



## Abba Hillel Silver Collection Digitization Project

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The Jacob Rader Marcus Center of the American Jewish Archives

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

Series I: General Correspondence, 1914-1969, undated.

Sub-series A: Alphabetical, 1914-1965, undated.

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Alathians (club of Cleveland clergy), 1950-1963.

For nearly three decades a group of ministers, leaders of important congregations in the city of Cleveland, representing various denominations, have been meeting informally for fellowship and for the exchange of ideas on things of common interest to them. Quietly through the years this group has stimulated its membership to a remarkable degree, and has helped to mould their attitudes towards spiritual and religious issues. Above all, a rare comradeship was developed among these men and a brotherhood which has enabled them to reach beyond the confines of their own denominational organizations and doctrines to a more enlightened and sympathetic understanding of the common message of all religion and of the common problems confronting them all.

The guiding spirit of this group, which calls itself the Alathians, and its most beloved and revered member has been through the years Dr. Ferdinand Q. Blanchard. His own broad tolerant spirit, his good will, his own deep religious convictions which instinctively respect the religious convictions of others, set the pattern and the ~~tone~~ for this group of men who now join with their fellow citizens throughout the community in expressing to Dr. Blanchard, upon his retirement from the active ministry of the First Congregational Church, their homage and their profound gratitude for the years of inspiring ministry which they were privileged to enjoy at his hands.

It was easier for us to find the road because he led the way.

20 Mrs. Frederick Fulton  
2644 Dartmouth  
C. H.



Dear Alathians:

"'Tis true, 'tis pity, but pity, 'tis true", that somehow signals were crossed for the meeting of the 27th. Both Howard and I understood that John O'Hear, who at the last moment found it impossible to carry thru his appointments for Feb. 25th, and would assume them on April 27, it was announced. But Howard learned on calling up for topic that the reader and host was in Nassau, Bahama Islands. He will doubtless tell us on his return how the wires became crossed. It seemed too late to ask another member unprepared to read.

As to the new members, I will ask Bishop Tucker to speak with Bishop Burroughs, and Oscar Olson will sound out Pres. Knight. Some member can approach Dudley. If all accept membership, the list will be set. If anyone declines, it would seem best to defer action until autumn, as the choice after these three showed wide divergence.

Will you approve this procedure? If you do, by a note to me at once, so that no action will be taken concerning which anyone has any doubt, if you dissent in any way.

Just a line from you today, please.

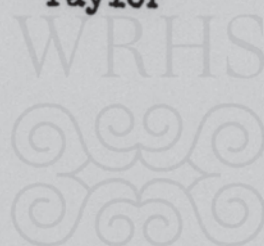
Ever sincerely,

FERD. Q. BLANCHARD



# ALATHIAN SCHEDULE 1950 - 1951

DATE	HOST	READER
October 23rd, 1950	Kepler	Phillips
November 27th	Krumbine	Parsons
December 18th	Olson	Olson
January 22nd, 1951	Parsons	Krumbine
February 26th	Phillips	Kepler
March 26th	Silver	Fiers
April 23rd	Taylor	Emerson





# ALATHIANS

The schedule for the fall is as follows:-

<u>DATE</u>	<u>READER</u>	<u>HOST</u>
OCTOBER 22, 1951	Kepler	Silver
NOVEMBER <sup>26</sup> 25, 1951	Krumbine	Tucker
DECEMBER 17, 1951	Bruere	Wells
JANUARY 28, 1952	Blanchard	Wright
FEBRUARY 25, 1952	Wright	Blanchard
MARCH 24, 1952	Tucker	Bruere
APRIL 28, 1952	Taylor	Carr

August Alathians and Beloved Brethren:-

Please jot these dates down at once in the little black book - not to be altered.

Please refer these dates to your secretary with instructions to hold you accountable.

Please postpone all resignations and retirements so as not to interfere with the Law of the Alathians.

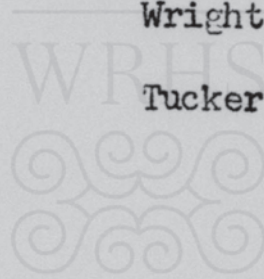
*AT New*  
*no paper from you this year. only beef!*



# ALATHIANS

The revised and authentic schedule for the Alathian Club is as follows:-

<u>DATE</u>	<u>READER</u>	<u>HOST</u>
NOVEMBER 26, 1951	Kepler	Silver
DECEMBER 17, 1951	Krumbine	Tucker
JANUARY 28, 1952	Bruere	Wells
FEBRUARY 25, 1952	Blanchard	Wright
MARCH 24, 1952	Wright	Blanchard
APRIL 28, 1952	Tucker	Bruere



Howard M. Wells



THE ALATHIAN ROSTER 1952 - 1953

Blanchard, Ferdinand Q.	1688 Lee Rd., C. 18	FA 1 - 5556
Bruere, John	Calvary Presbyterian Church	
2845 Scarborough Rd., C. 18	2020 East 79th St., C. 3	EX 1 - 8488 ER 1 - 0278
Carr, Harold F.	Lakewood Methodist Church	
1447 Arthur Ave., C. 7	15700 Detroit Ave., C. 7	BO 2 - 8644 AC 1 - 5731
Kepler, Thomas	School of Theology	
	Oberlin	
	Ohio	
Krumbine, Miles H.	Plymouth Church	
26400 South Woodland Rd., Chagrin Falls, Ohio	Weymouth & Coventry Rds., C. 20	WA 1 - 3510 TE 1 - 9021
Newell, Robert C.	Church of the Master	
2517 Greenvale Dr., C. 21	Euclid Ave. & 97th St., C. 6	GA 1 - 6930 KE 1 - 8985
O'Hear, John L.	St. Paul's Episcopal Church	
13610 Larchmere Blvd., C. 20	Fairmount Blvd. & Coventry Rd., C. 18	YE 2 - 5815 ER 1 - 2492
Olson, Oscar T.	Epworth-Euclid Methodist Church	
3315 Chalfont Rd., C. 20	1919 East 107th St., C. 6	GA 1 - 1200 WY 1 - 2964
NO Parsons, Waymon	Heights Christian Church	
3264 Chalfont Rd., C. 20	3451 Avalon Rd., C. 20	LO 1 - 4800 WY 1 - 3965
Phillips, Harold Cooke	First Baptist Church of Greater Cleveland	
2907 Hampshire Rd., C. 18	Fairmount Blvd. & Eaton Rd., C. 18	YE 2 - 7480 FA 1 - 2581
Silver, Abba Hillel	The Temple	
19810 Shaker Blvd., C. 22	Ansel Rd. & East 105th St., C. 6	SW 1 - 7755 WY 1 - 2040
Taylor, Harry B.	Church of the Covenant	
2330 Delamere Dr., C. 18	11205 Euclid Ave., C. 6	GA 1 - 0482 YE 2 - 5713
Tucker, Beverly D.	2521 Fairmount Blvd., C. 6	FA 1 - 6666
Wells, Howard M.	First Presbyterian Church	
1817 Hillside Rd., C. 12	16200 Euclid Ave., C. 12	UL 1 - 2777 MU 1 - 1733
Wright, Louis C.	14901 Lake Ave., C. 7	BO 2 - 8910

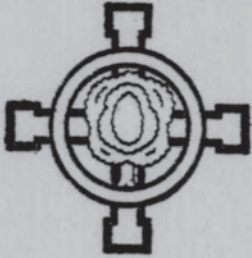


ALATHIANS

The Alathian Schedule for 1952 - 1953 is as follows:

<u>DATE</u>	<u>READER</u>	<u>HOST</u>
OCTOBER 27, 1952	Taylor	Carr
NOVEMBER 24, 1952	Phillips	Kepler
DECEMBER 15, 1952 or 29, "	Parsons	Krumbine
JANUARY 26, 1953	Olson	Newell
FEBRUARY 23, 1953	O'Hear	O'Hear
MARCH 23, 1953	Newell	Olson
APRIL 27, 1952	Krumbine	Parsons





## THE LAKEWOOD METHODIST CHURCH

15700 DETROIT AVENUE • Phone: BOulevard 2-8644  
LAKEWOOD, CLEVELAND 7, OHIO

December 31, 1952.

A. W. ALMGREN,  
Associate Pastor  
1364 Summit Avenue  
Lakewood, Ohio

Rabbi Abba Hillel Silver  
19810 Shaker Blvd.  
Shaker Hts., Ohio.

