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Holocaust, 1981-1994.

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RABBI ALEXANDER M. SCHINDLER • UNION

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

One Page FAX

September 29, 1994 24 Tishri 5755

TO: BENJAMIN MEED

Statement by Rabbi Alexander M. Schindler:

I am saddened by the dispute over the unfortunate scheduling of the Salute to Israel Day Parade on the same day as the Holocaust Memorial Commemoration.

My sympathies in this case lie with the survivors. The date of the Memorial Observance has been fixed for many years by both the Government of Israel and the U.S. Holocaust Memorial Commission as the Sunday closest to Yom Hashoah.

To parade in splendor down Fifth Avenue on that day -- a day designated not for celebration but for remembrance -- would trample on the memories of the men, women and children who perished and on the sensitivities of those who survived.

I am confident that my good friend Julius Berman will find another date to celebrate and thus preserve the sanctity of a day that must continue to be dedicated to memorializing the Six Million.

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ARCHIVES

FAX COVER SHEET

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In behalf of:	AME	ICAN JEWA	SH
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This message consists of ___ pages, including this cover sheet.

OUR FAX NUMBER IS: (212) 755-8598

30 East 60th Street • New York, N.Y. 10022 (212) 758-6969

Soul Coff Hos September 16, 1994 11 Tishri 5755 From: Edith J. Miller Rabbis Eric H. Yoffie and Ammiel Hirsch To: Rabbi Alexander M. Schindler CC: CONFLICT/ 1995 - YOM HASHOA AND ISRAEL DAY PARADE RE: Ben Meed of the American Gathering/WAGRO called to enlist Alex's assistance in regard to a problem which developed this year as April 30/ Nisan 30 is when Yom Hashoa is to be commemorated (the last Sunday of April) and the AZYF

plans to have the Israel Day Parade that day. April 27/Nisan 27 is the actual Yom Hashoa date. Israel Independence day is May 4 this year.

At Alex's behest I told Ben the two of you would look into the matter. Alex would be grateful if you would determine what's happening and seek to help resolve a distasteful situation.

According to Ben, the survivors are terribly upset, the AZYF refuses to budge and things are "out of control and everyone has been damaged."

Meed told me that there's a contract with Madison Square Garden which was made some years ago, they reserve far in advance, for the commemoration and the date (last Sunday in April) has the "hecksher" of the U.S. Congress and the State of Israel.

He also notes his people refused to share exchange of correspondence between WAGRO and the AZYF to Gershon Jacobson of the Algemaner Journal in effort to keep conflict quiet, but apparently Don Edelman provided Jacobson with letters.

I'll ask Dick Cohen if he has a copy of press items ..will also clip my Jewish Week if anything appears.

Ben wants Alex's intercession and I told him you speak with him and for him.... please keep us posted. Also bear in mind the Reform Movement has placed Yom Hashoa on the calendar officially...

Ben's number at American Gathering is 239-4230.





RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS
838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

June 16, 1993 27 Sivan 5753

Allan S. Horlick President & Gen. Manager WRC-TV 4001 Nebraska Ave, N.W. Washington, DC 20016

Dear Mr. Horlick:

The dedication of the United States Holocaust Memorial Museum in Washington, DC was truly a moment to be recorded for posterity. Thus, I salute WRC-TV for having suspended regular programming on April 22, 1993 in order to broadcast the entire dedication program.

I have just received the video tape of this momentous occasion and thank you very much for making it available to me, and through me, to the Union of American Hebrew Congregations. I am certain that we will find ways and means to make use of this document in our educational programs. The Holocaust, one of the darkest hours in human history must never be forgotten. We must make certain of that. This video tape will be a valuable tool towards that end.

With repeated thanks and every good wish, I am Sincerely,

Alexander M. Schindler



June 3, 1993

Dear Friend,

On April 22, 1993, roughly 10,000 people braved cold winds and rain to witness a momentous occasion: the dedication of the United States Holocaust Memorial Museum in Washington, DC. WRC-TV is proud to have suspended our regular programming on that day in order to broadcast this event live, in its entirety. It is my pleasure to send a copy of this program to you, which is enclosed, as our gift.

It is our hope that this videotape can be shared with countless others, particularly our young people, for educational purposes. It serves as an introduction to the Museum and its important historical record of what occurred during the holocaust.

In remarks at the dedication, President Bill Clinton said, "The evil represented in this museum is incontestable and, as we are its witness, so must we be its adversary in the world in which we live." And so we must be. Each one of us. Every one of us, all races, all religions, must be responsible for keeping watch and speaking out...to protect all of us from the possibility of future atrocities.

Sincerely,

Allan S. Horlick

President

& General Manager

lan S. Horhick

HASKELL R. GORDON 61 KINNICUTT ROAD WORCESTER, MASSACHUSETTS 01602 May 14, 1990. Mr. Alexander M. Schindler Union of American Hebrew Congregation 838 5th Avenue New York, N.Y. 10021 Dear Alec: Thank you very much for your lovely letter and insert regarding the presentation of Verdi's Requiem as presented on April 26th at Carnegie Hall. I loved your introductory comments and wish that we had access to them for an event that we ran at Temple Emanuel on April 29th to commemorate Yom Hashoa. I am enclosing herewith a copy of the program that we sponsored. All the music was played by members of the Boston Symphony Orchestra. The Director, Narrator, and Violist was carried out by Mark Ludwig of the B.S.O. who did about a year and 1/2 of research on the project. He discussed the backgrounds of each of the composers who later perished at Ausch-

witz. Two of the composers were students at Schoenburg and one was a student of Bartok. There were 500 people present on a Sunday night to hear this program. There were no attendance fees involved.

Many people came to us and wrote to us saying that they had never been so moved emotionally at a commemorative Holiday. The program as prepared by the B.S.O. people is probably going to be presented in Amsterdam sometime next year according to Ken Haas, the General Manager of the B.S.O..

We look forward with great excitement to the presence of Rhea and you at our Simcha on June 17th in Lenox at Blantyre. Ina joins me in sending our love to both of you.

Most sincerely,

Haskell R. Gordon

Haskell

HRG: jt

Temple Emanuel 280 May Street Worcester, Massachusetts

Rabbi Norman Mendel Rabbi Stuart Gershon Rabbi Joseph Klein Cantor Sheri Blum Harold Press, Administrator

Chamber Music Composed In The

Terezin Concentration Camp

Sunday, April 29, 1990 at 7:30 p.m.

A Program To Commemorate Yom Hashoa

Mark Ludwig, Director

Ronan Lefkowitz - Violin Si-Jing Huang - Violin Mark Ludwig - Viola and Narrator Sato Knudsen - Cello

Cantor Sheri E. Blum - Soprano Soomi Lee - Piano

We wish to thank Haskell and Ina Gordon for their extreme generosity in sponsoring this program. It is being dedicated to the memory of Philip Rose's family who perished in the Holocaust. Philip was Ina Gordon's father.

Everyone is invited to a reception immediately following the concert downstairs in the Temple Auditorium.

KLEINES WIEGENLIED (CRADLE SONG)

(Translations on page 4)

Cantor Sheri E. Blum, Soprano Soomi Lee, Piano

- * GIDEON KLIEN (1919-1945) FANTASIA AND FUGUE FOR STRING QUARTET (1943)
- * VIKTOR ULLMANN (1898-1944) STRING QUARTET NO.3, OPUS 46 (1943) ALLEGRO MODERATO PRESTO LARGO RONDO
- * DAVID GRUNFELD ARR. ZIKMUND SCHUL UV'TZEIL K'NOFECHO (IN THE SHADOW OF YOUR WINGS) FOR STRING QUARTET (1942)
- * ELIAHU HANAVI Folk Tune

Ei-li-ya-hu ha-na-vi, Ei-li-ya-hu ha-tish-bi; Ei-li-ya-hu, Ei-li-ya-hu, Ei-li-ya-hu ha-gil-a-di.
Bi-me-hei-ra ve-ya-mei-nu, ya-vo ei-lei-nu; im ma-shi-ach ben Da-vid, im ma-shi-ach ben Da-vid. Ei-li-ya-hu...

(May the prophet Elijah come soon, In our time, with the Messiah, Son of David.)

* HATIKVAH N.H. Imber

Kol od ba-lei-vav pe-ni-ma, ne-fesh Ye-hu-di ho-mi-ya. U-le-fa-a-tei miz-rach ka-di-ma, a-yin le-tsi-yon tso-fi-ya.

Od lo a-ve-da tik-va-tei-nu, ha-tik-va she-not al-pa-yim, li-he-yot am chof-shi be-ar-tsei-nu, be-e-rets tsi-yon vi-ru-sha-la-yim.

(So long as still within the inmost heart a Jewish spirit sings, so long as the eye looks eastward, gazing toward Zion, our hope is not lost - that hope of two millennia, to be a free people in our land, the land of Zion and Jerusalem)

TRANSLATIONS OF ILSE WEBER SONG CYCLE
Translations by
Mrs. Helen Sachs

ICH WANDERE DURCH THERESIENSTADT (I Wander Through Theresienstadt)

I am wandering through Theresienstadt, My heart is heavy as lead, Until my walk is ended Almost at the "Bastei"

There I will stand on the bridge and look into the valley I would love to continue my walk I would so love to go home but I no longer have one

To go home What a beautiful word which makes my heart very heavy They deprived me of my home and now I no longer have one

I am sad and exhausted
And sadness fills my heart
Theresienstadt, Theresienstadt, when will there be an end to this suffering
When will we be set free

EMIGRANTENLIED (The Emigrant's Song)

Swallow the tears
Don't let on the terrible hurt
Don't listen to their abuse
Yet, my own will is hardened by this in order to maintain my sanity
In the end everything will be beautiful

Then this horror will end and the hate
And the pain will have an end
Then the enemy will again call me brother, and will shamefully reach for my hand
In the end everything will be beautiful.

