. In these
few years, you have
lived up to my estimation,
and have gained all my
admiration and respect.
You certainly are more
than possessed of the
requirements called for
of a religious and
spiritual leader and
scholar.

As I said previously
my confirmation has
ended; but the youth
of tomorrow of Emanuel

have it to look forward⁽³⁾
to. I certainly hope
that you can bring as
much happiness into
their Confirmations as you
did into mine.

Your guidance and
teaching throughout this
year has certainly been
wonderful and most
helpful. I hope that in
the years to follow I can
continue to partake of
your guidance and ever-
lasting wisdom.

As for my prayer, you
don't know how much
pride and love you
brought into the hearts
of my parents. The
eloquence and beauty
which you gave it is
beyond my comprehension.
(over →)

I wonder now if I am
deserving of it?

There is really not
much that I can say
except that it has been
wonderful being and
working with such a man
as you.

You may not believe
my praise, but it is
truly sincere and comes
straight from my heart.

Thank you so much
for making this a
wonderful year and a
confirmation, which I will
truly remember, FOREVER!

"May God be with
you-always!"

* * *

Sharon Zelony

Dear Rabbi,

June 6, 1954

Well here I am in my room, supposedly sleeping, on the night of my confirmation. Tonight I somehow don't feel like sleeping. As I sit here alone in my room, I can't quite believe that it's all over. It doesn't seem possible that I have just crossed a milestone in my life. The processional, the Torah reading, and the cantata were all very stirring and impressive, but when I came forward to receive the blessing I felt for the first time, the presence of God. I have never had such a feeling and I may never have it again, but somehow I know that all the years of work, study, and practice were worth those few seconds in which I was sure God was really with me. On paper it all sounds stilted but in my heart it is alive and fresh. The feeling which lasted only a few seconds can never

completely erase itself from
me. at times it may be
hidden but never the less
it will always be a part
of me.

I am so very grateful
to you for through your
help I feel as though the
light is at last beginning
to penetrate.

Always,

Peggy



Dear Rabbi,

5/28/54

The confirmation class
of 1954 wishes to extend its
deepest appreciation to a
wonderful man, who has
given us a great deal of his
time and effort this past year.

We hope you enjoy the
gift we have given you as
a token of our esteem.

Thank you again, from the
bottom of our hearts.

Sincerely,
Sandy Sobel
Secretary

The Wisconsin Jewish Chronicle

A Weekly Paper for the Jewish Home

120 E. DETROIT STREET . . . PHONE BROADWAY 1-2992

MILWAUKEE 2, WIS.

7th June 1954

Rabbi Herbert A. Friedman,
Temple Emanu-El B'ne Jeshurun,
2419 E. Kenwood Blvd.,
Milwaukee 11, Wis.

Dear Herbert:

Ada and I are first recovering from the last blushes of excitement and happiness we felt Sunday during and after the beautiful Confirmation. So, before we float back from the heavens and spiritual, and become earthy again, we'd like you to know how deeply moved and grateful to you we are.

Met me first say, however, on behalf of my wife and myself, that the entire ceremonies were a beautiful enkindlement of spiritual attachment. I know of no one who was not stirred by the flow of prayer and symbol, words and music, and sheer power which you, the confirmands, and Sol achieved last night.

I've just re-read what I've written, and I don't know if I've said what I want to or what we feel. Words are coming so very hard -- at a time when I would so want to say what we have felt. But if words are not coming now, and they're not, I want you to know that to both of us last night during the rituals, tears did and each drop was a ton of joy, deep, bursting gobs of joy.

Boyd dispelled any fear we had. When he finished his line, Ada's hand gripped my arm with an intensity that I shall never forget. For myself, I had the feeling of a speeding train rushing at me, almost in impact with the rushing lines of the cantata, and then suddenly the train was past, and Boyd was still safely on the trestle. I never experienced anything like it. I don't know how both of us didn't bust with happiness. It was a little thing, yet it was so big to us, and he met it without flinching. Out of such things are happiness made, yes?

The Wisconsin Jewish Chronicle

A Weekly Paper for the Jewish Home

120 E. DETROIT STREET . . . PHONE BROADWAY 1-2992

MILWAUKEE 2, WIS.

Page 2.

It was a splendid and awe-inspiring exercise, and you and Sol deserve all the praise words can heap upon you both. The whole Congregation can be, and undoubtedly is, grateful to you both.

We've got six years now to look forward to Lewis' confirmation, and I am certain they will be years filled with wonderful memory of last night.

Thanks from us both. Life will be a whole lot sweeter for the both of us because you and Sol and Boyd and the kids in the class helped to make it so.

Sincerely,

Ed (and for Geda)