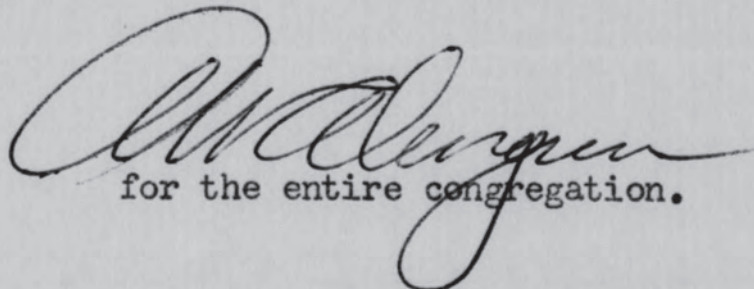
Dear Rabbi Silver,

By now you are aware that Dr. and Mrs. Carr are leaving for Denver where Dr. Carr will become President of Iliff Theological Seminary. We are happy for him in this appointment; an honor to his ability and to the church he so faithfully served.

To mark this honor the entire church is uniting in a banquet of appreciation on Wednesday, January 14th at 6:30 P.M. in Daniel's Memorial Dining Hall. Two complimentary tickets are enclosed. Please advise us if you are unable to be with us. BO 2-8644.

We know you will want to join us in making this a memorable occasion even if you are unable to attend, by sharing in the gift which will be presented this devoted couple who have served us so well.

The enclosed envelope is for your convenience. Please mark your check clearly "Pastor's Gift".

  
for the entire congregation.

AWA:DRE



January 6, 1953

Rev. A. W. Almgren  
Lakewood Methodist Church  
15700 Detroit Avenue  
Cleveland 7, Ohio

My dear Rev. Almgren:

You do my great honor in inviting me to attend the testimonial banquet which will be given to Dr. Carr on January 14th on the occasion of his leaving the city of Cleveland to assume the Presidency of Iliff Theological Seminary. Were it not for the fact that I am scheduled to be on my way to New Orleans at the time of the banquet, I should have been most happy to join the host of Dr. Carr's friends on this occasion.

It has been my pleasure and privilege to know Dr. Carr over a period of year. We have been associated in a religious fellowship for quite some time, and I have had the opportunity to observe the extraordinarily fine intellectual and spiritual qualities of this distinguished religious leader. Dr. Carr has meant much to the Cleveland community. His civic conscience, his courage and broad tolerance have made him a vital and beneficent factor in the life of our community. His departure will be regretted by many of all religious denominations and of all walks of life, who came to know and to admire him.

Please convey to Dr. and Mrs. Carr all my good wishes for happy years in their new home.

Very cordially yours,

ABBA HILLEL SILVER

AHS:er





THIS SIDE OF CARD IS FOR ADDRESS

WRHS  
AMERICAN JEWISH  
ARCHIVES  
אברהם אביהו סילבר

Rabbi Abba H. Silver  
The Temple  
Ansel Rd. & E. 105th St.  
Cleveland 6, Ohio



THIS SIDE OF CARD IS FOR ADDRESS



Rabbi Abba H. Silver  
The Temple  
Ansel Rd. & E. 105th St.  
Cleveland 6, Ohio





THIS SIDE OF CARD IS FOR ADDRESS

1 CENT

WRHS



Rabbi Abba Hillel Silver  
The Temple  
Ansel Rd. & E. 105th St.  
Cleveland 6, Ohio

ALATHIAN CLUB

MEETS: October 26, 1953

4:45 P. M.

HOST: O'Hear

PLACE: Stouffers Restaurant, Shaker Square

READER: O'Hear

TOPIC: "CHANCELS"

WRHS





ALATHIAN CLUB

MEETS: December 14, 1953

Will attend  
12/13  
4:45 P. M.

HOST: Dr. Phillips

PLACE: Wade Park Manor

READER: Dr. Blanchard

TOPIC:



## ALATHIAN CLUB

MEETS: November 23, 1953 4:45 P. M.

HOST: Dr. Parsons

PLACE: Heights Christian Church, 3451 Avalon Rd.

READER: Dr. Kepler

TOPIC: "WORDS AND THEIR WAYS IN RELIGION"





*A Banquet*

in appreciation of

Dr. and Mrs. Harold F. Garr

Wednesday, January 14, 1953 - - 6:30 P. M.

DANIELS MEMORIAL DINING HALL

\$1.50

705

*A Banquet*

in appreciation of

Dr. and Mrs. Harold F. Garr

Wednesday, January 14, 1953 - - 6:30 P. M.

DANIELS MEMORIAL DINING HALL

\$1.50



THE ALATHIAN ROSTER 1953 - 1954

<i>Blanchard</i> Yes Blanchard, Ferdinand Q. ✓	1688 Lee Rd., C. 18	FA 1-5556 1-8448
Yes Bruere, John ✓ 2845 Scarborough Rd., C. 18	Calvary Presbyterian Church 2020 East 79th St., C. 3	EX 1-8488 ER 1-0278
7 Burroughs, Rt. Rev. Nelson M. ✓ 2514 Fairmount Blvd., C. 6	Trinity Cathedral 2241 Prospect Ave., C. 15	PR 1-6665 FA 1-8288
No Kepler, Thomas ✓	School of Theology Oberlin, Ohio	5-0441
<del>Knight, John L.</del> <i>cut</i> 329 Beech St., Berea, Ohio	Office of the President Baldwin-Wallace College Berea, Ohio	BEREA 4 - 5474 BEREA 4 - 4479
No Newell, Robert C. 2517 Greenvale Dr., C. 21	Church of the Master 2186 Noble Rd., C. 21 (Temp.)	GL 1-7928 KE 1-8985
O'Hear, Rt. Rev. John L. <i>late leave of absence + no fall</i> ✓ 13610 Larchmere Blvd., C. 20	St. Paul's Episcopal Church Fairmount Blvd. at Coventry Rd., C. 18	YE 2-5815 ER 1-2492
Yes Olson, Oscar T. ✓ 3315 Chalfont Rd., C. 20	Epworth-Euclid Methodist Church 1919 East 107th St., C. 6	GA 1-1200 WY 1-2964
No Parsons, Waynon ✓ 3264 Chalfont Rd., C. 20	Heights Christian Church 3451 Avalon Rd., C. 20	LO 1-4800 WY 1-3965
Yes Phillips, Harold Cooke × 2907 Hampshire Rd., C. 18	First Baptist Church of Greater Cleveland Fairmount Blvd. & Eaton Rd., C. 18	YE 2-7480 FA 1-2581
Yes Silver, Rabbi Abba Hillel 19810 Shaker Blvd., C. 22	The Temple Ansel Rd. & East 105th St., C. 6	SW 1-7755 WY 1-2040
No Taylor, Harry B. ✓ 2330 Delamere Dr., C. 18	Church of the Covenant 11205 Euclid Ave., C. 6	GA 1-0482 YE 2-5713
No Tucker, The Rt. Rev. Beverly D. <i>144-100</i> ✓ 2521 Fairmount Blvd., C. 6		FA 1-6666
No Wells, Howard M. ✓ 1817 Hillside Rd., C. 12	First Presbyterian Church 16200 Euclid Ave., C. 12	UL 1-2777 MU 1-1733



# ALATHIAN SCHEDULE

1953-1954

Fellow Alathians:

Here is the schedule for the coming season. Please jot the dates down at once in "the little black book." Also have your efficient secretaries make note for you. If changes must be made, please report at the first meeting in October.