And no longer will I have to stay away when the others are happy and laughing For me the sun will also shine again And the little birds will awaken and sing In the end everything will be fine!

For me the sun will again shine
The trees will be green
And once again I will have a home
And brothers and all the bitterness will vanish like a heavy dream
Have faith in the future
Don't lose your momentum
The world will once again be a beautiful garden.

UN DER REGEN RINNT (And The Rain Is Falling)

And the rain is falling In the darkness I think of you my child High are the mountains, the ocean is deep My heart is sad and tired longing for you! But why are you so very far away my child

And the rain is falling
God himself has separated us my child
You should not have to see this suffering and misery
And you should not have to walk on these stony roads
Have you already forgotten me my child.

ADE, KAMERAD! (Farewell Comrade)

Farewell comrade
Here the road will split, but tomorrow we have to part
I am leaving you because they are pushing me into the Polish transport.

You gave me courage and kindness Ever ready to help-Your hankshake softened many a blow-Now-we'll never see each other again.

Farewell comrade
I feel badly for you
Our farewell is so sad
But don't you lose your courage
I was always very fond of you
And now I am sure we will never see each other again.

KLEINES WIEGENLIED (Cradle Song)

The night is creeping through the ghetto So black and so still Sleep my child and forget everything around you Nestle your little head in my arms Near mother you will sleep cuddly and warm

Sleep my child
During the night a lot could happen
During the night the misery could vanish
Wait my child you will see when you awake
Freedom will suddenly be here over night

ARTISTS

MARK LUDWIG, Viola

Originally from Philadelphia, violist Mark Ludwig joined the Boston Symphony Orchestra in the fall of 1982. He received his bachelor of music degree from the Curtis Institute of Music in Philadelphia, where he studied with such eminent musicians as Joseph DePasquale, Joseph Silverstein, Raphael Bronstein, Felix Galimir, and Alexander Schneider. His teachers also include his father Irving Ludwig, a violinist in the Philadelphia Orchestra. Before joining the Boston Symphony Orchestra, Mr. Ludwig was co-principal violist and soloist with The New Chamber Players, a chamber orchestra composed mainly of members from the Philadelphia Orchestra and the Curtis Institute of Music, and he was principal violist of the Curtis Institute of Music Orchestra during the 1979-80 season. He currently teaches privately in the Boston and Cambridge area and he is on the faculty of the Boston University Tanglewood Institute. In May of 1986, Mr. Ludwig appeared as soloist with his brother, violinist Michael Ludwig in Mozart's "Sinfonia Concertante" for violin and viola with the Boston Pops Orchestra. Mr. Ludwig is founder and artistic director of the Richmond Performance Series, now in its fourth season.

SI-JING HUANG, Violin

Violinist Si-Jing Huang joined the Boston Symphony Orchestra at the beginning of the 1989-90 season, having graduated from the Juilliard School of Music in New York in May 1989. Mr Huang's numerous scholarships and awards included the Lincoln Center Scholarship; he was also a winner of the Young Concert Artists Auditions held in Hawaii. Mr. Huang's teachers included Glenn Dicterow and Dorothy DeLay, as well as his father, Da-Ying Huang. A former member of the Juilliard Orchestra, he has participated in the chamber music festivals at Aspen and Taos, and he has participated in a concert tour of the United States with the Classical String Players.

SATO KNUDSEN, Cello

Born in Baltimore in 1955, cellist Sato Knudsen joined the Boston Symphony Orchestra in 1983. His teachers included David Soyer at Bowdoin College and Stephen Geber, Robert Ripley, and Madeleine Foley at the New England Conservatory of Music. He also attended the Piatigorsky Seminar in Los Angeles and was a Fellow for two summers at the Tanglewood Music Center. Before joining the Boston Symphony Orchestra, Mr. Knudsen was associate principal cellist of the San Antonio Symphony for three years; prior to that he performed with the Boston Pops Orchestra, Boston Opera Company, New Hampshire Symphony, and Worcester Symphony. As cellist with the Anima Piano Trio, he performed at Carnegie Recital Hall and Jordan Hall, throughout New England, and on radio stations WQXR-FM in New York and WGBH-FM in Boston. As of the 1988-89 season, Mr. Knudsen occupies the Esther S. and Joseph M. Shapiro Chair in the second stand of the Boston Symphony Orchestra's cello section.

RONAN LEFKOWITZ, Violin

Ronan Lefkowitz, who was born in Oxford, England, joined the Boston Symphony in 1976. A graduate of Brookline High School and Harvard College, he is the son of the head of the Department of Musicology at Boston University. Mr. Lefkowitz studied violin with Gerald Gelbloom, Max Rostal, Joseph Silverstein, and Szymon Goldberg. He was concertmaster and a frequent soloist with the Greater Boston Youth Symphony and was concertmaster of the International Youth Symphony Orchestra under Leopold Stowkowski. An award-winning performer, he was named most promising young violinist at the August 1969 International Festival of Youth Orchestras and 1972 winner of the Gingold-Silverstein Violin Prize at the Tanglewood Music Center.

Recently he and three of his Boston Symphony Orchestra colleagues played a Vivaldi Concerto for Four Violins with the Boston Pops Orchestra in a performance aired this past summer on WGBH-TV. Mr. Lefkowitz is a former member of the Francesco String Quartet and the WGBH Boston Artist's Ensemble, and he recently helped endow a fellowship at the Tanglewood Music Center in the name of Gerald Gelbloom for a student of violin. He currently teaches at the Boston University Tanglewood Institute, and he enjoys running, gardening, and birdwatching.

-SOOMI LEE, Pianist

Ms. Lee has won numerous awards including Seoul National Philharmonic Competition, Midland-Odessa Young Artists Competition, Kankakee Piano Competition. In Europe she has concertized extensively in England, France, Switzerland at the Dartington, Fountainebleu, Tibor-Varja and Ernen Musikdorf Festivals. She was invited to perform two recitals in Town Hall, at the Auckland Festival in New Zealand. Ms. Lee started playing the piano at age 5 with her mother and at age 9 she was a soloist with the Korean Broadcasting Symphony Orchestra. After giving her solo recital in Town Hall in Seoul at age 12, she came to the United States to study as a full scholarship student at the Juilliard Pre-College School. Ms. Lee later attended the Curtis Institute and earned her B.M. and M.M. degrees from Indiana University and the New England Conservatory. Her primary teachers have included Mme. Ilona Kalios, Georgy Sebok, Patricia Zander and Nadia Boulanger. She made her New York debut at Carnegie Recital Hall at age 16. She gave recitals through out the New England area including Gardner Museum, Worcester Art Museum, Jordan hall and Sander's Theater. Ms. Lee appeared as a soloist with the Korean Syumphony Orchestra, Seoul National Symphony, Thayer Symphony Orchestra, Symphony by the Sea, Harvard Chamber Orchestra and Sinfo Nova.

CANTOR SHERI E. BLUM, Soprano

A native of California, was invested as Cantor at the Hebrew Union College - Jewish Institute of Religion - School of Sacred Music in New York City in 1982. While attending Cantorial School, she served as Cantor of the Union Reform Temple in Freeport, Long Island. She was a voice student in the studio of the late Judith Raskin in New York. She is currently finishing her eighth year as Cantor of Temple Emanuel in Worcester, Massachusetts. Cantor Blum has concertized extensively throughout the Northeast, thrilling audiences with her magnificent and versatile voice. Cantor Blum is married to Mr. Elliott M. Ginsburg and they have one daughter, Rachel.



Lolocom

A preliminary assessment of conservation priorities at Auschwitz based on a visit to the site on April 24, 1989 (Prepared for the Ronald S. Lauder Foundation by James H. Frantz, Conservator in Charge, Department of Objects Conservation, Metropolitan Museum of Art, May 11, 1989)



The preservation of the site of Auschwitz will require the coordinated efforts of many professional conservators with expertise in several specific areas and will raise philosophical questions that will engage the opinions of many others outside the field. That the project is complex could perhaps be said without first-hand examination of the site, and a one-day visit on April 24th confirms this assumption. Indeed, what this visit demonstrates is that the magnitude and scope of the project are such as to require for their accurate evaluation extensive surveys in each of the special areas of concern. The brief outline which follows should be understood in this context and is necessarily limited to a qualitative assessment based on first impression. As is noted below, many important parts of the site were examined either briefly or not at all.

On April 24th, two parts of the site were visited: Auschwitz I and Auschwitz II (Birkenau).

Auschwitz I

Auschwitz I consists of approximately thirty, two-storied, brick, barracks-type buildings arranged in three parallel rows of ten buildings each. Where once only rocks and dirt surrounded these structures, today grassy borders are to be found with the rocks and dirt limited to the paths between the buildings. Many of these buildings are presently used to house the exhibits of articles of clothing, hair, and other possessions once belonging to those murdered at this site. Auschwitz I also includes adjacent to the barracks complex the small gas chamber and crematorium used by the Nazis as prototypes for the larger versions later installed at Birkenau (Figs. 1 and 2). The entire complex is surrounded by a double barbed-wire fence with guard towers spaced at regular intervals along its perimeter. Several specific issues of conservation are to be noted:

1. Barracks

The buildings themselves appear to be in relatively sound condition and not to require urgent attention. It seems that some maintenance of these structures has been performed in association with their present function as exhibit galleries and administrative offices for the site.

2. Exhibits

The exhibits are generally displayed behind glass within rooms of the barracks. No particular means of climate control is in evidence, and—with favorable weather prevailing at the time of the visit—the windows were open to the outside. In some rooms, heaters have been installed within glazed—ceramic enclosures. In general, a single room is devoted to a given type of exhibit.

a) Shoes. On sloping wooden decks on either side of one large room are displayed a vast and crowded disarray of shoes (Fig. 3). These are in a predictable state of conservation need, and—with regard to their rates of deterioration relative to other objects in the collections—should receive a high priority.