H. M. W.

<u>DATE</u>	<u>READER</u>	<u>HOST</u>
October 26, 1953	O'Hear	O'Hear
November 23, 1953	Kepler	Parsons
December 14, 1953	Bruere	Phillips
January 25, 1954	Blanchard	Silver
February 22, 1954	Wells	Taylor
March 22, 1954	Taylor	Tucker
April 26, 1954	Silver	Wells



THE ALATHIAN ROSTER 1953 - 1954

Blanchard, Ferdinand Q.	1688 Lee Rd., C. 18	FA 1-5556
Bruere, John	Calvary Presbyterian Church 2020 East 79th St., C. 3	EX 1-8488 ER 1-0278
2845 Scarborough Rd., C. 18		
Burroughs, Rt. Rev. Nelson M.	Trinity Cathedral 2241 Prospect Ave., C. 15	PR 1-6665 FA 1-8288
2514 Fairmount Blvd., C. 6		
Kepler, Thomas	School of Theology Oberlin, Ohio	
Knight, John L.	Office of the President Baldwin-Wallace College Berea, Ohio	BEREA 4 - 5474 BEREA 4 - 4479
329 Beech St., Berea, Ohio		
Newell, Robert C.	Church of the Master 2186 Noble Rd., C. 21 (Temp.)	GL 1-7928
2517 Greenvale Dr., C. 21		KE 1-8985
O'Hear, Rt. Rev. John L.	St. Paul's Episcopal Church Fairmount Blvd. at Coventry Rd., C. 18	YE 2-5815
13610 Larchmere Blvd., C. 20		ER 1-2492
Olson, Oscar T.	Epworth-Euclid Methodist Church 1919 East 107th St., C. 6	GA 1-1200
3315 Chalfont Rd., C. 20		WY 1-2964
Parsons, Waymon	Heights Christian Church 3451 Avalon Rd., C. 20	LO 1-4800 WY 1-3965
3264 Chalfont Rd., C. 20		
Phillips, Harold Cooke	First Baptist Church of Greater Cleveland Fairmount Blvd. & Eaton Rd., C. 18	YE 2-7480 FA 1-2581
2907 Hampshire Rd., C. 18		
Silver, Rabbi Abba Hillel	The Temple Ansel Rd. & East 105th St., C. 6	SW 1-7755 WY 1-2040
19810 Shaker Blvd., C. 22		
Taylor, Harry B.	Church of the Covenant 11205 Euclid Ave., C. 6	GA 1-0482 YE 2-5713
2330 Delamere Dr., C. 18		
Tucker, The Rt. Rev. Beverly D.	2521 Fairmount Blvd., C. 6	FA 1-6666
Wells, Howard M.	First Presbyterian Church 16200 Euclid Ave., C. 12	UL 1-2777 MU 1-1733
1817 Hillside Rd., C. 12		



# ALATHIAN SCHEDULE

1953-1954

Fellow Alathians:

Here is the schedule for the coming season. Please jot the dates down at once in "the little black book." Also have your efficient secretaries make note for you. If changes must be made, please report at the first meeting in October.

H. M. W.

<u>DATE</u>	<u>READER</u>	<u>HOST</u>
October 26, 1953	O'Hear	O'Hear
November 23, 1953	Kepler	Parsons
December 14, 1953	Bruere	Phillips
January 25, 1954	Blanchard	Silver
February 22, 1954	Wells	Taylor
March 22, 1954	Taylor Silver	Tucker
April 26, 1954	Silver	Wells Silver



THE BISHOP OF OHIO  
2241 PROSPECT AVENUE  
CLEVELAND 15

May 6, 1954

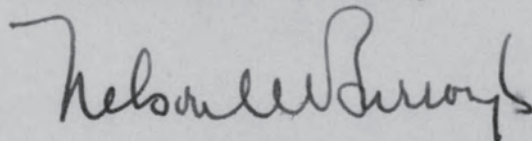
My dear Doctor Silver:

I was so very sorry  
not to be able to attend the last meeting  
of the Alathians at your home; and I regret  
exceedingly that my word did not reach you  
until so late an hour. I have since learned  
that the meeting was not held.

I am beginning to think  
that I had better withdraw from this grand  
group, because it is not fair to hold a place  
and be so uncertain in my attendance.

Faithfukky yours,

Rabbi Abba H. Silver  
Cleveland Ohio



May 11, 1954

Bishop Nelson M. Burroughs  
2241 Prospect Avenue  
Cleveland 15, Ohio

My dear Bishop:

I too was sorry that you were unable to attend the meeting of the Alathians, but evidently most of the members of the group were either out of the city or not free to attend. The meeting was accordingly postponed to next fall.

I hope that time will permit you to attend some of the meetings next year, as I have always found them very stimulating and the friendship most pleasant.

With warmest regards and all good wishes, I remain

Most cordially yours,

ABRA HILLEL SILVER

AHS:rms





MAIL

CHRISTMAS



THIS SIDE OF CARD IS FOR ADDRESS

WRHS  
ARCHIVES  
Rabbi Abba H. Silver  
The Temple  
Ansel Rd. & E. 105th St.  
Cleveland 6, Ohio

ALATHIAN CLUB

MEETS: November 22, 1954

4:45 P.M.

HOST: Dr. Blaksley

PLACE: 18502 Lynton Rd., S.H. (His home)

READER: Dr. Phillips

TOPIC: "THE UNIQUENESS OF JESUS"



*will attend*



ALATHIAN NOTICE

ALATHIAN MEETING - MONDAY, DECEMBER 19, 4:30 P.M.

HOST: Dr. Phillips

READER: Dr. Blanchard

TOPIC: "WHAT THE YEARS HAVE WROUGHT"

IMPORTANT!

Telephone Dr. Phillips' secretary, YE 2-7480  
your reservation, and she will inform you  
where the dinner meeting will be held.

*Gray.*



H. M. Wells  
Secretary

*Stouffers - Sh. Sq. 4:30*



ent. date in book

# ALATHIANN SCHEDULE

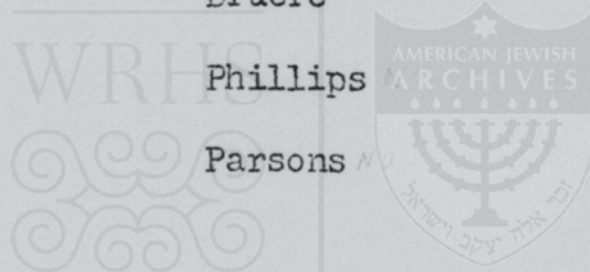
1954--1955

Fellow Alathians:

This is the schedule for the coming season. Please make note of all assignments and clear calendar accordingly. We see by the papers that Knight has left town. Therefore, have dropped his assignments. Here's for a good summer and happy return.

H.M.W.

	<u>DATE</u>	<u>READER</u>	<u>HOST</u>
OCTOBER	25, 1954	Bruere	Silver
NOVEMBER	22	Phillips	Blakeley
DECEMBER		Parsons	Blanchard
1955			
JANUARY	24	Olson	Bruere
FEBRUARY	28	O'Hear	Burroughs
MARCH	28	Newell	Kepler
APRIL	25	Kepler	Newell



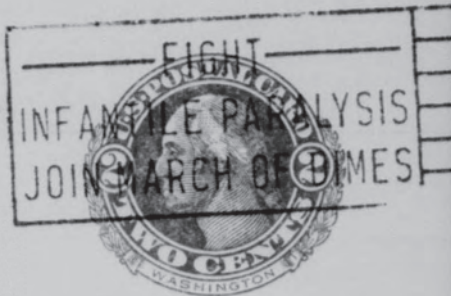
Kepler  
Newell



THIS SIDE OF CARD IS FOR ADDRESS

WRHS  
ARCHIVES  
Rabbi Abba H. Silver  
The Temple  
Ansel Rd. & E. 105th St.  
Cleveland 6, Ohio





THIS SIDE OF CARD IS FOR ADDRESS

WRHS  
AMERICAN JEWISH  
ARCHIVES  
Rabbi Abba H. Silver  
Ansel Rd. & E. 105th St.  
Cleveland 6, Ohio



THIS SIDE OF CARD IS FOR ADDRESS



Rabbi Abba H. Silver  
The Temple  
A nsel Rd. & E. 105th St.  
Cleveland 6, Ohio

## ALATHIAN CLUB

MEETS: April 25, 1955 4:45 P.M.

HOST: The Rev. Robert Newell

PLACE: Stouffer's Shaker Square

READER: Dr. Kepler

TOPIC: SOME CONFESSIONS OF A RELIGIOUS 'JOURNALIST'



## ALATHIAN CLUB

MEETS: January 24, 1955

4:45 P.M.

HOST: Dr. Bruere

PLACE: Colonial Room - Wade Park Manor

READER: Dr. Olson

TOPIC: "MURDER AND ITS REACTION"



ALATHIAN CLUB

MEETS: February 28, 1955 4:45 P.M.

HOST: Bishop Burroughs

PLACE: His home - 2514 Fairmount Blvd.

READER: Rev. O'Hear

TOPIC: "COMMUNICATING THE GOSPEL"

PR 1-6665  
FAI-8288

accepted doctrine  
after (in my-)



# ALATHIAN SCHEDULE

1956--1957

DATE			HOST	READER
OCTOBER	22,	1956	Wells	Rex
NOVEMBER	26,	1956	Blakesley	Phillips
DECEMBER	17,	1956	Blanchard	Parsons
JANUARY	28,	1957	Bruere	Olson
FEBRUARY	25,	1957	Burroughs	O'Hear
MARCH	25,	1957	Kepler	Newell
APRIL	22,	1957	Newell	Kepler





THE ALATHIAN ROSTER 1956-1957

Blakesley, Rev. Robert I. 18502 Lynton Rd., C. 22	Plymouth Church of Shaker Heights Coventry & Weymouth Rds., C. 20	WA 1-3510 WY 1-6453
Blanchard, Rev. Ferdinand Q.	1688 Lee Rd., C. 18	FA 1-5556
Bruere, Rev. John 2845 Scarborough Rd., C. 18	Calvary Presbyterian Church 2020 East 79th St., C. 3	EX 1-8448 ER 1-0278
Burroughs, Rev. Nelson M. 2514 Fairmount Blvd., C. 6	Trinity Cathedral 2241 Prospect Ave., C. 15	PR 1-6665 FA 1-8288
Kepler, Prof. Thomas 252 Morgan Ave.	School of Theology      Office Oberlin Oberlin, Ohio      School of Theology	4-9951 5-0441 4-3471
Newell, Rev. Robert C. 4059 Monticello Blvd., C. 21	Church of the Master 4050 Monticello Blvd., C. 21	EV 1-1001 EV 2-1984
O'Hear, Rev. John L. 13610 Larchmere Blvd., C. 20	St. Paul's Episcopal Church Coventry & Fairmount Blvd., C. 18	YE 2-5815 ER 1-2492
Olson, Rev. Oscar T. 3315 Chalfont Rd., C. 20	Epworth-Euclid Methodist Church 1919 East 107th St., C. 6	GA 1-1200 WY 1-2964
Parsons, Rev. Waymon 3264 Chalfont Rd., C. 20	Heights Christian Church 3451 Avalon Rd., C. 20	LO 1-4800 WY 1-3965
Phillips, Rev. Harold Cooke 2907 Hampshire Rd., C. 18	First Baptist Church of Greater Cleve. Fairmount Blvd. & Eaton Rd., C. 18	YE 2-7480 FA 1-2581
Rex, The Very Rev. Percy F. 2272 Windermere Dr., C. 6	Trinity Cathedral 2241 Prospect Ave., C. 15	PR 1-3630 FA 1-1086
Silver, Rabbi Abba Hillel 19810 Shaker Blvd., C. 22	The Temple Ansel Rd. & East 105th St., C. 6	SW 1-7755 WY 1-2040
Taylor, Rev. Harry B. 2330 Delamere Dr., C. 18	Church of the Covenant 11205 Euclid Ave., C. 6	GA 1-0482 YE 2-5713
Tucker, The Very Rev. Beverly D.	2521 Fairmount Blvd., C. 6	FA 1-6666
Wells, Rev. Howard M. 1817 Hillside Rd., C. 12	First Presbyterian Church 16200 Euclid Ave., C. 12	UL 1-2777 MU 1-1733





THIS SIDE OF CARD IS FOR ADDRESS

WRHS  
ARCHIVES  
Rabbi Abba H. Silver  
The Temple  
Ansel Rd. & East 105th St.  
Cleveland 6, Ohio



THIS SIDE OF CARD IS FOR ADDRESS

WRHS

AMERICAN JEWISH  
ARCHIVES



Rabbi Abba H. Silver  
The Temple  
Ansel Rd., E. 105th St.  
Cleveland 6, Ohio



ALATHIAN CLUB

MEETS: February 25, 1957

4:45 P.M.

HOST: Bishop Burroughs

PLACE: His home, 2514 Fairmount Blvd. ✓

READER: Rev. O'Hear

TOPIC: "ELIJAH'S MANTLE"

*notified  
by phone  
to Mr. Archard  
7:25 am*



## ALATHIAN CLUB

MEETS: February 27, 1956

4:45 P.M.

HOST: Dean Rex

PLACE: 2272 Woodmere Dr., C.

READER: Dr. Wells

TOPIC: "THEOLOGY TODAY"





# ALATHIAN SCHEDULE 1958 - 1959

DATE	HOST	READER
-----		
OCTOBER 27, 1958	Wells	Phillips
NOVEMBER 24, 1958	Blakesley	Parsons
DECEMBER 15, 1958	Blanchard	Olson
JANUARY 26, 1959	Bruere	O'Hear
FEBRUARY 23, 1959	Drew	Newell
MARCH 23, 1959	Kepler	Kepler
APRIL 27, 1959	Newell	Drew
-----		

## NOTE TO SECRETARIES OF THE ALATHIAN MEMBERS:-

Please see to it that these dates are listed in the official and personal date books of the honorable members so no conflicting appointments may interfere with the time-honored Alathian priorities.

HMW.



THE ALATHIAN ROSTER 1958-1959

Blakesley, Rev. Robert I. 18502 Lynton Rd., C. 22	Plymouth Church of Shaker Heights Coventry & Weymouth Rds., C. 20	WA 1-3510 WY 1-6453
Blanchard, Rev. Ferdinand Q.	1688 Lee Rd., C. 18	FA 1-5556
Bruere, Rev. John 2845 Scarborough Rd., C. 18	Calvary Presbyterian Church 2020 East 79th St., C. 3	EX 1-8448 ER 1-0278
Drew, Rev. George E. 17412 Clifton Blvd., C. 7	Lakewood Congregational Church 1375 W. Clifton Blvd., C. 7	AC 1-9555 AC 1-0881
Kepler, Prof. Thomas  252 Morgan Ave., Oberlin, Ohio	School of Theology Oberlin, Ohio	Office Oberlin 4-9951 School of T. Oberlin 5-0441 Oberlin 4-3471
Newell, Rev. Robert C. 4059 Monticello Blvd., C. 21	Church of the Master 4050 Monticello Blvd., C. 21	EV 1-1001 EV 2-1984
O'Hear, Rev. John L. 13610 Larchmere Blvd., C. 20	St. Paul's Episcopal Church Coventry & Fairmount Blvd., C. 18	YE 2-5815 ER 1-2492
Olson, Rev. Oscar T. 3315 Chalfant Rd., C. 20	Epworth-Euclid Methodist Church 1919 East 107th St., C. 6	GA 1-1200 WY 1-2964
Parsons, Rev. Waymon 3264 Chalfant Rd., C. 20	Heights Christian Church 3451 Avalon Rd., C. 20	LO 1-4800 WY 1-3965
Phillips, Rev. Harold Cooke	2907 Hampshire Rd., C. 18	FA 1-2581
Silver, Rabbi Abba Hillel 19810 Shaker Blvd., C. 22	The Temple Ansel Rd. & East 105th St., C. 6	SW 1-7755 WY 1-2040
Taylor, Rev. Harry B. 2330 Delamere Dr., C. 18	Church of the Covenant 11205 Euclid Ave., C. 6	GA 1-0482 YE 2-5713
Wells, Rev. Howard M. 1817 Hillside Rd., C. 12	First Presbyterian Church 16200 Euclid Ave., C. 12	UL 1-2777 MU 1-1733



Paper for Alatheia, April 27th, 1959  
George E. Drew

### LIGHT FROM HINDUISM ON JUDEAO-CHRISTIAN THOUGHT

One of the principal urges behind a recent five weeks in India was a desire to test an almost subconscious uneasiness about my own religion. Albert Schweitzer's appreciative book of some years back, "Indian Thought and its Development", the beautiful spiritual expressions of Hindu philosophy displayed in the texts on comparative religions, along with the memory of Gandhi's successful handling of the problem of peaceful revolution by methods developed out of Hindu thought, - all these had led me to believe that there was a possibility that basic Hindu thought might at least be best for Indians, and that perhaps our missionary efforts were going at the problem of religions in the wrong way.

On the conscious level, I was convinced that the basic ideas in Judeo-Christian thought have led to the highest cultural results: ethical monotheism, faith in a law-abiding universe, the optimistic and affirmative attitude toward this world, the belief that man is called to exert himself to build God's rule among men. But there remained the subconscious doubts, augmented by the great contrast between Western beliefs and the wars which have become almost typical of Western life in the recent period, as well as colonialism and exploitation of which the white world is mainly guilty.