- b) Clothing. There appears to have been little conservation performed on the articles of clothing displayed, most of which are simply tacked to walls of exhibit cases.
- c) <u>luggage</u>. In a large room, on a deep, sloping deck are displayed many pieces of luggage, often bearing the names of their owners (Fig. 4). There are leather valises as well as wicker baskets. These articles are displayed in the same compelling chaos as are the shoes described above and have similar conservation needs and priorities.
- d) <u>Hair</u>. In another room—in a manner similar to that used for the shoes and luggage—a vast, densely packed quantity of hair is displayed. Although some effort appears to have been made to prevent insect infestation, there is again a clear need for both preventitive maintenance as well as treatment.
- e) Prayer shawls. A few prayer shawls are exhibited in a single case. These appear to have at least been mounted with some concern for their conservation.
- e) Eyeglasses. These are exhibited as a large pile of twisted metal frames and broken lenses. Many of the frames are visibly rusted, and some lenses show signs of devitrification.
- f) Soup bowls and utensils. A large number of the metal bowls and utensils used by the prisoners are packed together in a deep pit at the end of one room. Again, although the condition of these objects is difficult to assess without close examination, it can be stated that without climate control in the building an appreciable and continuing rate of deterioration can be expected.
- g) Photographs of prisoners. Record photographs taken by the Nazis are exhibited in individual frames along the corridor walls of several barracks. The mounting of the photographs and the frames appear decidedly makeshift, and the condition of the prints themselves reflects what were clearly less-than-archival techniques used in their processing.
- h) Other exhibits. There are rooms devoted to the display of other items, such as straw and straw-filled sacks on which prisoners were required to sleep. Because of filming in progress at the time of the visit, not all the barracks were seen.

3. Archives

The director of the site reported that there are preserved both written and photographic archives. These were not seen during this visit, but clearly represent a high priority both for conservation of the original material and for its reproduction into more permanent form.

Auschwitz 1I (Birkenau)

Despite the efforts of the Nazis to destroy the gas chambers and crematoria at Birkenau and the partial destruction of some of the barracks, the single purpose of this site as well as the scale of its operation are today immediately apparent to any visitor. The railway track that enters the site through the solitary guard building divides what were originally more than 600 barracks into two unequal sets and terminates at the two gas chambers and crematoria (II and III) symetrically disposed on either side of the large modern monument. From the railway track and its parallel ramp, the rows of existing barracks stretch to a virtual horizon in either direction (Figs. 5 and 6). The entire complex is surrounded by a double barbed-wire fence with wooden guard towers set at regular intervals along its perimeter. The following are the first issues of conservation noted:

1. Barracks

These are almost exclusively wooden, two-storied buildings set on concrete foundations. Although in some instances only the foundations remain, many of the complete structures are extant. These buildings were not inspected at close hand; on the basis of a discussion with the director, it can only be indicated that there are serious structural problems requiring attention.

2. Gas chambers and crematoria

The long rectangular undressing rooms and gas chambers of the two complexes (II and III) were built below ground, while the crematoria were large brick buildings adjoining them above ground. Of the crematoria only rubble remains, while the configuration of the gas chambers and undressing rooms are clearly preserved in the ruins of their collapsed reinforced concrete roofs and brick walls (Figs. 7-9). Among the fragments of these parts are to be found architectural details of the original exterior structures (Fig. 10). The principal immediate need in conserving these ruins lies in the brick masonry walls which provide the sole remaining definition to the shape of their rooms and which are undergoing visible damage from the pressure of surrounding earth and from more than forty years of vegetation growth and weathering (Fig. 11).

General recommendations

The assumption is taken that a principal aim of the project is to preserve as best as possible the site and its associated collections in their existing state without refurbishing or other cosmetic intervention. During the visit of April 24th, the complexities of such a project were discussed with the site director, Mr. Kazimierz Smolen. In this discussion, it was suggested that a first priority should be to review whatever reports and recommendations exist as may have already been submitted on the issue. The director indicated that there are several such reports on specific aspects of the site and its collections, and that copies of these would be forthcoming. Without

attempting to anticipate the content of these reports, it seems evident that a comprehensive program for conserving the site and its collections has yet to be established. Although it is premature to describe such a program in any great detail, some first steps and priorities can be suggested:

- 1. A team of conservators and other specialists should be established to represent the several areas of expertise called for by the conservation needs outlined above.
- 2. A director of this team should be appointed.
- 3. The involvement of conservators at Copernicus University in Torun and elsewhere in Poland should be explored. The difficulties associated with importing specialized expertise from afar for a sustained project of this kind should not be underestimated.
- 4. Proposals should be drafted for each of the several areas of conservation: archives, buildings, articles of clothing and other exhibits. These proposals will require substantive examinations of the site and its collections by each of the conservation specialists and—in several cases—their supporting staff.
- 5. One or two of these proposals--perhaps for the archives and one of the exhibit categories--should be implemented on a trial basis to establish that the working structure of the project is viable.

It can be stated in advance that an overriding priority for all of the collections of archives and exhibits housed indoors is the installation in the buildings of a proper system of climate control.

It would also seem appropriate to this writer to incorporate into the program for conservation some of the broader issues relating to the historical description and presentation of the Holocaust given at the site.



RABBI ALEXANDER M. SCHINDLER ... UNION OF AMERICAN HEBREW CONGREGATIONS
PRESIDENT ... SEFFTH AVENUE NEW YORK, N.Y. 10021 (212) 249 0100

La locara

September 27, 1989 27 Elul 5749

Mr. David Kantor 185 Bryant Avenue White Plains, NY 10605

Dear Mr. Kantor:

We have just received your September 16 note and the article Gregory Racz has written on the Holocaust. Alas, your first letter is nowhere to be found. None of the staff here in my office can recall having received such a letter. Therefore, I ask that you let me know just what you had in mind in regard to the Racz piece.

Many thanks and best wishes for a sweet New Year.

Sincerely,

Alexander M. Schindler

9/16/89 Dear Rabbi Enclosed is the article on the Holocaust I wrote you about. David Kauta at present Inegory is at Oxford University Willistelly with till Rec 21, phone he is all "The hottest places in Hell are reserved for those, who in times of great moral crisis, maintain their neutrality."

by Greg Racz Theme Course 6 7/24/89 Dear Kids,

I'm writing to you to give you some of my thoughts on the Holocaust. I find myself questioning how will my children remember the Holocaust? How will the Holocaust be taught in your history books? As a great moral victory of the free world over Fascism or rather as the greatest collective silence ever? Will the world continually bear witness and learn from the deaths of 6,000,000 (2/3) of Europe's Jews? These questions burn inside me.

The European and American societies of 1930's and the 1940's which were so advanced industrially and intellectually to allow such a machinery of death to exist were likewise societies which should have had the moral courage to prevent such a monstrosity. Regretfully, these people were silent. Therefore, it is up to those surviving the trauma to understand why they failed to display courage, why did they avert their eyes instead of helping the Jews? Also, those surving must acknowledge these people's silence as a tragedy and as a crime. People individually must recognize this and peoples communally and nationally in the history books must write about it. It must not be ignored the way the Jews were. Finally, and most importantly, we must learn from it. We must learn to prepare us to prevent its re-occurrence. We must learn that each individual, each community, each nation must be vigilant in the defense of their morals, must be equiped to stand up for what is right even and especially in times of ethically egregious and reprehensible behavior.

Dante said in the Inferno, "the hottest places in hell are reserved for those who, in times of great moral crisis, maintain their neutrality." His haunting words indict many who lived during and through the years of the Holocaust, those who failed to raise a finger let alone a voice to save the Jews. More importantly, however, let Dante and the Holocaust become our guides. Both should inspire us to develop a set of morals and convictions that will help us in times of moral crisis to act and speak out rather than "maintain our neutrality." For this is the only way in which we can honor those who were killed.

Fillip Muller, a special deatail worker in Aushwitz, recounts his story in Claude Lanzmann's film Shoah:

"Like a chorus, they (the Jews about to be gassed) began to sing the Czech national anthem. That moved me terribly and I realized that my life had become meaningless, why go on living?...so I went into the gas chamber with them resolved to die. Suddenly some who recognized me said 'so

you want to die. But that's senseless. You must get out of here alive. Your death wont give us back our lives. You must bear witness to our suffering and to the injustice done to us."

I re-tell his story because it is of supreme value. In the face of total death he wanted to give up. Yet those about to meet their doom convinced him to struggle to survive so that the world may learn about and from the Holocaust. He managed to survive and we have heard his story, now it is up to you and me to learn from it.

By now you probably have a few questions. I'll anticipate them as best as I can. Who was silent? The German Volksgeist for starters. The non-German non-jews who watched impassively as their jewish community members were forcibly relocated into ghettos if not outright deported from their native lands. And finally, tragically, the rest of European community held their breath.

Your second question and one that still is difficult to explain is why did people remain silent?

Did people not realize the magnitude of death, the power of the Nazi death machine? Impossible.

While the exact dimension may not have been blatantly and immediately obvious, the relocation, resettlement and deportation of hundreds of thousands if not millions of Jews did not go unnoticed.

Why didn't the Pope speak out? Why did the US wait until late 1941 to enter the war? Why didn't the Allies bomb the railroad tracks to prevent or at least slow down the death machine? Simply, why were people reluctant to help the Jews?

Two strong works about the Holocaust which I encourage you to read and view on your own are Thomas Mann's short story Manio and the Magnizius and Lanzmann's film Shoah (Shoah is the hebrew word for annihilation).

Mann's story, written in 1939, before the Nazi death camps and machinery had begun to operate at full capacity, provides sharp allegorical insights into the dangers of silence and conformity as well as the horrifying powers of Fascism. By 1939, Hitler had full control over Nazi Germany and was in the process of invading Czechoslovakia. While few if any of the European leaders and nations realized the havoc Hitler would be able to wreak, Mann's essay is testament to the fact that there were people who understood the situation. Likewise, the leading comedian of the time, Charlie Chaplin, (have you heard of him?) made a comedy entitled **The Great Dictator** satirizing the

powers of Fascim and Hitler in particular. Although it was very funny, the movie was a plea to the European and American communities to be vigilant, to stand up to Hitler before it is too late.

Unfortunately, neither of these men's cries for intervention were heeded. Rather, two of the great powers of Europe (England and the Soviet Union) each signed treaties with Hitler in the vain hope of "securing peace in our time." Instead of pressuring Hitler to return the lands he had taken by force the powers at be acquiesced. The Allies appeared Hitler so as not to go to war. From the Munich agreement to Roosevelt's campaign pledge "not to send boys to go to war for a far away country about which we know nothing," people caved in and refused to interfere. It was this first acquiescence, this first silence which furthered the general willingness to ignore the tortuous realities that besieged Europe.

Mann's story demonstrates how easy it is for an outsider or by-stander, someone not immediately threatened or endangered, to be seduced into silence. By analyzing the progression of the father's silences while paralleling it to the silences of Europe it is painfully easy to see how and why people "maintained their neutrality." The father says that he and his family were attracted to to qualities of Torre, Italy which "themselves long ago ceased to be evident," much like people were captivated by the rhetoric and illusions of Fascism - by 1934 Hitler had so bewitched the German people that they freely elected him chancellor.

The family in Mann's story quickly faces two instances of jingoistic paranoia against which they quietly succumbed. Once settled into the Hotel, they encountered an Italian Princess who possessed a "paranoid" fear that the family's children were infectious. Her fear was not unlike the attitudes displayed by Germans towards the Jews. Instead of standing up to the Princess, however, the family acquiesced. First silence. While on the beach they were met with more anti-foreigner sentiment. Their daughter swam in water without a bathing suit. The native Italians were zealous if not fanatic in their belief that this incident had "injured the honor of Italy." In deference to the "hypersensitive prudishness" the family apologized and paid a fine. Second silence.

Looking back, the father wonders, "ought we not at this point had left?" and laments, "indolence makes us endure uncomfortable situations." This third silence exemplifies to me the

logical course that the European's silences followed. Moral crises and unpleasant circumstances were tolerated rather than confronted. And a habit was forming.

In Shoah, Lanzmann's interview with a farmer who lived across the tracks from the

Treblinka death camp exposes the above mentality:

Farmer: In 1942, when people began to understand what was happening, they were appalled, and they commented privately that since the world began, no one had ever murdered so many people that way.

Lanzmann: And normal life went on? Farmer: Certainly (we) worked.

Lanzmann: Were (you) afraid for the Jews?

Farmer: Well...it's this way. If I cut my finger, it doesn't hurt him.

Lanzmann effectively and poignantly displays these silences in interviews with by-standers. In the beginning of the film Lanzmann returns to a town in Poland situated next to a death camp. The townspeople saw the horrors. They saw their brethren kicked out of their homes, yet they were silent. One citizen drove with Lanzmann through the town pointing out the home which had once been occupied with Jews. One lady quoted that her town had been 80% Jewish. What is so scary about these interviews is the matter-of-fact manner in which they are told. None of these people show the slightest signs of remorse. I find it hard to believe that anti-semitism ran and still runs so deep as to allow entire communities to be so insensitive to their own. I will not believe that humans can be so capricious. Yet, I ask myself, couldn't people have left secret depositories of food?

The by-standers of Europe had an ability, as Mr. Gowkowski in Shoah said, "to see so many transports that it became routine," to numb themselves to the screams, to anesthetize themselves to reality. Mrs. Michelson, the wife of a Nazi said, "it was frightful. Depressing. Day after day—the same spectacle." Unfortunately, these people failed to act to help the Jews. They saw the abominations yet let the Jews suffer. One Pole said, "it's nerve-wracking watching such distress everyday, scream day after day." It fails to occur to these people that instead of passively listening they had choices: to speak out publicly or privately, to form pulic resistance and private resistance, to do anything or at least something to stop if not slow down the Nazi war machinery.

As the Germans were lured to Hitler, so too was the family (bored and curious) beguiled by Cipolla. At the beginning of the magic show, the father realizes that "it had been a mistake to

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bring "8 his children. Yet the family stayed. Another silence. The father reasons, as I suppose did most of Europe who kept their peace, "as we had not gone away in gerneral (from Torre) so to speak, it would have been inconsistent to do it in the particular." Inertia and the precedents of inaction became deadly forces of immobilization.

Once the audience had fallen under the spell and leadership of Cipolla and Hitler, the leaders consolidated the audiences' reverence for the leader by terror and intimidation techniques. Kids, your grandfather, my father, lived in Budapest, Hungary throughout the entire war and described how people bowed to the Nazis. "First of all, Hitler rounded up and arrested if not shot all the communist party opposition leaders. The SS and Gestapo didn't hesitate to break into people's houses in the middle of the night and shoot them in the cellar." Your grandfather concluded, "silence was the result of intimidation and disbelief...people simply had no experience with this, they didn't know what to do."

Likewise, the father in the story says, "(Cipolla's) riding-whip did much to keep rebellion from becoming overt." Cipolla humiliated all those who challenged him. In so doing, Cipolla was able to build up not only a respect but also a dangerous "hero-worship" obeisance. The father, who understood what Cipolla was doing, as I suppose many in Germany comprehended Hitler, lost his ability to rationally analyze the situation and make a correct decision as to what to do. The father remarks, "the capacity for self-surrender for becoming a tool, for the most unconditional and utter self-abnegation, was but the reverse side of that other power to will and to command. Commanding and obeying form together one single principle, one indissoluble unity... We fell under a spell... a complacent ecstasy. "11 Hitler's and Cipolla's successes were based on the maximization of this idea.

Hitler was able to curtail the feeble resistance movement by enlarging punishments and using, as your grandfather said, "gangster techniques." Cipolla, by hypnotizing away the audience's control over bodily functions (people unintentionally stuck out their tongues, danced, cramped in pain and kissed Cipolla), is able to remove people's ability to excercise self-discipline.

6

For me, one of the more pregnant and sad moments of Shoah, occurs when the thirteenyear old Jewish singer boy returns thirty years after the Holocaust to the town that had let him and
thousands of other Jews suffer at the hands of the Nazis in the camps right outside town. Lanzmann
takes the man to the town church and proclaims to these people that miraculously the boy who sang to
the town had survived. Furthermore he was standing in their midst. While you might expect the
townspeople, overcome with guilt at their inaction during the Holocaust and overjoyed by his
survival, to embrace the singer-boy--he was totally ignored. How he manages to smile throughout
Lanzmann's interview is beyond my appreciation. My feeling is that he is stupefied that the
townspeople could be so unmoved. He smiles as a way of expressing his supreme dissappointment
by their lack of learning. Those by-standers have never processed what has happened. It is very
sad.

What makes watching Shoch even more of an ordeal is that this man's story is far from enigmatic. Rather, virtually everyone interviewed demonstrated the same lack of recognition at their own complicity. Granted, Lanzmann only shows the interviews which will prove his point; however, the people he interviews seems so representative of their societies it is hard to believe that their reactions are not symbolic and emblematic for the rest of their compatriots and, if you will, co-conspirators. It is true that many of the cruelties suffered by the Jews were hidden behind the walls of concentration camps. Yet, truer still, is that many Jews were dying in plain view on the streets in the ghettoes. Mr. Karski's vivid accounts record both the plight of the Jews as well as the inaction of the European world who at that point was undeniably in possession of the truth of the extent of the attractives.

Worse, it doesn't bother the Poles much that the Jews are gone. Rather than their neighbors the Poles viewed the Jews as their "competitors." They show no shame or remorse or guilt. Mr. Aaron, said, "the Christians heard the Jews were being rounded up so they came to see the show.

(What happened after the Jews left?) They took all our possessions. They took the keys to our houses and stole everything."

7A

It's presumptuous to say in their place without such knowledge we would have acted differently. However, having been educated about the Holocaust, aware of the collective silence and its effects, we will be even guiltier if in the future when a moral dilemma confronts us we don't stand up. As Lanzmann instructs us it is the first silence or the lack thereof which will decide how we act later on. Therefore, when someone is being done wrong, when someone is being persecuted, offer assistance or get assistance. Do not walk by and pretend you didn't see it. Don't be a by-stander.

What Mann points out and what Lanzmann tries to highlight is that after a person remains silent many times a habit of silence forms and imbeds itself in the person's conscience. Likewise, after the person acquiesces a little, the beneficiary of the compliance begins to gain a stronger and stronger hold over those submitting and relinquishing their judgement. E.M. Forster says, "great men produce a desert of uniformity around them." While I hesitate to so label Hitler and Cipolla, they were both able to manipulate people to surrender their private values and let the leader set the standards.

This is identifiable in Cipolla's burgeoning control over his audience. By the end of "his show" his power had become complete. Only an act of violence by one of the audience members whom Cipolla thoroughly humiliated ended both Cipolla's dominance and his life. The ending is an admonition to Europe that if you remain silent, the situation may become volatile and necessitate drastic action. Hopefully, we will learn from these events and the situation will never present itself where such extreme action is again unavoidable. By speaking out against what is wrong we can nip evil in the bud.

Simply, the complicity of Europe was a time of great moral poverty and weakness. People lacked courage to rise against popular indolence, against the machines of the state, against the techniques of intimidation. It was a time when no could be counted on. Trepidation fed trepidation. Weakness fed weakness.