We found the ashrams where intellectual Hindus share their highly developed and beautiful spiritual philosophy. Devout families of the Jain sect took us proudly to their temples, and spoke earnestly about their faith, pointing out delicately its superiority to the Christian way of war and the drive to dominate. It was somewhat shattering to see ourselves through their eyes.

And yet observations of the practical aspects of Indian life drove me to two conclusions: first, that the elevated spiritual expressions are confined to an almost microscopic percentage of Hindu people, isolated in their own settlements, and almost completely contemptuous of the religious practices of the masses of the people; and that well over 99%, while strongly religious, are not touched by the high-level



philosophies at all. Their religious practices are primitive, confused, bloody and obscene, judged at least by any standards we know. If a religion, after so many centuries, has failed to penetrate even superficially to the people in a culture, this is certainly a reflection upon its strength and influence.

And second, where certain teachings of the Hindu religion have penetrated into religious practice, the cultural results have left India in a deplorable state, with the standards of life deteriorating, even after three or four thousand years of influence. And while it is difficult to impose our standards upon them, there certainly must be some basic human criteria by which the results of a religion may be measured. We have a right to pass judgment upon a system of thought by judging its results.

Naturally, the purpose of such a comparison as we are making is not to point out the superiority of our way by using our measurements, but to see what light this sheds upon the weaknesses and failures of our system of thought, or its strengths and advantages for everyone, by using some universal yardsticks. And also to recognize the contrasts between our own high-level pronouncements and the popular and cultural results. Inevitably, in a field so vast, this paper must be largely one person's opinion, since the evidence and the literature are mainly half a world away.

Let me include a paragraph from Archbishop William Temple, to help diagnose Hindu thought: "Now the sense of the inherent determinism of the physical system, including our bodily organisms, is so strong that some great religions have to a certain extent made terms with it. The Hindu doctrine of Maya is such a compromise. It expresses despair of the spiritual domination of matter; but in order to safeguard both the reality and the supremacy of spirit, it dismisses the material as illusory; the great aim of life which it proposes, is to be delivered from the Wheel of Change (the figure of materialistic Determinism) so that the spiritual reality may exist in its own freedom. This attempt altogether to exclude matter from reality issues in a curiously uncontrolled empire of matter, so that Hinduism, which finds expression in some of the loftiest spiritual philosophy of the world, also makes room for obscenity in connection with worship itself. You cannot regulate what you do not recognize. If matter is so



unreal that spirit, which is real, has neither need for it nor control of it, then in its own sphere it will make havoc. The way to be spiritually effective is not to ignore matter but to use it." <sup>1</sup>

Schweitzer gives a similar analysis: "The reason it is so difficult to become familiar with Indian thought is that in its very nature it is so entirely different from our own, because of the great part which the idea of what is called world and life negation plays in it. Whereas our modern European world-view, like that of Zarathustra and the Chinese thinkers, is on principle world and life affirming. World and life affirmation consists in this: that man regards existence as he experiences it in himself and as it has developed in the world, as something of value per se and accordingly strives to let it reach perfection in himself, while within his own sphere of influence he endeavors to preserve and to further it. World and life negation, on the other hand, consists in his regarding existence as he experiences it in himself and as it is developed in the world as something meaningless and sorrowful, and he resolves accordingly (a) to bring life to a standstill in himself by mortifying the will-to-live, and (b) to renounce all activity which aims at improvement of the conditions of life in this world. World and life affirmation unceasingly urges men to serve their fellows, society, the nation, mankind, and indeed all that lives, with the utmost will and in lively hope of realisable progress. World and life negation takes no interest in the world, but regards man's life on earth either merely as a stage-play in which it is his duty to participate, or only as a puzzling pilgrimage through the land of Time to his home in Eternity." <sup>2</sup>

Schweitzer goes on to show that any system of thought must carry on a constant struggle to maintain life affirmation in the face of the ever-present problem of evil, and the appearance of nature to be blind and unguided. Judeao-Christian thought fell into life negation during the Middle Ages, and has tendencies to this in every

1. William Temple: "Nature, Man and God", Macmillan 1934, P. 36

2. Albert Schweitzer: "Indian Thought and its Development", Beacon, 1935, P. 1.



period. But the basic assumptions of Western thought finally led it back to the positive side, and progress since the Renaissance has been based on affirmation. And while there are some elements even in Hindu thought leading to the positive side, negation has been far more dominant.

There ought to be some fundamental criteria for measuring the cultural results of a system of thought, where practical considerations are so close to life itself that they cannot be separated from spiritual considerations. The habit of separation might force Hindus to disagree with our standards, but we believe there can be some universal and objective criteria. Certainly by any considerations, practical or spiritual, starvation is a positive evil, as is the maintenance of conditions where starvation is inevitable, or the refusal to take the known and available steps to conquer it. The wilful maintenance of conditions in which disease is inevitable, such as the refusal to receive the medication which can now eliminate leprosy, or to permit mosquito control to conquer elephantiasis, yellow fever and malaria, - this must be measured as a positive evil. Objections to steps for better water and sanitation, which fanatical Hindus fight on the ground that it is insulting to the gods to change what has been decreed, - we must consider this a positive evil. And the resistance to literacy campaigns, in the face of the fact that illiterates are universally exploited by land-owners, tax-collectors, traders and government officials, - this must be evil. And this is not to mention population control, hospital care, housing, dietary information, and many others.

First of all, in the area where basic Hindu thought fails to penetrate into daily life, let us look at what is visible in the Indian world, even to the short-term visitor, which can be checked with the opinions of thoughtful and trained people who have spent their whole lives in India. Ahimsa, or non-violence, is certainly central to high Hindu thought. But there is little evidence that the average Hindu modifies his life by this, except in certain formal ways, and by a certain superficial gentleness and sweetness. Cattle he does not eat or molest, but allows to run freely everywhere, and woe be to the visitor who lets his car touch one of them. But it is common



knowledge that there is scarcely an ox used for work but has its tail broken in several places by the drivers in bad tempers. In the fighting between India and Pakistan during the Partition in 1947, over a million people were brutally killed for their religion, and as many by Hindus as by Moslems, who many times stopped trains carrying refugees across the line and killed everyone on board. Then the common practice of maiming children for purposes of beggary is well known, and evidences of it may be seen anywhere.

It can easily be argued that the non-killing principle reduces all life to the same level, so that a child is worth no more, and is not to be protected more, than a cow or a goat. One ICA expert lived in constant distress because there had been allowed to breed in his area a much greater number of cattle than is a sane ratio to the population, and the cattle were consuming so much food that the humans were starving.

Also, the spiritual ideal of seeking union with the Infinite, which dominates the lofty spiritual expressions of Hinduism, most certainly fails to penetrate into the worship practices of the vast majority. The bloodiness and frenzy of the Kali cult, the animism and primitiveness of most temples, the obscenities and filthiness of most worship, no matter how any try to sublimate it, the fertility rights, the temple prostitution, the frantic activities around the central symbol for Brahma in every temple, which is the male sex organ, - these must be measured in any study as typical of the lowest types of religion. This level of religious practice is not isolated but standard among all but the very few. And while we must admit that there is a great spread also in our system of thought between lofty profession and practical expression, at our great centers it is the highest and not the lowest that is found.

We are forced to conclude that there is a failure of penetration of high Hindu thought into common life, and this in itself is a judgment upon it, a measure of its character and strength. Total Hinduism must be judged, not by the lofty expressions, but by the average Hindu practice. That is Hinduism. This means that the West must also stand judgment on its average, including all the most primitive Roman Catholic of Guatemala and Peru, and fundamentalist Protestant, and average Jewish, practice. We



can't compare our best with their average or their worst. But the average must be declared to be what Hinduism is.

Now moving over from the area in which Hinduism fails to penetrate into the popular mind, let us look at the results upon life in the areas where Hindu ideas do control people's actions. Three elements Hinduism contains, whether high or low: the denial of the importance of life in this world, fatalism, and polytheism. These very powerfully mark all Hindu life.