No moral crusader was willing to lead even though many people nations and leaders included knew the evils taking place. Andrew Jackson said, "one man with courage makes a majority." 13 It is testament to the weakness of the time that not one Allied leader, save Winston Churchill, a man

7

who was too embroiled with saving his own people to concentrate on the Jewish problem, stepped forward and specifically denounced the Holocaust.

Like the dad in Mario and the Magician, the world knew yet they were mesmerized failed to adopt morally appropriate attitudes. The Allies remained quiet and aloof about the Jewish question amidst incriminating evidence. German industries, the companies that made materials for the crematoriums, the chemicals for the gas chambers and anyone involved in the railway system, were silent. The willingness of the leaders of industry and society to perform their daily duties, routines and jobs amidst such horror provided examples for the workers and masses to follow.

However, Lanzmann articulates to the world that no one person or people is responsible. Rather, **Shoah** illustrates that the world should feel a collective guilt for were not most by-standers? **Shoah** highlights that "there was a complicity of an entire people. 14" Hopefully (I find myself repeating that word) out of the Holocaust through instruments of education like **Shoah** we will sensitize the world not force the erection of defenses by pointing accusatory fingers.

A true, contemporary, non-Holocaust story which shocks the mind reiterates the importance of speaking up if not acting. A lady, named Kitty Genovese, was in a courtyard of an apartment building in New York City. A man was raping and beating her. She was screaming for help.

People opened their windows and watched. Finally, the accoster ran away. A half an hour later the woman was still lying on the ground unconscious. No one had bothered to call the police. No one had run to her aid. Tragically, the accoster returned and killed her. These people, like those who kept silence during the extermination of the Jews, are as culpable as the perpetrators. I am shocked when I hear stories like that. Haven't these by-standers been taught about the Holocaust and the dangers of collective silence? Or about the necessity of speaking out and of acting?

Tragically, the Holocaust and Ms. Genovese's death can never be erased from history.

However, our inability to turn back time doesn't justify or enable us to forget their occurrence. The Poles who watched the Jews are co-conspirators; just as are those by-standers who watched impassively as that helpless woman was beaten, raped and then killed. The Poles, if not most of the entire European community either saw, heard and/or smelled the stench of the Jews' burning flesh.

8

Although maybe some displayed courage and helped, like Churchill and Karski, they were enigmas.

Tragically (I find myself repeating that word too), the "core of the Polish population didn't help the

Jews, instead they went on living," just as did those people, those by-standers, in the apartment

building.

In hindsight, kids, we see that the machineries of terror and silence are potent. However, we must strive to make the instruments of courage stronger. We have now entered an ultra-high stakes political situation where ten nuclear bombs can kill as many people in minutes as Hitler needed to do in years.

Kids, you have a special obligation to speak out against racism and anti-semitism, to stand up for what you believe is right because if you don't, if you wait too long, if you choose to ignore, what and who will prevent another Holocaust? Whether it's in school or out, peace-time or war-time, on behalf of friends or strangers, have the courage and the faith to help.

Isiah said, "I will give them an everlasting name." 15 Now it is up to us to give them an everlasting meaning.



RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS
PRESIDENT • UNION OF AMERICAN HEBREW CONGREGATIONS
838 FIFTH AVENUE NEW YORK, N.Y. 10021 (212) 249-0100

Holo caust

August 10, 1988 27 Av 5748

Dr. Karl H. Stein, Ph.D. 375 Washington Avenue Glencoe, IL 60022

Dear Dr. Stein:

Thank you for your recent letter in regard to the 50th anniversary of Krystallnacht. Our Honorary Chairman of the Board, Donald S. Day, has shared with me his response to you and I requested a copy of your letter to him so I would have the necessary details at hand. Indeed, your letter arrived on the very day that I received a fax of your communciation of August 1, to Mr. Day.

Be that as it may, I have now had an opportunity to review your request. Unfortunately, the UAHC simple does not have the resources to undertake a project such as you have described. However, by coincidence, I have learned that Ambassador Ronald Lauder has determined to do precisely what you have in mind. He intends to utilize the resources of his own foundation to bring this project to reality. Perhaps your project can dovetail with his.

I truly wish I could be more forthcoming in responding to you. However, our resources really are limited for even so worthy an undertaking. It is my fond hope that perhaps you will be able to work out something with Ambassador Lauder.

With every good wish, I am

Sincerely,

Alexander M. Schindler

cc: Donald S. Day, Esq.

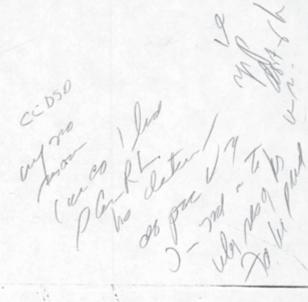
P.S. You can write to Ambassador Lauder at:

c/o Estee Lauder 767 Fifth Avenue New York, NY 10153



Karl H. Stein Ph.D. 375 Washington Ave Glencoe II. 60022 312/835-1178

Rabbi Alexander Schindler Union of Am. Hebrew Congregations 838 Fifth Ave New York NY 10021



Dear Rabbi Schindler:

Mr Donald S. Day, head if the Union for Progressive Judaism wrote you recently about my plan to try and capture in some way some of the events taking place this Fall commemorating Kristallnacht. in Germany. He suggested I write to you since you apparently plan to lead a group to witness some of these events over there and to explore possible ways in which could collaborate or exchange ideas on this subject.

Rabbi Arnold Wolf in Chicago urged me to contact the Union in the first place. I felt as a grandson of Rabbi Dr Alexander Stein who officiated at the Worms Sybagogue for over 40 years and the son of Professor Nathan A. Stein who headed the Oberrat der Israekiten Badens and founded the American Federation of Jews from Central Europe it behooved me not let such a unique occasion, unlikely ever to be repeated in future, go by without some kind of record and documentation, if only for archival and historucal purposes.

As he rightly pointed out in his letter timing is a problem; it's rather late to mount a massive project; furthermore I will be lesving for a visiting professorship in less than two weeks. Funding is another problem and reference to be a survey of participants to record some posibly moving scenes of refugees who were dispersed all over the globe rediscovering old friends who they did not know had been saved and refugees meeting old "neighbors" who only knew they disappeared.

I was asked to make some remarks on this occasion. In Karlsrühe, Baden they observe the publication of the history of the Jewish contributions to the life of that city since its founding October 10 -17 and commemorate Kristallnacht around the beginning of November. I chose the formerperiod for scheduling reasons since I was granted a leave og absence from academic dutiles in Norway at that time.

I sm soliciting help to conduct these interviews wherever I can find it. I don't know whether you feel your organization or some other source might be prepared to make a small contribution to this endeavor and would certainly welcome yourhelp in ibtaining it and your advice on how I kight tie in my efforts with your obviouslt much further-ranging itinerary. However I would be glad to share my basic survey instruments with your group if there were any prospect of fielding these questionnaires in other areas especially in smaller communities and cities with a unique history in this context either on account of the partucularly hoinous crimes against humsnity perpetrated there or an unsual degree of sabotage against the effects of the notorious "final solution" by non-Jewish residents.

I am eagerly looking firward to hearing from you, Rabbi Schindler to your counsel and substantive help; and to hear about your itimerary in Germany.

After August 20 my address will be:

Høskolesenteret Graduate School of Business Postboks 6003 N - Mørkved- BOSØ

Tel. 081- 172nn

Sincerely yours,

Karl H. Stein

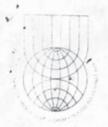
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World Union For Progressive Judaism

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August 1, 1988

Professor Karl H. Stein 375 Washington Avenue Glencoe, IL 60022

Dear Professor Stein:

Thank you for your letter of July 28 which I received this morning and read with a great deal of interest.

I had given some thought to the suggestions you made during our telephone call about ten days ago so I am in a position to respond promptly to your letter.

From the standpoint of the World Union for Progressive Judaism, your project is certainly an interesting one and worthy of some support. Unfortunately, the World Union is simply not in a financial position to do so. We are presently operating under severe financial constraints and need every dollar we can raise to meet our current programmatic responsibilities. It would be highly inappropriate of me to undertake any additional programming at this point of time--as worthy as it may be.

You are quite correct that the time problem is critical. I suspect very strongly that if you had attempted to raise funding for your project some months ago, you would have been successful. On a last minute basis, however, it is going to be extremely difficult to accomplish.

I have no idea whether the Union of American Hebrew Congregations is in any position to contribute to your effort either financially or otherwise. I do know that Rabbi Schindler is leading a group of UAHC leadership to Germany in memory of the occasion that you seek to memorialize with your projected oral history from returning survivors. Whether there is

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any synergism between your program and the UAHC trip is problematical but if you care to write Rabbi Schindler, I am sure that he will give you the courtesy of a response.

He can be reached at the following address:

Union of American Hebrew Congregations 838 Fifth Avenue New York, NY 10021

I am taking the liberty of sending him a copy of this letter so that your communication will not come as a complete surprise to him.

Very truly yours

AMERICAN JE

Donald S. Day

DSD:csa

cc: Rabbi Alexander M. Schindler

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RICHARD T. SANAP

August 9, 1988

Edie,

american jewish

I understand from Mr. Strelzer that you were looking for a copy of Mr. Day's letter to Professor Karl H. Stein. A copy is being faxed to you herewith.

Florence



World Union For Progressive Judaism

האיגוד הטולמי ליהדות ניי יקדמת

838 Fifth Avenue, New York, N.Y. 19021 • (212) 249-0100 / 13 King David Street, Jerusalem, Israel 94101 • 02-234-748

August 1, 1988

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Professor Karl H. Stein 375 Washington Avenue Glencoe, IL 60022

Dear Professor Stein:

Thank you for your letter of July 28 which I received this morning and read with a great deal of interest.