The life negation, or other-worldliness, of Hinduism leads a man to believe that all his efforts must be expended in seeking union with the Infinite. Any time spent improving his lot in this world is wasted, or is actually stolen from God. This puts a man into constant conflict, because he still must eat and sleep and provide for his family. The only rational act completely in accord with this teaching is to get out of this painful and useless world, by suicide. The world is so obviously unmoral that the gods have abandoned it to satanic forces, and a wise man will do likewise. Under this complete dualism, since a man doesn't step up and handle life, life handles him, and a man must always be on the defensive. There can result nothing but the deterioration of life under such a philosophy. The Hindu feels perfectly justified, because of spiritual reasons, to drop all responsibility, abandon his family, and seek the higher life of a holy man or monk.

Nehru and other progressive leaders of modern India are aware of the results of such thinking, and insist upon being known as Secularists. They fight a constant political battle to prevent the fanatical Hindu leaders from getting into positions of power. They know that these Hindu leaders would drive out all Western aid and ideas, and turn back progress hundreds of years. They firmly believe, and have often come just short of saying publicly, that unreconstructed Hinduism is Indian's worst enemy. For political reasons they cannot make this a part of their strategy, any more than could Gandhi. But there is evidence that this is their belief.



Karma, or fatalism, is perhaps even more determinative of Hindu life. The belief that every event in the future is predetermined obviously cuts the nerve of energy and the importance of taking hold of life. It goes further: it creates resistance to change because change is insulting to the divine intelligence. This idea is based on a philosophical concept of time which is diametrically different than the Western idea. The Eastern concept of time is cyclical, that the divine intelligence has been this way before on the last time around the cycle, and knows everything that will happen or can happen in the future. Our idea is that time is an unfolding, with God working along with man to build an unfolding future, and that God does not know and does not wish to know what is beyond the line of the present instant.

Thus, for the Hindu the ideal is resignation, acceptance of what God has decreed. If a father and mother are forced to choose, as hundreds of Indians must do, between which of their children shall have enough of their limited supply of food not to die of malnutrition, and which shall not be given enough, they drive themselves to accept this as God's decree. This must throw them into frightful inner rebellion, but they are able through their religion to accept even this. A person trained in Western thought would fight or even steal before coming to such a choice. He would at least reduce the ratio of cattle to children, as far as he could control it.

This same idea makes the practice of medicine, sanitation, outside help in providing better water or finding better methods of farming seem useless and even contrary to God's will. Fanatical Hindus have many times driven out Point Four people trying to help a village drill a deep-water well, declaring that God would otherwise not have provided them with the beautiful stream flowing through their village, and it matters not at all that the village upstream puts all its sewage into it.

Finally, there is polytheism, with actually millions of incarnations of the gods in bewildering forms too numerous even for the devout Hindu to encompass. The practical results of this are too well known to warrant much attention, except to note that it undermines any solid standard of morals, since the believer can turn from one



to another god whenever it suits his need or desire. Even patriotic Hindus confess that there is no core of integrity or dependability in Indian morality, that business credit systems cannot be established, that appointments are most haphazardly kept, that corruption, stealing and cheating are the common rule.

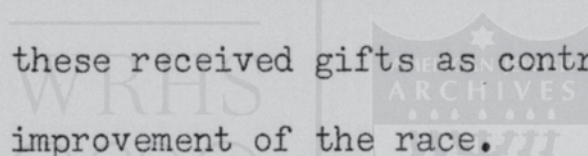
In conclusion, and not to think more highly than we ought to think about our own system of thought, but to think soberly, I have found myself driven to opinions on Indian life and religion contrary to my preconceptions, and contrary to my wishes. I have been reluctant to come to these opinions also just because they remind me of opinions expressed by missionaries of some years back, which I always thought prejudiced.

I believe there is great hope and evidence of progress in India, and I have faith that she will find her own way to greatness. I am fascinated by the country and its life. But I am forced to believe that this will come in spite of basic Hindu thought, and only after many fundamental Hindu ideas are changed or by-passed.

I believe that India must continue to borrow many of her ideas from Western thought. With her unlimited manpower and unlimited resources, she has the full possibilities of making a good life for her people. To do this, she must accept many ways of thinking that have proven productive of progress in the West, and which definitely trace back to Judeao-Christian contributions to human wisdom: faith in a dependable and law-abiding universe, a non-fatalistic conception of an open future, the belief that man is meant to take hold of his life and natural conditions and shape them to his own purposes under the guidance of what he can discover of God's purposes, and an optimistic and affirmative attitude toward this world, with the Golden Age in the future rather than in the past, - all of which rests upon a concept of one God who is interested in and deeply understands and loves man. India must reshape these ideas according to her own genius, and in so doing may exchange some valuable contributions to Western thought as well. There is evidence that this exchange is beginning to take place. If it can develop and come to flower before man destroys himself, Indian future is bright.



All this also sheds light upon our own system of thought. It makes us sharply aware of the distance between the idealism of our thought-forms and their practical results, including Western responsibility for recent wars and the brutal history of colonialism, which may properly be called the cruelest business in the world. On the other hand, any comparison of the human results of the two systems should give the West more self-assurance about the basic elements of its own thought, and send it out more aggressively and without apology and without the hesitancy which marks our time, to carry it to the whole world. The West must be wise and thoughtful and kind in this, and express no personal superiority because of it, seeing that this has come down to us as a free gift from the past, and because of the constant urging of the spirit of God. But our responsibility is clear: to pass on these received gifts as contributions to man's common task of the physical and spiritual improvement of the race.





# LAKEWOOD CONGREGATIONAL CHURCH

DETROIT AVENUE and WEST CLIFTON BOULEVARD

LAKEWOOD 7, OHIO

## MINISTERS:

George E. Drew, D. D.

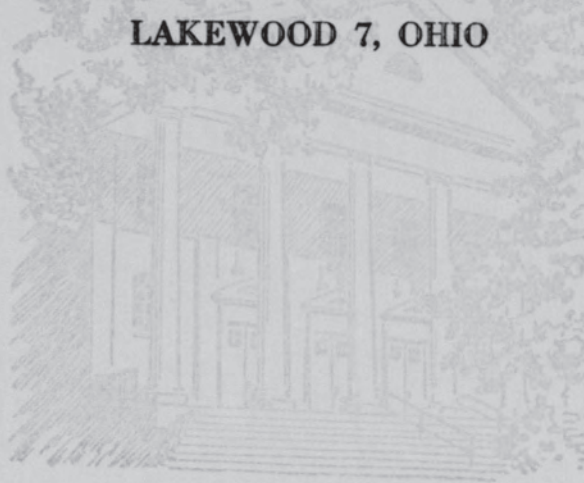
Clifford D. Lewis

Marjorie Haynes

1375 WEST CLIFTON BOULEVARD

Telephone: ACademy 1-9555

April 29, 1959



Rabbi Alba Hillel Silver  
19810 Shaker Boulevard  
Cleveland 22 Ohio

Dear Rabbi Silver:

The Alatheas men were kind enough to ask  
me to mimeograph my paper so I am pleased to send it to you.

Most sincerely,

*George*  
George E. Drew



May 1, 1959

Dr. George E. Drew  
Lakewood Congregational Church  
Detroit Ave. & W. Clifton Blvd.  
Lakewood 7, Ohio

My dear friend:

Let me thank you for your thoughtfulness in sending me a copy of the paper which you read before the Alatheia on "Light from Hinduism on Judeao-Christian Thought". I read it with a great deal of interest and I agree with many things which you so truly state. In the particular reference to the subject of other worldliness, pacifism, etc., I am inclined to believe that the traditions of Judaism and Christianity are not identical. You may be interested in a discussion of this subject in my book "Where Judaism Differs".