I had given some thought to the suggestions you made during our telephone call about ten days ago so I am in a position to respond promptly to your letter.

From the standpoint of the World Union for Progressive Judaism, your project is certainly an interesting one and worthy of some support. Unfortunately, the World Union is simply not in a financial position to do so. We are presently operating under severe financial constraints and need every dollar we can raise to meet our current programmatic responsibilities. It would be highly inappropriate of me to undertake any additional programming at this point of time—as worthy as it may be.

You are quite correct that the time problem is critical. I suspect very strongly that if you had attempted to raise funding for your project some months ago, you would have been successful. On a last minute basis, however, it is going to be extremely difficult to accomplish.

I have no idea whether the Union of American Hebrew Congregations is in any position to contribute to your effort either financially or otherwise. I do know that Rabbi Schindler is leading a group of UAHC leadership to Germany in memory of the occasion that you seek to memorialize with your projected oral history from returning survivors. Whether there is

Professor Karl H. Stein August 1, 1988 Page 2

any synergism between your program and the UAHC trip is problematical but if you care to write Rabbi Schindler, I am sure that he will give you the courtesy of a response.

He can be reached at the following address:

Union of American Hebrew Congregations 838 Fifth Avenue New York, NY 10021

I am taking the liberty of sending him a copy of this letter so that your communication will not come as a complete surprise to him.

AMERICAN JEVVery truly yours

ARCHIVES

Donald S. Day / CJQ

DSD:csa

cc: Rabbi Alexander M. Schindler

Karl H. Stein Ph.D. 375 Washington Avenue Glencoe IL 60022

July 28, 1988

Donald Day Esq. 1 Fountain Plaza Buffako NY

Dear Mr Day:

I am sorry you failed to receive a letter I wrote to you someims back; I believe I outlined its contents on the phone: to repeat I would like to see some scenes/happenings at the commemorative exercies taking place in Germany captured for posterity by qualified indeveduals who have at their command equipment and personnel capable, not so much of an ephheneral fournalisic efforts which may lack the subtkety and believability of a truly artistic/sentimental and empathic mode not to be vulgar as well as intrusive. The dea would be to take a sample of available communities both metropolitan-size and smaller towns and villages as well as medium-sized ones and organize young sowial researchers and volunteers train them sufficiently to to do a creditable qualitative survey research project under a kpert guidance. Cisen an adequate budget and some official endorsemebt from a prestigous organization like yours, I believe a small-scale at Smpt could be ventured and I am prepared to give it all the time I can under the for cumstances in which I find myself, that is holding a visiting academic post in Northern Norway from which I will have a leave of absence during the month of October.

As I told you most of the people whose opinion advice and active help
I have solicited in recent weeks were quite positive about the merits
of my project, among them your acquaintance Rabbi Arnold Wolf whose family
also came from Karlsmine my place of birth and early education, about
four generations earlier.

I would be greatly interested in your help in contacting Rabbi Schinder's group here and over there if you feel some common ground and convergent interests /activities could be generated between us. I obviously cannot so late in the game reach out all over the country. I already contacted the Institute for Social Research at Frankfurt University but have had

no response todate; I also asked the Demographisches Institut in Allons. bach and its fister institution the National Opinion Research Corporation here in Chicago which is close to but not directly affiliated with, the University of Chicago to react to my proposal.

If you feel the ideas deserves hhe attention of the Union which I undestand you head, I would be grateful for any practical help by way of bhelping me contact kindfed soutits who might collborate and certainly the necessalfy Jewish contacts like Mr Gamin; ky with whom I am unfortunately I am not yet acquainted (and whose address I don't have) and others in Germany who should be notified of my efforts in hopes of obtaining heir cooperation, if only to undertake not oppose such modest discreet efforts to record in some subtle ways ak event that may be unique and never to be repeated in account of those gentations here and elsthere as well as in Germany dying out. I will be keaving here for my Morwegian assignment in the middle of Auyst after which my address will be;

Mordland College Grad. School of Business Administration Postboks 6003 N - 8016 Merkved-Bode Norway

Telephone 081 17200

Looking forward to hearing from you and/or Rabbi Schindler or others, In advance with many thanks for any thing you can i do to help.

Sincerelt yours.

Emeritus Professor Trustee, Village of Glencoe IL LEO BAECK INSTITUTE



129 EAST 73 STREET NEW YORK N.Y. 10021 (212) 744 6400

January 13, 1988 MKG/31/8-

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Rabbi Wolli Kaelter Hebrew Union College - Jewish Institute of Religion 3077 University Avenue Los Angeles, CA 90007-3796

Dear Rabbi Kaelter:

I checked the letter which you sent to Dr. Ismar Schorsch on October 27, with one of the leading members of the Jewish community of Berlin who, incidentally, is an American. His answer is as follows:

...if there is no tablet commemorating Leo Baeck his memory is kept alive in the community, which is more important. There is practically no celebration of whichever kind at the community center without the name of Leo Baeck being mentioned. I dare say that there is no organization in the whole world - including the Leo Baeck Institute - where again and again the memory of the great late Berlin rabbi is so purposefully brought to the attention not only of the present Jewish, but also the non-Jewish public.

Still, something should be done and - I promise will be done about a panel to honor Leo Baeck.

I think this answer speaks for itself and you can be satisfied that once such a Leo Baeck tablet is mounted in Berlin, it may be due to your initiative. Repeated thanks and kindest regards,

Sincerely,

Fred Grubel Secretary

November 19, 1987 27 Heshvan 5748

Dear Albert:

Thank you for the information regarding the Leo Baeck Memorial Tablet. I have reassured Wollie Kaelter that you are looking into the matter personally, after having brought it to the attention of Ernst Stein in Berlin. Wollie also wrote to Fred who contacted me and I've brought Fred up-to-date. Since I had written to Galinski I suggested perhaps do so as well. Pressure from many sources never hurts.

I have been advised that chuppah poles are safely in our basement. I don't know if Bob's family walked off with a second talith or if the one you inadvertently took was the one used for the chuppah -- a white tallith with blue trim and some wool in the cloth -- but I'll double check with Bob. Jane Evans has already instructed staff to purchase a new tallith for use as a chuppah and Bob has noted he is sending a gift to the Union for use of the chapel so I'm certain the costs will be covered. As for the talith you took - wear it in good health, consider it a gift from all of us to you.

Knowing how bad the mail can be, you may hear from me and Rhea before this reaches you. We'll be stopping in London en route to the World Zionist Congress. But contact or not, we both send love to you and all your gals.

Sincerely,

Alexander M. Schindler

Rabbi Albert Friedlander Westminister Synagogue Kent House, Rutland Gardens Knoghtsbridge, London SW7 IBX England

WESTMINSTER SYNAGOGUE

Kent House, Rutland Gardens, Knightsbridge, London sw7 1BX Telephone: 01-584 3953

from Rabbi Albert H. Friedlander, Ph.D.

12th November, 1987

Rabbi A M Schindler, President, UAHC, 838 Fifth Avenue, New York NY 10021, U.S.A.

Dear Alex,

I have written to Ernst Stein in Berlin about the Leo Baeck Memorial Tablet. As it happens, I will be in Berlin in about ten days time and I will look into this personally. Do reassure Wollie Kaelter.

I am sure your brilliant address in Chicago received the applause it deserved, and that you returned happy and with new strength for the many tasks ahead. I do regret not being able to come but we returned to London right after Robert's wedding.

In connection with the wedding I am most grateful that the Chapel was provided. One point still worries me. We used a Talith over four poles and I have the feeling that these were then taken away by the bridal party. However, I inadvertently took away a Talith which was lying in the Chapel itself. Do let me know to whom I should send a cheque to cover the cost for this - I do not want to worship in the temple with pledged garments!

With much affection from all of us to all of you. The theatre is having a good season in London and I hope that you and Rhea will be with us again in the very near future.

As ever,

Albert H. Friedlander AHF/rmh



Memo

From the desk of EDITH J. MILLER

the chuppah poles are here..tallith is

missing - not sure it's the one albert

took -- where can we reach bob s? have an

old number----think someone in wedding party

took it and jane has asked merrie m to purchase new one --- it was expensive and she feels

should be paid for -- if albert took another one

b'vakasha...he should keep...

November 16, 1987 24 Heshvan 5748

Rabbi Wolli Kaelter
Hebrew Union CollegeJewish Institute of Religion
3077 University Avenue
Los Angeles, CA 90007

Dear Wolli:

Just a brief note to advise that I have heard from Albert Friedlander who indicates he has written to Ernst Stein in Berlin about the Leo Baeck Memorial Tablet. He will also be in Berlin within ten days and will look into the matter personally. He asked me to reassure you and tell you he will follow-up on the situation and keep us posted.

With warm regards and every good wish, I am

Bincerely,

Alexander M. Schindler

November 5, 1987

Rabbi Albert Friedlander Westminster Synagogue Rutland Gardens London SW77 1BX England

Dear Albert:

The enclosed is self-explanatory. See what can be done, and let me know.

Sincerely,

Rabbi Alexander M. Schindler

AS:jc

Enclosures

November 5, 1987

Mr. Heinz Galinski President Der Juedischen Gemeinde Berlin 79/80 Fasanenstrasse Berlin 1000 Federal Republic of Germany

Dear Mr. Galinski:

I was shocked to learn, via a recent letter from a colleague, Wolli Kaelter, that the Memorial Court of the Juedisches Gemeindehaus in Berlin makes absolutely no mention of Leo Baeck. That is inexplicable to me, an oversight that cannot be permitted.

As you know, Dr. Baeck was closely associated with the Fasanenstrasse Synagogue, which makes this omission all the more reprehensible.

Please let me knew what you intend to do about it.