With warmest regards and all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS :bfm



THE ALATHIAN ROSTER 1959-1960

Blakesley, Rev. Robert I.	Plymouth Church of Shaker Heights Coventry & Weymouth Rds., C. 20	WA 1-3510 WY 1-6453
1852 Lynton Rd., C. 22		
Blanchard, Rev. Ferdinand Q.	1688 Lee Rd., C. 18	FA 1-5556
<del>Bruere, Rev. John</del>	Calvary Presbyterian Church 2020 East 79th St., C. 3	EX 1-8448 ER 1-0278
2845 Scarborough Rd., C. 18		
Drew, Rev. George E.	Lakewood Congregational Church 1375 W. Clifton Blvd., C. 7	AC 1-9555 AC 1-0881
17412 Clifton Blvd., C. 7		
Kepler, Prof. Thomas	School of Theology Oberlin, Ohio	Office Oberlin 4-9951 School of T. Oberlin 5-0441 Oberlin 4-3471
252 Morgan Ave., Oberlin, Ohio		
Newell, Rev. Robert C.	Church of the Master 4050 Monticello Blvd., C. 21	EV 1-1001 EV 2-1984
4059 Monticello Blvd., C. 21		
<del>O'Hear, Rev. John L.</del>	St. Paul's Episcopal Church Coventry & Fairmount Blvd., C. 18	YE 2-5815 ER 1-2492
13610 Larchmere Blvd., C. 20		
Olson, Rev. Oscar T.	3315 Chalfant Rd., C. 20	WY 1-2964
Parsons, Rev. Waymon	Heights Christian Church 3451 Avalon Rd., C. 20	LO 1-4800 WY 1-3955
3264 Chalfant Rd., C. 20		
<del>Phillips, Rev. Harold Cooke</del>	2907 Hampshire Rd., C. 18	FA 1-2581
Silver, Rabbi Abba Hillel	The Temple Ansel Rd. & Silver Park, C. 6	SW 1-7755 WY 1-2040
19810 Shaker Blvd., C. 22		
Taylor, Rev. Harry B.	Church of the Covenant 11205 Euclid Ave., C. 6	GA 1-0482 YE 2-5713
21316 Fairmount Blvd., C. 18		
Wells, Rev. Howard M.	First Presbyterian Church 16200 Euclid Ave., C. 12	UL 1-2777 MU 1-1733
1817 Hillside Rd., C. 12		
Whittemore, Rev. B. Bruce	Cleveland Area Church Federation 1900 East 18th St., C. 15	CH 1-3147 SK 2-3592
15811 Fernway Rd., C. 20		



ALATHIAN SCHEDULE 1959 - 1960

DATE	HOST	READER
OCTOBER 26, 1959	Olson	Bruere
NOVEMBER 23, 1959	Parsons	Blanchard
DECEMBER 14, 1959	Phillips	Blakesley
JANUARY 25, 1960	Silver	Whittemore
FEBRUARY 22, 1960	Taylor	Wells
MARCH 28, 1960	Wells	Taylor
APRIL 25, 1960	Whittemore	Silver

NOTE TO SECRETARIES OF THE ALATHIAN MEMBERS:

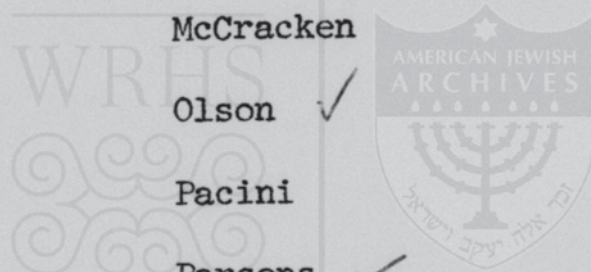
Please see to it that these dates are listed in the official and personal date books of the honorable members so no conflicting appointments may interfere with the time-honored Alathian priorities.

H. M. W.



THE ALATHIAN CLUB  
SCHEDULE FOR THE NEXT TWO YEARS  
1961 - 1963

DATE	HOST (A-Z)	READER (Z-A)
OCTOBER 23, 1961	Blakesley ✓	Wiest
NOVEMBER 27, 1961	Blanchard ✓	Whittemore
DECEMBER 18, 1961	Drew	Wells
JANUARY 22, 1962	Hazelton	Taylor
FEBRUARY 26, 1962	Kepler ✓	Silver
MARCH 26, 1962	McCracken	Parsons
APRIL 23, 1962	Olson ✓	Pacini
OCTOBER 22, 1962	Pacini	Olson
NOVEMBER 26, 1962	Parsons ✓	McCracken
DECEMBER 17, 1962	Silver —	Kepler
JANUARY 21, 1963	Taylor	Hazelton
FEBRUARY 25, 1963	Wells ✓	Drew
MARCH 25, 1963	Whittemore	Blanchard
APRIL 22, 1963	Wiest ✓	Blakesley





THE ALATHIAN ROSTER 1961-1963

Blakesley, Rev. Robert I. 18502 Lynton Rd., C. 22	Plymouth Church of Shaker Heights Coventry & Weymouth Rds., C. 20	WA 1-3510 WY 1-6453
Blanchard, Rev. Ferdinand Q.	1688 Lee Rd., C. 18	FA 1-5556
Drew, Rev. George E. 17412 Clifton Blvd., C. 7	Lakewood Congregational Church 1375 West Clifton Blvd., C. 7	AC 1-9555 AC 1-0881
Hazelton, Dean Roger	Oberlin School of Theology Oberlin, Ohio	OB 4-9951
Kepler, Prof. Thomas 252 Morgan Ave., Oberlin, Ohio	Oberlin School of Theology Of. School	OB 4-9951 OB 5-0441 OB 4-3471
McCracken, Rev. W. Chave 3071 North Park Blvd., C. 18	St. Paul's Episcopal Church Coventry & Fairmount Blvd., C. 18	YE 2-5815 YE 2-5518
Newell, Rev. Robert C. 4059 Monticello Blvd., C. 21	Church of the Master 4050 Monticello Blvd., C. 21	EV 1-1001 EV 2-1984
Olson, Rev. Oscar T.	3315 Chalfant Rd., C. 20	WY 1-2964
Pacini, Rev. Richard 2799 Scarborough Rd., C. 18	Fairmount Presbyterian Church 2757 Fairmount Blvd., C. 18	FA 1-5800 ER 1-0064
Parsons, Rev. Waymon 3264 Chalfant Rd., C. 20	Heights Christian Church 3451 Avalon Rd., C. 20	LO 1-4800 WY 1-3965
Silver, Rabbi Abba Hillel 19810 Shaker Blvd., C. 22	The Temple Ansel Road & Silver Park, C. 6	SW 1-7755 WY 1-2040
Taylor, Rev. Harry B. 21316 Fairmount Blvd., C. 18	Church of the Covenant 11205 Euclid Ave., C. 6	GA 1-0482 YE 2-5713
Wiest, Rev. Elam G. 4206 West 62nd St., C. 9	Pres. of the Northeast Ohio Synod of the Evan. & Ref. Church 2969 West 25th St., C. 13 Of.	PR 1-7740 SH 1-7234
Wells, Rev. Howard M. 1817 Hillside Rd., C. 12	First Church, East Cleveland (Presby- 16200 Euclid Ave., C. 12 terian)	UL 1-2777 MU 1-1733
Whittemore, Rev. B. Bruce 15811 Feraway Rd., C. 20	Cleveland Area Church Federation 2230 Euclid Ave., C. 15	PR 1-4815 SK 2-3592



Church vs. Ministers - administrator

Preaching Teacher - 123 - Poster

nothing new in theology - no answers in religious doctrine  
left young people, a bookend, but in the



# First Church, East Cleveland

United Presbyterian, U. S. A.

16200 EUCLID AVENUE

CLEVELAND 12, OHIO

ULSTER 1-2777

HOWARD MYERS WELLS

BRUCE WARNER REEVES

MINISTERS

MRS. WARREN M. BLODGETT

DIRECTOR  
CHRISTIAN EDUCATION

RUTH E. COLBEY  
CHURCH SECRETARY

March 27th, 1962

Dear Rabbi Silver:-

The Alathians met last night as scheduled and regretted your absence. We hope you had a grand and rich trip abroad and returned well.

During your absence, Daniel attend the meeting in February as a very welcomed guest. As expected he took part in the discussion adding to its value by his insights and remarks.

The meeting in March was cancelled due to the sudden death of Harry Taylor's father - Taylor being scheduled to read.

This cancellation has required some changes in the Alathian calendar.

The next meeting will be held on May 7th - not in April as usual. Taylor will read - Pacini will be host.

This postpones your reading until fall and as it stands we have you scheduled to read at the first meeting in the fall on October 22nd and Kepler will entertain in Oberlin.

I hope this suits your personal calendar and looking forward to seeing you on May 7th

Cordially yours,

*Howard Wells*



# The Temple

UNIVERSITY CIRCLE AT SILVER PARK

Cleveland 6, Ohio

TELEPHONE: SWEETBRIAR 1-7755

MILTON MATZ  
ASSOCIATE RABBI

ABBA HILLEL SILVER  
DANIEL JEREMY SILVER  
RABBIS

LEO S. BAMBERGER  
EXECUTIVE SECRETARY

We, the members of the Alathians, have been privileged to know Dr. Wells as a colleague and a friend for many years. Until recently he was the secretary of our group and one of its guiding spirits. Our small fraternity met monthly. One of the members presented a paper. The paper was then discussed and then we had dinner together. No resolutions were ever adopted by our group and no publicity was ever given to its deliberations. The occasions were a welcome opportunity to all our members to exchange views and to help each other in our thinking and in our outlook.

We enjoyed listening to the papers which Dr. Wells read and to his comments and observations, and always we were impressed and uplifted by his deep sincerity, courage and broad tolerance of his thoughts.

We shall miss him but we shall never forget him.



# First Church, East Cleveland

United Presbyterian, U. S. A.

16200 EUCLID AVENUE  
CLEVELAND 12, OHIO

ULSTER 1-2777

Mrs. WARREN M. BLODGETT  
DIRECTOR  
CHRISTIAN EDUCATION

JAYNE CRAWFORD  
CHURCH SECRETARY

HOWARD MYERS WELLS

BRUCE WARNER REEVES

MINISTERS

November 23, 1962.

TO ALL FRIENDS OF HOWARD AND BEATRICE WELLS:

## CONFIDENTIAL

You are cordially invited to a reception in honor of Dr. and Mrs. Howard M. Wells on Sunday, December 30, 1962. The reception, in recognition of Dr. Wells' retirement after over 36 years of continuous leadership at "Old First", is scheduled from 3 to 6 P.M.

One of the features of the event will be the presentation of a "memory book" to which all friends are asked to contribute. The enclosed sheet is for your use, to write whatever personal message you desire to include. All sheets will be assembled into binders appropriate for the occasion. Please observe the margins so that nothing will be hidden from view by the binding, and use only one side of the paper.

Your "page" should be returned no later than December 15 to Erwin Dieckmann, 19630 Delaware Road, Cleveland 17, Ohio. A self addressed envelope is enclosed for this purpose. Please do not fold the paper.

Dr. and Mrs. Wells are looking forward to seeing you at the reception if you can possibly come. However, they have not been apprised of the "memory book" plan, so please save this as a genuine surprise for them. Send your "page" whether you can attend or not, and use the enclosed form to let us know whether or not you'll be with us.

Sincerely yours,

The General Planning Committee

Virginia Barnes	Wells Knierim
James Bryant	Robert Schultz
George Mead	George Bryant
Robert Kerr	Erwin Dieckmann, Chairman

*Thaled*  
*12/5/62*



My dear Howard:

Your retirement from "Old First" leaves our community both poorer and richer -- poorer because it will miss your <sup>warm</sup> ~~personality~~ <sup>and your friendly presence</sup> and your <sup>richer</sup> because of the years of wise and inspired spiritual leadership which you gave it. You have touched many lives, far beyond the boundaries of your church and your denomination.

I have been privileged to know you as a colleague and a friend for many years. <sup>\*</sup> In the circle of the Alathians, I enjoyed listening to the papers which you read and to your <sup>his</sup> comments and observations, and always I was <sup>we were</sup> ~~gratefully~~ <sup>and uplifted</sup> impressed by the deep sincerity, <sup>courage</sup> ~~the frankness~~ and ~~and~~ <sup>his thoughts</sup> ~~and~~ the broad tolerance and uplift of your thinking.

I wish you well as you retire to <sup>what I am sure will be</sup> other fields and opportunities <sup>for</sup> service to your fellow-men. I hope that ~~the~~ <sup>your</sup> on-coming harvest years will be blessed with the peace and serenity which you have <sup>so</sup> richly merited.

My warmest regards to Mrs. Wells -

Abba Hillel Silver

12.11.61



Handwritten text in Hebrew, likely a list or index, consisting of several lines of cursive script. The text is written on a piece of paper that is slightly aged and has some faint markings.





## THE ALATHIAN CLUB

Gentlemen:

We will begin our new season on Monday, October 28, 1963. Dr. Elam G. Wiest will read on the topic: "Looking at Church Mergers From the Inside."

We will be the guests of the Drews at their new home at 1104 Forest Rd., Lakewood. George reports that you will have to go through the barricade at the West end of Lake Road and proceed to the second left.

Starting time will be 4:30 p.m. as usual. Please return the enclosed card.

B. Bruce Whittemore, Secretary

### 1963 - 1965 SCHEDULE

<u>Date</u>	<u>Host (A-Z)</u>	<u>Reader (A-Z)</u>
October 28, 1963	DREW	WIEST
November 25	WIEST	WHITTEMORE
December 16	BISHOP	TAYLOR
January 20, 1964	HAZELTON	SILVER, D.J.
✓ February 24	LOMAS	SILVER, A.H.
March 23	McCRACKEN	PACINI
April 27	PACINI	McCRACKEN
✓ October 26	SILVER, A.H.	LOMAS
November 23	SILVER, D.J.	HAZELTON
December 21	TAYLOR	DREW
January 18, 1965	WIEST	BLAKESLEY
February 22	WHITTEMORE	BISHOP
March 29	reserved for new members	
April 26	reserved for new members	



Honorary Retired

BLANCHARD, The Rev. Ferdinand Q	1688 Lee Road (18)	FA 1-5556
OLSON, The Rev. Oscar T.	3315 Chalfant Rd. (20)	WY 1-2964
WELLS, The Rev. Howard M.	909 Beverly Rd. (21)	382-2771

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Active

BISHOP, The Rev. Russell H.	1st Baptist Church Fairmount Blvd. at Eaton (18) r. 3274 Lansmere (22)	YE 2-7480 SK 2-5079
BLAKESLEY, The Rev. Robert L.	Plymouth Church of Shaker Hts. Coventry & Weymouth Rds. (20) r. 18502 Lynton Rd. (22)	WA 1-3510 WY 1-6453
DREW, The Rev. George E.	Lakewood Congregational Church 1375 W. Clifton Blvd. (7) r. <del>17412 Clifton Blvd.</del> (7) <i>1104 Forest Rd.</i>	AC 1-9555 AC 1-0881
HAZELTON, Dean Roger	Graduate School Theology Oberlin, Ohio r. 271 Woodland Ave., Oberlin	774-1221 775-7412
LOMAS, The Rev. Bernard T.	Epworth-Euclid Methodist Church 1919 E. 107th Street (6) r. 17612 Berwyn Road (20)	GA 1-1200 SK 2-3420
MCCRACKEN, The Rev. W. Chave	St. Paul's Church Coventry & Fairmount (6) r. 3071 North Park Blvd. (18)	YE 2-5815 YE 2-5518
PACINI, The Rev. Richard	Fairmount Presbyterian Church 2757 Fairmount Blvd. (18) r. 2799 Scarborough Rd. (18)	FA 1-5800 ER 1-0064
SILVER, Rabbi Abba Hillel	The Temple University Circle & Silver Park (6) r. 19810 Shaker Blvd. (22)	SW 1-7755 WY 1-2040
SILVER, Rabbi Daniel Jeremy	The Temple University Circle & Silver Park (6) r. 2841 Weybridge Rd. (20)	SW 1-7755 WA 1-2842
TAYLOR, The Rev. Harry B.	Church of the Covenant 11205 Euclid Avenue (6) r. 21316 Fairmount Blvd. (18)	GA 1-0482 YE 2-5713
WIEST, The Rev. Elam G.	Northeast Ohio Synod(E & R) 2969 W. 25th Street (13) r. 4206 W. 62nd Street (9)	PR 1-7740 SH 1-7234
WHITTEMORE, The Rev. B. Bruce	Cleveland Area Church Federation 2230 Euclid Avenue (15) r. 15311 Fernway Rd. (20)	PR 1-4815 SK 2-3592



[no date]

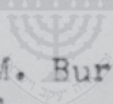


REPLY CARD

THIS SIDE OF CARD IS FOR ADDRESS

WRHS

AMERICAN JEWISH  
ARCHIVES



The Rev. Nelson M. Burroughs  
Trinity Cathedral  
2241 Prospect Ave.  
Cleveland 15, Ohio

I shall \_\_\_\_\_ attend the

I shall not \_\_\_\_\_ attend the

meeting of the Alathian Club

Signed: \_\_\_\_\_