Sincerely,

Rabbi Alexander M. Schindler

AS:jc

November 5, 1987 Rabbi Wolli Kaelter Hebrew Union College-JIR 3077 University Avenue Los Angeles, California 90007 Dear Wolli: I was shocked by the content of your October 27 letter, and I will write to Galinski at once. I also intend to send a copy of your letter to Albert Friedlander in the hope that our European colleagues can put some pressure on him. Warm regards. Cordially, Rabbi Alexander M. Schindler AS:jc



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION

Cincinnati • New York • Los Angeles • Jerusalem

3077 UNIVERSITY AVENUE • LOS ANGELES, CALIFORNIA 90007-3796 (213) 749-3424

October 27, 1987

Rabbi Alexander Schindler Union of American Hebrew Congregations 838 Fifth Avenue New York, NY 10021

Dear Alex,

I am writing to you to share a shocking experience which I had when I visited the Juedisches Gemeindehaus in Berlin on Erev Yom Kippur, a few weeks ago.

I entered the Memorial Court dedicated to the 60,000 Berlin Jews deported to the camps. The names of these camps are engraved on the center wall. On a side wall a plaque honors Otto Hirsch and Heinrich Stahl, two outstanding leaders of the community. There is another tablet near the entrance, in memoriam of Richard Tauber and Joseph Schmidt, two great singers. In vain, did I look for any memorial of Rabbi Leo Baeck.

When I went to the office to inquire, Heinz Galinski, the president of the Berlin Germeinde for the past 40 years happened to be there. So, I addressed my question to him. He told me that in Berlin there is a Leo Baeck Grand Lodge of B'nai B'rith and a Leo Baeck Home for the Aged.

When I pressed further and asked, how it was possible for this center of Jewish life in Berlin to lack a Baeck memorial, he became quite defensive and pleaded that he was occupied with Kol Nidre preparations and could not be bothered. "Besides", he said, "we have a large photograph of Rabbi Baeck in one of the meeting rooms upstairs". I checked and indeed, there it was in an extension of the restaurant, sharing the wall with Albert Einstein.

What I find particularly irksome here is that, to the best of my recollection, no synagogue in Berlin was more identified with Leo Baeck than the Fasanenstrasse Synagogue - the very site on which the Juedisches Gemeindehaus has been erected.

Rabbi Alexander Schindler October 27, 1987 Page two

I am addressing this letter to you because I believe that you may share a measure of my outrage at this neglect and that you may want amends to be made. If this is so, please express your sentiments by writing to: Heinz Galinski, President der Juedischen Gemeinde Berlin, 79/80 Fasanenstrasse, Berlin 1000, Federal Republic of Germany. I would appreciate receiving a copy of your letter.

Many thanks for your consideration. Warms regards.

Faithfully,

Rabbi Wolli Kaelter

well

Edith J. Miller Rabbi Alfred Gottschalk

November 16, 1987

LEO BAECK MEMORIAL/BERLIN

Your letter of November 12, together with a copy of Rabbi Wolli Kaelter's letter of October 27 reached our office today. You should know that when Alex heard from Rabbi Kaelter there was no indication that he had also contacted you. Alex wrote to Heinz Galinski and he also shared the Kaelter letter with Albert Friedlander and asked him to look into the situation.

A letter from Albert arrived today and he notes:

" I have written to Ernst Stein in Berlin about the Leo Baeck Memorial Tablet. As it happens, I will be in Berlin in about ten days time and I will look into this personally. Do reassure Wolli Kaelter."

Should we hear anything futther we will let you know. In the meantime, you might also write directly to Galinski.

Warm regards.



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THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220-2488 (513) 221-1875

November 12, 1987

Rabbi Alex Schindler Union of American Hebrew Congregations 838 Fifth Avenue New York, New York 10021

Dear Alex:

Enclosed please find a letter from Rabbi Wolli Kaelter. I fully endorse his sentiments on the subject of a proper memorial for Leo Baeck in Berlin. I believe that you and I should write a joint letter to Mr. Galinski, expressing our joint concern. I will be happy to sign any letter which you formulate in this connection.

With all best wishes,

Sincerely,

Alfred Gottschalk

AG/ns

Enclosure

Ce alen Schumble

(14)

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October 27, 1987

Rabbi Alfred Gottschalk Hebrew Union College 3101 Clifton Avenue Cincinnati, OH 45220

Dear Fred,

It was wonderful seeing you last week. Your Azkovot for Walter Bucky and the Sonderlings were marvelous and moving.

This letter is a follow-up on our brief conversation in order to share more fully with you the shocking experience which I had when I visited the Jueshiches Gemeindehaus in Berlin on Erev Yom Kippur a few weeks ago.

I entered the Memorial Court dedicated to the 60,000 Berlin Jews deported to the camps. The names of these camps are engraved on the center wall. On a side wall a plaque honors Otto Hirsch and Heinrich Stahl, two outstanding leaders of the community. There is another tablet near the entrance, in memoriam of Richard Tauber and Joseph Schmidt, two great singers. In vain, did I look for any memorial of Rabbi Leo Baeck.

When I went to the office to inquire, Heinz Galinski, the president of the Berlin Germeinde for the past 40 years happened to be there. So, I addressed my question to him. He told me that in Berlin there is a Leo Baeck Grand Lodge of B'nai B'rith and a Leo Back Home for the Aged.

When I pressed further and asked, how it was possible for this center of Jewish life in Berlin to lack a Baeck memorial, he became quite defensive and pleaded that he was occupied with Kol Nidre preparations and could not be bothered. "Besides", he said, "we have a large photograph of Rabbi Baeck in one of the meeting rooms upstairs". I checked and indeed, there it was in an extension of the restaurant, sharing the wall with Albert Einstein.

Rabbi Alfred Gottschalk October 27, 1987 Page two

What I find particularly irksome here is that, to the best of my recollection, no synagogue in Berlin was more identified with Leo Baeck than the Fasanenstrasse Synagogue - the very site on which the Juedisches Gemeindehaus has been erected.

I am addressing this letter to you because I believe that you may share a measure of my outrage at this neglect and that you may want amends to be made. If this is so, please express your sentiments by writing to: Heinz Galinski, President der Juedischen Gemeinde Berlin, 79/80 Fasanenstrasse, Berlin 1000, Federal Republic of Germany. I would appreciate receiving a copy of your letter.

Many thanks for your consideration. Warms regards.

Faithfully,

Woeli

Rabbi Wolli Kaelter

fle of ofters Holocowat 425 PARK AVENUE NEW YORK, N. Y. 10022 January 20, 1986 Rabbi Alexander M. Schindler Union of American Hebrew Congregations 838 Fifth Avenue New York, N.Y. 10021 Dear Rabbi Schindler: I read Dennis Moss's memorandum "Child Naming And The Holocaust" with great interest. Of course, in principle, the idea of naming a child after a victim of the Holocaust is a good one. However, I think one hasto be careful not to stigmatize a particular set of names as "Holocaust" names. As I am sure you will recall, during the Third Reich, the Germans required Jews to add either Israel or Sarah to their names. Thus, it seems to me that the concept needs to be further developed. For example, one might start by urging parents to name children after relatives who perished during the Holocaust. This would give the child a direct link with his or her past. If the family in question is fortunate enough not to have had relatives in Europe during the war, I would suggest providing a comprehensive list of heroic (either in the spiritual or the physical sense, or both) individuals of the Holocaust era with whom the child would be able to identify. It is particularly important, in my opinion, that the child not view the person after whom he or she is named as merely a victim. In other words, we must be careful not to revive the "sheep to the slaughter" sterotype. I would be happy to discuss this proposal at greater length with you at your convenience. Since we shall both be in Israel next week for the General Assembly of the World Jewish Congress, perhaps we shall have the opportunity to have a chat at that time. With warm regards. Sincerely yours, as en14 Tevet 5746 December 26, 1985

Dr. Menachem Rosensaft 425 Park Avenue New York, New York 10022

Dear Menachem:

The Reform Movement is thinking of advancing the ideas contained in the enclosed memo. What is your reaction to it. I write because I value your counsel, especially in this mealm.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

אגוד הרבנים המתקדמים

CENTRAL CONFERENCE OF AMERICAN RABBIS

21 EAST 40th STREET . NEW YORK, N.Y. 10016-0501 . (212) 684-4990

Office of the Executive Vice President

January 29, 1986

fle pople

Rabbi Alexander M. Schindler UAHC 838 Fifth Avenue New York, NY 10021

Dear Alex:

Dan has sent over a photostat of your letter to me of December 17 conveying the idea of Reform Jewish babies taking on the name of someone who perished in the Holocaust in addition to their own name. When I first received it, I sent it out to a number of committee people and others in the CCAR asking their reaction. To date, I don't believe I've received any replies at all.

Let me give you my own reaction. I think it is a case of tofasta meruba.

I have been described as "hung up on the Holocaust". That is probably true. I do brood about it a good deal, living, after all, with a wife whose mother and father both perished in Auschwitz, and being constantly aware, particularly at simcha times of the absence of a whole set of grandparents. This sadness and bitterness informs a great deal of what I do and what I am.

My first reaction to the suggestion was a chill.

I thought of why and what I come out with, on the rational level, is that if there is any point in the so-called life cycle that ought to be one of utter joy and untrammeled hope, that point is birth.

Nothing angers me more than people who say we shouldn't "dwell on the Holocaust" etc. However, I think we do well to listen to the wise words of Ed Friedman who, in a major address to the CCAR at our convention in Los Angeles in 1983, talked about the necessity to look up and out to new horizons and warned that an excessive focus on the Holocaust could threaten our capacity to do so, dimming our vision and literally as well as figuratively lowering our sights to such an extent that horizons could not be seen.

Finally, I tried the idea out on Agathe. I was very careful to present it completely neutrally and, since she feels such a kinship with you, as your proposal. I'm satisfied that I gave no indication of my own reaction. Agathe responded quite negatively, declaring it a misjoinder. She had some very interesting things to say and if you have the time and want to pursue this a little further, a telephone conversation with her about it might be informative.

January 29, 1986

Rabbi Alexander M. Schindler Page two

Generally, Alex, it's too grim. There is something heroic and challenging and life-affirming to the twinning of our Bar and Bat Mitzvah kids with children in the Soviet Union. There is something sweet about naming a child after a dead ancestor, again, in a way life-affirming. But somewhere I find a line drawn between that and the current proposal, and I personally couldn't endorse it. Of course, you have asked for the endorsement of the CCAR, and I will still await reactions of the people in the CCAR whom I have considered appropriate to express a judgment. This is only may personal opinion.

Warm good wishes.

Shalom,

A R C I

Joseph B. Glaser

JBG/s

cc: Rabbi Daniel Syme, Rabbi Jack Stern

15 Tevet 5746 December 27, 1985

Rabbi Joseph B. Glaser ETAE 21 East 40th Street New York, NY 10016

Dear Joe:

The enclosed proposal was recently sent to me. Briefly, it suggests a national program within our Reform Movement to preserve the memory of victims of the Holocaust.

As you read the proposal, you will note that the writer suggests that Jewish parents give their new born infants two Hebrew names, one of which would be the name of a Holocaust martyr.

I know that Dan Syme has shared the basic ideaswith you, and that you - as have others - expressed some ambivalence about this practice. Indeed, some staff members here shared that same uneasiness in our internal discussions of the idea.

Still, on balance, we have tome to the conclusion that this effort could be extremely meaningful and deeply moving for those families who choose to participate.

Of one thing I am certain. The project can only be considered as a joint undertaking of the Union and the Conference. It will require rabbinic advocacy. It will necessitate a special liturgy. Abose all, it will mandate sensitivity to the feelings of both rabbi and parents.

In the first instance, then, I hope that you will bring the idea to an appropriate CCAR body, whether a committee or the executive. Assuming that the program is endorsed, I would then like to form a small committee to establish a mechanism for its implementation. There are many details to be worked out; securing the names, developing the

Rabbi Joseph B. Glaser December 27 m 1985 Page two

liturgy, creating a special certificate, just to name a few.

If at all possible, I would like to bring a total program to the UAHC Board for approval in May, just prior to our departure for Israel. Should we decide to proceed, I can think of no better place to announce the program than in Jerusalem.

Best wishes to you and Ag for a wonderful 1986.

Sincerely,

AMERICAN IEWISH

Alexander M. Schindler

cc: Rabbi Daniel B. Syme



fre of the

American Gathering

of Jewish Holocaust Survivors אמעריקאנער צוזאמענקום פון דער שארית הפליטה

BENJAMIN MEED
President

January 16, 1986

Rabbi Alexander M. Schindler Union of American Hebrew Congregations 838 Fifth Avenue New York, NY 10021

Dear Alex:

Thank you for sending me a copy of the Memorandum of Dennis Moss.

While I don't consider myself to be an expert on the subject of naming of Jewish children, anything which could be done in a dignified way for the cause of remembrance of the Holocaust will always be seen by me as positive.

In addition, it seems to me that a statement could be prepared to be read at the time of the "naming" and kept for the child to have which explains the significance of the name and the history of its origin. I think this would add to the meaning.

I am sure that your committee will have additional ideas on this matter.

With best regards and I appreciate your asking my opinion on this matter.

Cordially,

Benjamin Meed

BM/mw

AMERICAN GATHERING OF JEWISH HOLOCAUST SURVIVORS אמעריקאנער צוזאמענקום פון דער שארית הפליטה

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14 Tevet 5746 December 24, 1985

Mr. Benjamin Meed WAGRO 871 Seventh Avenue New York, NY 10019

Dear Ben:

The Reform Movement is thinking of advancing the ideas contained in the enclosed memo. What is your reaction to it? I write because I value your counsel, especially in this realm.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

DENNIS F. MOSS

ISRAELS & MOSS

12650 RIVERSIDE DRIVE

NORTH HOLLYWOOD, CALIFORNIA 91607-3492

(818) 984-3950 · (213) 877-0683

MICHAEL J. NARVID PHILIP G. MILLER ELAINE BUHAN

MEMORANDUM

TO: RABBI ALEX SCHINDLER

FROM: DENNIS MOSS

DATE: OCTOBER 29, 1985

RE: CHILD NAMING AND THE HOLOCAUST

Dear Rabbi Schindler:

As a child of survivors and the parent of two children with a third on the way, I am quite concerned with the impact the passage of time has had and will have on Jewish awareness of the Holocaust. As my parents get along in years, and their mortality faces me, I wonder what future generations will have to relate to in contemplating and understanding the Holocaust.

I am afraid that absent personalization of humanity's greatest tragedy, the Holocaust to my children's generation and future generations will have as little significance as Custer's last stand.

As a consequence of my feelings, I would like to propose that a tradition be started.

The tradition I am about to propose involves the naming of Jewish children. Before I give the details of my proposal, I think it is important to relate my very rudimentary understanding of the naming process in Jewish tradition. It is my understanding that there are no precepts of Jewish law that require naming children after living or deceased relatives. The Askenazim had believed at one time that it was improper to name a child after a living person because somehow this would rob that person of their essence. At one time Jewish belief held that it was improper to name a person after someone who is deceased. In certain periods of Jewish history it was common to name children after living relatives, and among the Sephardim, this remains a current practice.

During the Diaspora Jews have often adopted first names from the cultures they were a part of, retaining Jewish names within the Jewish community. Michael Cohen to his secular colleagues, is Moshe Ben Yacov when called to the Torah.

(In Inside Outside Herman Wouk's protagonist discusses this practice at some length.) With the advent of the resettling of Israel, early Zionists had, and to some extent modern day Zionists have, Hebraicizedtheir Diaspora names as a symbol of their act of disassimilation from the cultures which claimed them during the Diaspora (e.g. David Ben-Gurion Hebraicizedihis Polish last name of Grun).

In the cultural milieu I find myself presently (A California "Valley Jew" if there ever was one), naming patterns have been hard to follow. Biblical names have been popular such as: Sarah, Rebecca, Joshua, Jacob, David. Hebrew names have been popular such as: Ari, Avi, Dov, Vered. Names associated with first generation American Jews have surfaced such as: Sammy, Max, Sophie, Pearl.

The only discernible pattern seems to be the use of the first initial of a deceased relative as the first initial of a child's first or middle name, or the use of a deceased relative's name as a child's middle name.

This last mentioned pattern of naming, using an initial or name from a deceased relative is the practice from which my proposal emanates. The purpose of this practice seems to be the perpetuation of the memory of a beloved relative. The giver of the name or initial is reminded of their departed relative with every utterance of the name, and there is not a person alive who doesn't repeatedly inquire about the source of their names and the lives of the people they were named for.

Given the discernible reasons names have been chosen and changed over the years, given the phenomena of inside/outside names, and given the ascendancy of the baby naming practice in synagogue life, I see the possibilities of organized Jewry using the naming of a child as a useful means of perpetuating Holocaust sensitivity. Many possibilities come to mind, all of which are

tied into the use of the names of those who have perished. One such possibility follows:

At the ceremony in which a child is given a Hebrew name, the child can be given a "Holocaust" name as well. This name would be of a person who perished with a similar or like first name. If the parents give their child a Biblical name such as Rachel or an American name such as Rory, that is Hebraicized to Rachel, the child's name certificate which references the Hebrew name can have an attachment that references a particular Holocaust name sake with a statement that discusses the Holocaust. A rough example would be the following:

"Rachel was the namesake many News who perished during the Holocaust because they were Jewish. One such Rachel was Rachel Cohen. She was born in Czechoslovakia in 1935. Her father was a pharmacist. She perished in Auschwitz concentration camp in 1944 before her ninth birthday because of man's inhumanity to man. By naming you Rachel today, [date], we are reaffirming our Jewish heritage, and assuring the world that as Jews we have survived and will continue to do so. Our children and our children's children will not forget the Holocaust, and the memory of those who perished will live forever."

Given the fact that many who perished during the Holocaust had Diaspora names, the attachment can reflect an American name tied into a Diaspora "name" namesake. An American "Mark" can be tied into an Italian Jew who perished named Marco, or a German, Polish, Russian, Czech, or Rumanian Jew who perished with a name which, when translated, is "Mark".

In selecting namesakes, with the resources of Holocaust centers, it may be possible to find victims from the same area of Europe that the child's mothers's or father's family is from.

The name tie in can later be used in religious school studies of the Holocaust.

CONCLUSION

It is clear that names have served a variety of purposes throughout Jewish history - assimilation, disassimilation, remembrance, honor the departed, biblical hero identification etc..

The foregoing proposal intends to constructively focus the naming process. Please consider the proposal and direct it to appropriate committees within the Union. If you anticipate possible committee or Union action on this concept, please include me in the process.

Thank you for your thoughtful consideration of my ideas.

Very truly yours,

Dennis F. Moss



Boston University University Professors 745 Commonwealth Avenue Boston, Massachusetts 02215 617/353-4566 Elie Wiesel, Andrew W. Mellon Professor in the Humanities January 8, 1986 Rabbi Alexander M. Schindler U. A. H. C. 838 Fifth Avenue New York, New York 10021 Dear Alex:

Thanks for your letter. Years and years ago I suggested that a name of a victim be added to the child's... so, I am in favor.

With best wishes, I am,

Sincerely yours,

Elie Wiegel pross

Elie Wiesel

EW/mlh

14 Tevet 5746 December 26, 1985

Mr. Elie Wiesel 239 Central Park West New York, NY 10024

Dear Elie:

The Reform Movement is thinking of advancing the ideas contained in the enclosed memo. What is your reaction to it? I write because I value your counsel, especially in this realm.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler