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PROF. D. ELTON TRUEBLOOD

170 EAST 64th STREET
NEW YORK 21, N. Y.

December 7, 1950

Cable Address: "ECCLEPAX, NEW YORK"

Telephone: REgent 7-3703

Rabbi Abba Hillel Silver
The Temple
East 105th Street and Ansel Road
Cleveland, Ohio

Dear Dr. Silver:

We at The Church Peace Union are deeply pleased that you are willing to write the final chapter in our projected book, Religious Faith and World Culture. We are especially glad that you will write this chapter because we believe that you can help to clarify the thinking of our troubled generation. We feel that the deep understanding of contemporary society, the profound insight into international problems, and the note of universality which pervade your speaking and writing would mean much to the people for whom this symposium is planned.

As I said to you yesterday, we should like to have the chapter be about 4500 words in length (approximately 16 typed pages, double space). We are trying to get the manuscript together by February 15, 1951, and we must consider March 1 as the final deadline. Prentice-Hall must have the complete manuscript by April 1 in order to have it ready for fall publication.

The arrangement we have made with other authors is that The Church Peace Union will pay them a modest honorarium for their chapter, namely \$100. We realize that this amount is in no way commensurate with the work involved. We have made arrangements with Prentice-Hall, however, to consider this sum as an advance on any possible royalties which might later be paid.

It was a great pleasure to talk with you yesterday. Since returning to Manhattan

Rabbi Abba Hillel Silver

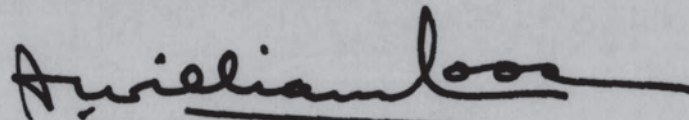
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December 7, 1950

I have spoken with Dr. Atkinson and Dr. Voss. Both men asked me to send you their warmest regards.

With every best wish.

Yours very sincerely,



A. William Loos
Education Secretary



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170 EAST 64th STREET
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December 18, 1950

Cable Address: "ECCLEPAX, NEW YORK"

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Rabbi Abba Hillel Silver
The Temple
East 105th Street and Ansel Road
Cleveland, Ohio

Dear Dr. Silver:

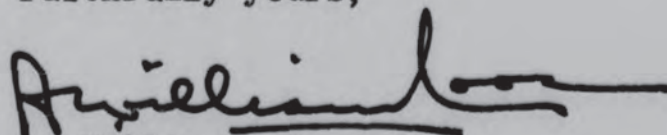
The list of contributors for the book, Religious Faith and World Culture, is now complete. The revised table of contents is enclosed.

We at The Church Peace Union have decided that the symposium would receive a considerably wider distribution if it were issued by a commercial publisher. We have therefore arranged with Prentice-Hall, Inc. to publish the volume in the fall of 1951. I am enclosing a contract in the form of a letter addressed to me. Will you please sign this contract and send it back to me by return mail in the enclosed self-addressed envelope? It is necessary for me to turn over to Prentice-Hall, within the next several weeks, the contracts signed by all contributors. You will understand that this contract is the standard form of agreement used with contributors to symposia.

A few contributors have raised several questions about their manuscripts. The answers have been mimeographed, and are enclosed for your information.

We look forward to receiving your manuscript by February 15 if possible, or March 1 at the latest. Both the publishers and a number of individuals to whom I have spoken tell me that they think this symposium will make a significant contribution to contemporary thought. We are deeply grateful to you for your cooperation.

Faithfully yours,



A. William Loos
Education Secretary

Enclosures -- (1) contract
(2) revised table of contents
(3) information sheet

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170 EAST 64th STREET
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February 10, 1951

Cable Address: "ECCLEPAX, NEW YORK"
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Rabbi Abba Hillel Silver
The Temple
East 105th Street and Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

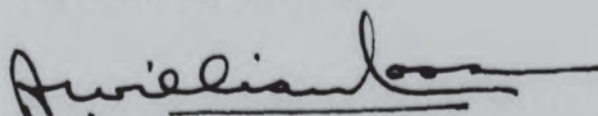
I want to report progress on our Church Peace Union symposium, RELIGIOUS FAITH AND WORLD CULTURE. The manuscripts from contributors have started to come in, and thus far the essays have been on a high level. The several essays already received fit well together and admirably fulfill their part of the total plan of the book.

You may be interested to know that the Church Peace Union Board of Trustees held its annual meeting last week, and I gave the Board members full details about the book. They are deeply pleased with the group of contributors and are happy to sponsor the publication of a work which, they agree, should be a truly significant volume. They believe this book will help to promote the purpose and aims for which the Church Peace Union stands.

We look forward to receiving your manuscript for Chapter XVI, "Prophetic Religion and World Culture", by February 15, if possible, or March 1 at the latest. You will realize that it will be most helpful to me if I can receive all manuscripts as soon as possible. I know you understand how much work needs to be done after all the essays have been received, and how impossible it will be to meet the deadline with our publisher unless they reach me in the near future.

Dr. Atkinson joins me in sending best wishes to you. All of us at the Church Peace Union continue to appreciate your cooperation on this project.

Faithfully yours,



A. William Loos
Education Secretary

February 23, 1951

Dr. A. William Loos
Church Peace Union
170 East 64th Street
New York 21, New York

My dear Dr. Loos:

I am enclosing herewith the manuscript which you requested for the volume, RELIGIOUS FAITH AND WORLD CULTURE. I have not appended any bibliography to it as I am sure that the books to which I should refer are undoubtedly mentioned in the bibliographies of the other contributors to the symposium.

With all good wishes to you and to Dr. Atkinson, I remain

Very cordially yours,

ABBA HILIEL SILVER

AHS:er
Enc.

RELIGIOUS FAITH AND WORLD CULTURE

This book seeks to make an open-minded, realistic appraisal of the interdependent world in which we live, with all its transcendent and demonic aspects.

The authors' purpose, however, has not been chiefly analytic. Their effort has been channeled toward finding constructive answers to the most perplexing problems that haunt and plague humankind.

The frame of reference throughout this volume is religion. That is, the authors agree that there are religious resources in man and in the universe. They agree in believing that as mankind uses these spiritual and moral resources, we can gain fresh understanding of our modern predicament and find more effective ways to meet our global dilemmas.

No new creed or dogma -- either religious or scientific or technological -- is sought. But the authors have aimed to find, at the least, a sense of direction for befuddled contemporary man.

Two fundamental questions each author has aimed to answer: How in our confused era can we make progress toward developing an all-embracing world culture? How can the resources of religion contribute to the growth of world community? A valid answer for our age to these questions will give us a substantial basis for hope in a future worth living.

A. RELIGIOUS FAITH AND CONTEMPORARY MAN

I. WHAT DO WE MEAN BY RELIGION?

A socio-theological interpretation, to explain to mid-20th-century man the nature of religion, its resources, and its relevance for contemporary man and his global predicament. Is Schweitzer correct when he writes about our time: "My own impression was that in our mental and spiritual life we were not only below the level of past generations but were in many respects only living on their achievements, and that not a little of this heritage was beginning to melt away in our hands"?

II. THE SITUATION WE FACE.

- (1) THE SOCIOLOGICAL ANALYSIS
- (2) THE PSYCHOLOGICAL ANALYSIS
- (3) THE RELIGIOUS ANALYSIS

An analysis of the breakdown of our culture, ineffective ways we have tried to stem the floodtide of disintegration, suggested methods which may prove more effectual. What do we mean when we say about our era, "The crisis of society is at bottom a crisis of man himself"? How have we failed to develop a responsible society? What are the results of the 20th century failure to give primacy to moral and spiritual factors? How can religion help us to meet the challenge of our time?

B. FREEDOM AND ORDER

III. SOCIETY AND THE INDIVIDUAL.

What is the relation between society and the individual? Is there a "social appetite" that can be traced among all living forms? What evidence is there to suggest that the impulse to cooperate among mankind is at least as basic as the impulse to competition? Is there a "sense of mutuality" among human beings that is stronger than the drive towards combativeness? What was the contribution of Kropotkin and Kurt Lewin to our understanding of the relationship between society and the individual? How has the evolutionary concept of the "struggle for existence" influenced our thinking and acting during the last hundred years? What is the meaning of the following statement: "Men who do not love one another are sick -- sick not from any disease arising within themselves, but from a disease which has been enculturated within them by the false values of their societies"?

IV. AUTHORITY AND THE INDIVIDUAL.

How can we guarantee freedom for the individual and for different peoples while at the same time establishing sufficient world order so that global war can be averted? What lies behind the trend toward authoritarianism in the 20th century? How can it be successfully combatted? Is there a way to insure both freedom and order?

V. TECHNOLOGY AND PERSONALITY

Within the 20th century technology has become predominant. Science, by means of its manifold inventions, has unified mankind physically. It has demonstrated the abundant resources for a full life for all. It has devised communications that demolish barriers and make neighbors of all peoples. It has traced the common cultural design in all areas of the earth. Yet, in this same century, conflicts of demonic bitterness have bred between nationalities. Divisions within humanity have been intensified. Irrational and brutal forces have broken out with satanic malignancy. The rise into power of new closed societies appears to block the search for a one-world civilization. The century's mid-point finds man in moral and mental confusion, gripped by fear, enervated by a sense of helplessness. How can the benefits of technology be conserved and how, at the same time, can we save personality from complete destruction in a technological age?

VI. FAITH AND FREEDOM.

Faith assures man that he is a child of God. The deeper this conviction, the more confident man's inner freedom and the more certain his respect for the freedom of his fellows. Such faith leads to transcendence of differences. As Jacques Maritain writes: "That internal liberty, when it is mutually recognized and respected, is the sign of a unity of the mind which touches the very heart of human relations and which in a certain way reflects in us the transcendent unity of supernatural faith."

C. TOWARD A WORLD-EMBRACING CULTURE

VII. IS THERE A NASCENT WORLD CULTURE?

At the start of the 20th century optimism ran high about a developing world culture. After nearly a century of comparative peace, the trend toward greater world unity seemed established; an evolutionary philosophy led the world's peoples to assume that this trend would inevitably become stronger and would without fail eventuate in a one-world culture. Then the forces of disintegration set in, and today man is disillusioned and cynical about world unity. How shall we evaluate the last 50 years of history and our present global predicament? How can nationalism be restrained so that it will be subservient to and not completely destroy the nascent world culture? How can religion contribute to the growth of world community?

VIII. THE WORLD IMPACT OF THE RUSSIAN REVOLUTION.

What are the basic meanings underlying the Russian Revolution and its impact on the first half of the 20th century? How can its values be conserved and its evils eliminated? What is its long-range contribution to world culture? Are there ways in which the present East-West tensions can be lessened? Are there moral factors which could, if brought to bear on these tensions, help to increase understanding between the West and the East?

IX. THE TWENTIETH CENTURY SOCIAL REVOLUTION

In the long view, it may well be that the 20th century social revolution in Asia will prove of more historical significance than the Russian Revolution. The struggle for social, economic, and political independence; the loss of empire and fading away of colonialism; the gradual increase of power among formerly "depressed" peoples -- all herald a new era in a vast area of the world that houses about half of the world's population. What is the role of Asia in the development of a world culture? Is the social revolution of world proportions? For instance, what about the developing "racial democracy" in Brazil, and the proposed social and economic changes in Mexico? Can we relate recent occurrences in Asia with social and political changes in the United Kingdom, and, at an earlier time, in the Scandinavian countries?

X. GLOBAL ECONOMICS

One of the fundamental problems of our time is the discovery of a way for all peoples to share the goods of the earth. This becomes the ultimate problem of 20th century economics, when all immediate questions are pushed to their logical conclusion. What new approaches can we find and use to develop a world economy which will be viable and yet will meet the basic needs of all peoples? What are the moral factors involved in such considerations of "global economics"?

XI. ONLY IN THE SOIL OF TRUE BROTHERHOOD.

For centuries the religions have striven, each in its own way, to establish justice and equality, to develop brotherhood among all peoples. Despite the ethics and social teachings of the great religious leaders, progress has been slow and plodding; but some progress has been made. Religion has a basic responsibility to make the truth of brotherhood known and effective in man's relationship to man. If it ignores the voices of Asia and Africa, and even of America, it will justly be accused of deserting its principles for a cowardly isolationism of conscience. If religious forces are activated both in our country and throughout the world, they can make men aware of their essential oneness, and can inspire them to strive for the safeguarding of human rights. Religion can make men aware of their failures in the past and impel them to envisage the ideal toward which they should strive in the future. From religion came the impetus to assert human rights; and from religion should come the spiritual resources by which men may be encouraged, sustained and nurtured in achieving these rights.

XII. IDEAL DEMOCRACY AND GLOBAL ANARCHY.

What are the basic principles of ideal democracy? Are these principles valid for a developing world culture? A critique of the way in which the United States, Russia, and Great Britain, each in its own way, use the concept of "democracy". If the principles of ideal democracy have universal validity, how can their influence be furthered in the existing world situation? Is there an intrinsic relation between religion and democracy?

XIII. WORLD ORGANIZATION AND WORLD CULTURE.

The interactions of world organization and world culture: a developing world culture alone makes possible the existence of a world organization, and the world organization in turn stimulates the growth of world community. The United Nations, its strengths and weaknesses. The contribution of the specialized agencies. Ways of strengthening the UN, so that it can gradually assume the duties of world government. Do the religious forces of the world have a specific responsibility to help build an effective world organization?

D. CONCLUSION.

XIV. INDIVIDUAL ETHICS AND WORLD CULTURE

What is the relation between "private morality" and "public ethics"? Can we legitimately trace the essence of civilization to the moral disposition of the individual? How can we apply to our complex contemporary problems the ethical principles that stem from the major world religions?

XV. WORLD FAITH FOR WORLD PEACE.

Is there a world faith, a peoples' faith that pleads for understanding and appreciation among the divisive elements in the world? Do the world's peoples really believe that the guarantee of human rights for each individual is not a wild dream? Is there a world faith that condemns us as being "without excuse" for allowing hunger, poverty and sickness of plague proportions to endure in the kind of provident world in which we live? Is there an essential religious world faith that reveals the oneness of mankind, lifting hearts to God with a common hope, a common aspiration, a common meaning? With such a faith we can fight the irrational forces that demean and brutalize the human person. We can resist the irresponsible forces that cry for either aggressive or preventive war. We can put to rout the cynical forces ruthlessly trampling underfoot the spiritual values that alone make life worth living -- brotherhood, human dignity and freedom, justice.

XVI. PROPHETIC RELIGION AND WORLD CULTURE.

A summary and synthesis of the preceding chapters. The primacy of moral and spiritual factors. The responsibility of prophetic religion to cure the "sickness of our time", to effect the "healing of the nations". A realistic proposal of what religion should do and can do to help establish world community.

RELIGIOUS FAITH AND WORLD CULTURE

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Minister Emeritus, The Riverside Church,
New York
- II. The Situation We Face
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Author of The Science of Humanity
2. The Psychological Analysis. Gordon W. Allport
Professor of Psychology, Harvard
University; author of The
Individual and His Religion
3. Religion and Reality. Martin Buber
Professor of Social Philosophy at Hebrew
University (Jerusalem); author of
I and Thou and The Prophetic Faith
- B. FREEDOM AND ORDER
- III. Society and the Individual. David Riesman
Research specialist, University of Chicago
and Yale University
- IV. Authority and the Individual. Enrique Rodriguez Fabregat
Head of the Uruguayan delegation to the
United Nations
- V. Technology and Personality. Erwin Schroedinger
Professor of Theoretical Physics, Royal Irish
Academy; senior professor, Dublin Institute
for Advanced Studies
- VI. Faith and Freedom. Eduard Heimann
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- VIII. The World Impact of the Russian Revolution. Philip Mosely
Professor of International
Relations, Russian Institute,
Columbia University
- IX. The 20th Century Social Revolution. M. Searle Bates
Professor of Missions, Union Theological
Seminary; former Professor of
History, U. of Nanking, China; author
of Religious Liberty
- X. Global Economics. J. B. Condliffe
Professor of Economics, U. of California; author of
The Commerce of Nations and other books and
articles.
- XI. Religious Faith and Human Brotherhood. Alan Paton
Author of Cry, the Beloved Country
- XII. Ideal Democracy and Global Anarchy. Martha Lucas
US Delegate to Unesco; former
president of Sweet Briar College
- XIII. World Organization and World Culture. Erwin D. Canham
Editor, The Christian Science Monitor

D. CONCLUSION

- XIV. Individual Ethics and World Culture. W. R. Matthews
Dean of St. Paul's, London; author
of Strangers and Pilgrims and
Our Faith in God
- XV. World Faith for World Peace. Amiya Chakravarty
Member of the United Nations delegation from
India; member, Institute for Advanced
Study, Princeton
- XVI. Prophetic Religion and World Culture.

RALPH W. SOCKMAN
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170 EAST 64th STREET
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March 13, 1951

Cable Address: "ECCLEPAX, NEW YORK"
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Rabbi Abba Hillel Silver
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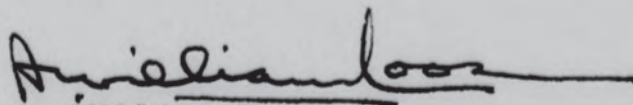
Dear Dr. Silver:

My warm thanks to you for sending your chapter to our symposium RELIGIOUS FAITH AND WORLD CULTURE. I have read it over carefully and feel that you have made a distinctive contribution to the book. The comprehensive way in which you have drawn together the various subjects discussed in the volume is truly masterly. I am sure that the readers of this symposium will be stimulated and helped a great deal by your chapter.

I am especially grateful to you for sending your essay so promptly. To receive it when I did has made my editorial task much easier. The honorarium check is enclosed. Let me say again how deeply we all appreciate your cordial cooperation.

Every best wish.

Faithfully yours,


A. William Loos
Education Secretary

Enclosure

RALPH W. SOCKMAN
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HENRY A. ATKINSON
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GEORGE B. FORD
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19 April 1951

Rabbi Abba Hillel Silver
The Temple
East 105th Street and Ansel Road
Cleveland 6, Ohio

Dear Rabbi Silver:

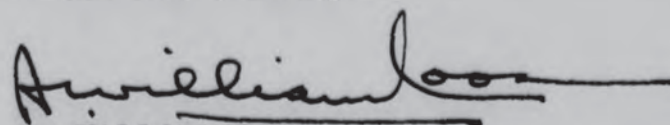
When our Editorial Committee and I read all the manuscripts for the symposium, RELIGIOUS FAITH AND WORLD CULTURE, we decided that your brilliant and extremely important analysis of the world situation should not come at the end of the book. It seemed to us that it ought to be placed earlier in the volume and should be used as the introductory chapter to the section which we consider the most important part of the symposium. Therefore we have placed your chapter first in the section entitled "Toward A World Embracing Culture".

Enclosed is a copy of your manuscript in the form that we sent it to the printer. Several minor changes have been made. I should point out to you, however, that on page 16 at the beginning of section 10, I ventured to expand a sentence you had on the United Nations. It seemed to me that adding several sentences made more clear the point I know you wished to emphasize.

I trust that you will like the various changes that have been made. May I thank you again for your most gracious cooperation in writing your truly outstanding chapter.

With every best wish to you personally in which Dr. Atkinson joins me.

Sincerely yours,


A. William Loos
Education Secretary

April 23, 1951

Dr. A. William Loos
Church Peace Union
170 East 64th Street
New York 21, New York

Dear Dr. Loos:

Rabbi Silver has just left for a three-week visit to Israel, and I am, therefore, acknowledging the receipt of your letter of April 19th and the revised manuscript. I have noted the change made on page 16 and I shall bring it to Rabbi Silver's attention upon his return the latter part of May.

Sincerely yours,

Secretary to Rabbi Silver

RALPH W. SOCKMAN
President
HENRY A. ATKINSON
General Secretary

GEORGE B. FORD
Vice-President
JOHN R. INMAN
Assistant Secretary

ARTHUR J. BROWN
Treasurer
A. WILLIAM LOOS
Education Secretary

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170 EAST 64th STREET
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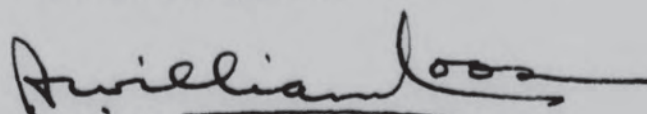
Rabbi Abba Hillel Silver
The Temple
East 105th Street and Ansel Road
Cleveland 6, Ohio

Dear Rabbi Silver:

I am enclosing the galley proof of your chapter and biographical note in RELIGIOUS FAITH AND WORLD CULTURE. I shall greatly appreciate your reading this proof and, if there are any corrections, returning it to me as quickly as possible. As you know, it will be helpful if changes are kept at a minimum. If there are changes, I hope it will be possible to make them in such a way that not too many lines will need to be re-set.

Thank you again for all of your cordial cooperation in the preparation of RELIGIOUS FAITH AND WORLD CULTURE. The book is scheduled for fall publication.

Sincerely yours,


A. William Loos
Education Secretary.

AWL:hr

P. S. When you return these proofs, will you please send the name of the country of which you are a citizen.

September 5, 1951

Dr. A. William Loos
The Church Peace Union
170 East 64th Street
New York 21, New York

Dear Dr. Loos:

Rabbi Silver has gone over the galley proof and has left it intact, as you will note. However, the biographical material is somewhat dated, and you will find attached a more-up-to-date biography. Rabbi Silver is a citizen of the United States.

Sincerely yours,

Elizabeth Rice
Secretary to Rabbi Silver

Encs. 2

RALPH W. SOCKMAN
President
HENRY A. ATKINSON
General Secretary

GEORGE B. FORD
Vice-President
JOHN R. INMAN
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ARTHUR J. BROWN
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DR. CHARLES D. TREXLER
PROF. D. ELTON TRUEBLOOD

170 EAST 64th STREET
NEW YORK 21, N. Y.

December 2, 1953

Cable Address: "ECCLEPAX, NEW YORK"
Telephone: TEmpleton 8-4120

Rabbi Abba Hillel Silver
Temple Tilfereth Israel
Cleveland, Ohio

Dear Dr. Silver:

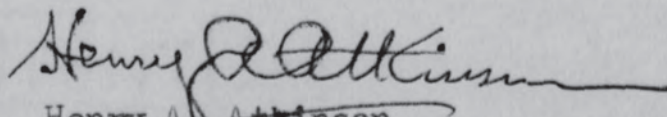
I am enclosing herewith a copy of my report on Israel as I saw it this last September.

I would be glad if you could read this and give me suggestions or criticisms. Before putting it in permanent form I have some amendments myself to make and some additions I would like to include.

Will you please let me hear from you as soon as possible.

With all good wishes,

Sincerely yours,


Henry A. Atkinson



Israel and the Near East

Henry A. Atkinson

2 It was nearly thirty years ago that I first visited Palestine and saw the beginning of what was then a vision, but is now a reality. Even at that early period considerable progress had been made toward the realization of Theodore Herzl's dream of a Zionist state. However, even with a heritage of religious teaching and faith in the future of the Holy Land, I could not help being disillusioned in viewing the desolation brought about through centuries of neglect and abuse of the soil. Many of the people throughout the country were living on a starvation diet. Disease, blindness, and hopelessness were the lot and heritage of others. Most of the wells of water had been destroyed years ago, and wide areas of the land that were once fertile had become desolate. Oppression and high taxes, with connivance between local government and absentee landlords and their agents, brought about a reign of poverty in a country that once was a land of plenty -- as the Bible records: "a land flowing with milk and honey."

The first experiments of the Jewish colonists in restoration of the soil were proving successful, and new hopes were born that their ancient homeland might once again become prosperous and fruitful.

The second visit I made to Palestine was in 1937, and what I saw then deeply impressed me with the progress that had been made in those twelve intervening years. Much of the land had been redeemed; new and better breeds of cattle and poultry had been developed; more land had been brought under cultivation, but there was still a terrible lack of water and fertilizers.

Mrs. Atkinson and I arrived at the Tel Aviv airport on September first of this year, just sixteen years since our second visit. We were met at the airport and driven to Jerusalem across the plains and along the hills over a new road. As far as we could see in every direction we were faced with an amazing picture of a prosperous country. In fact, in many areas it reminded us of the San Joaquin Valley of Central California, with its grain, fruit trees, orchards, oranges, figs and amazing fields

of corn, much of which equals the cornfields of Illinois, Iowa, and other of our mid-Central states. We spent ten days visiting as much as possible of the country, and everywhere we found the people hopeful of the future, although faced with many baffling difficulties.

Food is one of the most important issues that faces Israel. Can she feed the multitude of people who have come to their homeland from the ends of the earth? I believe she can. Within five years there have been settled in Israel refugees from some fifty nations, all of whom are now cooperating in developing a new solidarity and a way of life patterned after western type and the ancient Hebrew culture. Today we find in Israel a new approach to the most essential of all necessities: food for the people, and in order to provide this essential bread all the people are co-operating.

We could never have believed that the down-trodden multitudes from the ghetto life in Poland, Germany, Bulgaria, Rumania, Russia, Syria, Persia, and scores of other nations, could in so short a time become a part of the economic and social pattern of life in Israel. Nearly three hundred cooperative farms called "kibbutzim" have been established and are self-governing; and through cooperative action are making themselves not only independent, but are beginning to provide essential foods through the markets to the people of the cities and their fellow-citizens.

In addition to these farm groups, huge areas have been established, particularly in the Negev, where literally thousands of acres of man-made deserts have been and are being made fertile so as to help produce in the near future additional supplies of essential foods. This area was for hundreds of years considered an unproductive and desolate area. As we approached Beersheba over a super-modern road we saw the land being plowed not with the old fashioned wooden plow common in the Near East lands, but with huge tractors and gang plows. An agricultural school has been established just outside of Beersheba, where the latest and most effective methods of farming are being taught. The Government Agricultural Department has developed a wide program of instruction in every area of farming, including stock breeding,

reforestation, fertilization of the soil, increasing and conserving the water supply, and through it experimental efforts have added to their crops new varieties of fruits, such as bananas and pineapples.

According to a resume of the Israeli agricultural activities in the current Government Yearbook, the Ministry has spent some Forty Thousand Israeli Pounds to repair roads and develop water supplies in the Arab areas of the country. Three development officers and four assistants have been appointed to consider the further growth of Arab villages and to establish ties between the technical section of the Ministry of Agriculture and the Arab farmers.

Success in producing food depends primarily on water. To meet this need new sources of water have been uncovered. A huge pipeline has been laid across the land from the shores of the Mediterranean Sea to Jerusalem, so that this ancient city now has an inexhaustible supply of water -- pure, sanitary, and safe for all purposes. The same type of supply pipes are being laid so as to reach the most arid areas of the Negev.

Next to water, the need is for fertilizers. This is being supplied by the huge quantities of nitrates and potash buried in the soil and rocks as well as in the water of the Dead Sea. To reach the Sea from Beersheba a modern and safe road has been recently constructed. It follows the walls of a deep canyon which at its lowest point is some twelve hundred feet below sea level -- said to be the lowest spot on earth! The road is wide and provides modern means of transportation to the markets and factories from the salt works beside the Dead Sea and the mineral mines. This road passes through Tyre and Sidon, and also the rough bluffs and caves known as "King Solomon's Mines", and from there on to the Israeli port Elath on the Sea of Aqaba.

Some two years ago when the Jews from Aden, the Yemenites, were seeking to leave for Israel but were being blocked by Egypt who refused passage through their borders and closed the Suez Canal against them, the Israeli Government provided airplanes and brought the whole of the Yemenite group safely to Israel. They settled

at present there are
them in the Negev; some 50,000 of them, and they are said to be the hardest workers in the whole land.

In addition to food, another problem is that of adequate housing for the people. Up to the present many of the new immigrants are badly housed, but homes have been built and new villages are being established. One finds a striking similarity in these new settlements to the newer Southern California towns and housing projects being built in the surrounding desert areas.

I cannot speak too highly of the spirit and enthusiasm of the people of Israel. Everywhere I found good cheer and a hopeful outlook. Of course, there are always pessimists and those who are doubtful of the future. But, for the most, the people are willing to put up with uncertainties in the future. No one with any real knowledge of the difficulties which surround the new State can fail to see danger ahead, but as one man said in answer to a question as to the future: "I was born in Poland, and neither I, my family, nor my friends had any real liberty. None of us knew when we would find ourselves in trouble. Here I and my family and friends are free and we can stand on our own feet and are willing to work hard, for we have a real part in our home in a land which we call our own."

Many of the main highways are as good as the roads in Europe. My automobile driver said they should be, because "we have in Israel, among other things, an overabundance of stones!" Speaking of roads, every main road is lined with a double row of trees on each side. Millions of trees have been planted and more are to be used to form a "Memorial Forest" in honor of the six million Jews slaughtered by Hitler and his murderous gang. The road from Beersheba along the Sea to Tel Aviv and on to Haifa, some 90 miles, is as beautiful as any road I have ever seen. These millions of trees, eucalyptus and pines, are not only beautiful but they draw water from the soil and furnish shade, which in turn promote the growth of the trees themselves as well as the crops in the adjacent fields.

The health of the people has been and is now a basic concern of Israel. The nation has at present the greatest number of doctors per capita of any other nation

in the world. In Israel there is one doctor for every 380 inhabitants. As the record shows, there is in the State of Jordan one doctor for every 6,000 inhabitants. Lebanon has one doctor for every 1,250 inhabitants. In the United States the average is one doctor for 750 persons.

The influx of so many Jews over a period of ten years presents Israel with an almost insoluble problem. A very large percentage of these immigrants came from countries where they were neglected by the health authorities, and exposed to the dangers inherent in bad housing, slums and pitiful living conditions. Today the health situation in Israel is improving, although there is still need for more hospitals and an increase in rooms and beds for the sick. Here is a real challenge -- but it is being met with a grim determination, and efforts that are certain to succeed. The Health Service, supported partly by Hadassah, is gaining in the fight against disease and death.

At almost every step in its efforts to meet its responsibilities, this new State has met with tragedy. The Hadassah Hospital and Medical Center on Mt. Scopus, together with the Hebrew University, were forced to vacate the whole area because of the new line of demarcation agreed upon by the Armistice Commission. A caravan of buses and trucks was provided by the Israeli Government to take the personnel to Jerusalem. This was in 1948. On the road down to Jerusalem the Arabs began a fierce bombardment which killed a large proportion of the men and women in the convoy, including Dr. Haim Yassky, famed for his knowledge, skill and ability as Director of the Medical Center. This was a sad day, but the people began to rebuild and now they have established the University in a beautiful suburb of Jerusalem. Hadassah has helped to establish on the same campus a new "Hebrew University-Hadassah Medical School", as well as two hospitals in the center of the city. My first visit in Jerusalem was to the Hadassah Club for overseas visitors. I was then shown through the hospital with its modern equipment.

I visited a number of schools, playgrounds, kindergartens, and recreation centers. The Hadassah organization is behind all of this work. In the Youth Aliyah

Colonies hundreds of children are maintained and being educated with Hadassah funds, and are preparing for a new and hopeful way of life. Another enterprise is the Children's Village, where something like 245 boys and girls are being taught the fundamentals of citizenship and the responsibilities they will have to shoulder in the future. These projects are financed in part by the Junior Hadassah.

There are two branches of the public school system of Israel, one Jewish and the other Arabic, both modelled after the Western world's systems with certain modifications. There is a strict compulsory education law in force up to and including attendance of all pupils through the grade schools.

The educational system embraces kindergarten, primary and grade schools, public high schools, and many private schools and colleges, as well as the professional, technical and religious schools. The technical institute called "Technion" in Haifa was founded in 1912 with 300 students. Now it has 1,800 students, and the Institute has outgrown the five original buildings and their equipment. It is the only technical institute in all of the Middle and Near East. With its distinguished faculty, its equipment and program, it stands high in the regard of educators. Dr. Carl Alpert, the director of the Publicity Department of the Technion, in a letter to me said: "We are most anxious to expand our facilities as quickly as possible and thus be in a position to provide local industry with the engineers, technologists, architects and applied scientists who are so urgently needed. Your own observations have, during your stay in the country, confirmed your impression of the vital role which the Technion plays in Israel." The State of Israel has given two hundred acres on the slopes of Mt. Carmel as a campus on which will be built new and large buildings with more up-to-date equipment. When these improvements are completed the Technion will rank with the best of the technological institutes of the United States. There are two other famous educational institutions in Israel: one, the Weizmann Institute at Rehovoth, a scientific research center, and the Hebrew University at Jerusalem, which teaches liberal arts, law, and medicine.

New teachers are being trained in a number of normal schools. Hebrew is the

basic language, but in the Arab districts Arabic is also taught. I have never known a people who are more proud of their schools than the Israelis. They have good reason to feel proud. The scattered groups of Jews, who are brought to Israel from many parts of the world, come from widely varied environments and speak different languages. However, they learn quickly, for during the ages of exile they and their families revered and followed the promises and spiritual leadership of the Bible and the Talmud, and many of the new citizens of Israel have at least the fundamentals of the Hebrew language.

Some Jewish critics of Israel, especially in the United States, raise the question: "What constitutes a state?" Then they proceed to answer for themselves. They say the term, "Republic of Israel", is a distortion and misnomer. Judaism, they protest, is only a religion, and in their opinion can never become correlated into a "Jewish political state". A recent statement was made by one of the American anti-Zionist groups, in which it was argued that if the status of Jews as a national group is recognized, then American citizens of Jewish birth will become only half citizens of the United States. There are about three million citizens in the Irish Republic--more than 98% of whom are Roman Catholics. Did the establishment of Ireland as an independent republic in 1937 make half citizens of the million or more Irish citizens of the United States? It would be hardly safe to question the loyalty of any American of Irish descent just because he happens to be of the same blood and same religion as the citizens of Ireland!

The same group, particularly in the United States, is deeply worried about whether or not "Israel is a theocracy, a godless state, or a democracy." The State of Israel is a democratic state with a republican form of government. There is ~~is~~ ~~the~~ freedom of religion, with a few minor exceptions, such as we find in the United States. The sabbath is strictly observed as a holy day as well as a holiday. I spent two sabbaths, one in Jerusalem and the other in Tel Aviv, and every shop and business was closed, except a few essential ones. It is quiet in the streets on sabbath, not only in the morning but until sundown. The Moslems observe Friday as

their holy day and the Christians observe Sunday. There is apparently no clash or criticism of this arrangement, based as it is on the scriptures of each faith. Every religious group, as long as its members obey the law and do not attempt to coerce or disturb the peace, enjoys equality and the same freedoms. It is very evident that the synagogues, temples and rabbis are held in high regard. Chief Rabbi Uziel died on September fourth and was mourned by all his people who held him in great respect and love. He was the 33rd Sephardic Chief Rabbi of "Eretz", Israel, and was enthroned on June 27, 1938. On the day of his funeral a throng of thousands of people crowded the main street in Jerusalem as they sorrowfully followed his bier to the grave.

The economic situation in Israel is serious and for sometime it will be unsettled. The new state has taken on an enormous task in building the waste areas, establishing new cities on the ruins of the old. The costs of transportation in bringing Jews from scattered nations throughout the world and providing them with housing, food and other help have been a great strain on the national budget. However, financial and economic affairs are in competent hands. Factories are being built in all the cities, and already there are some products being sold in other countries. For example, in 1952 the export of oranges brought in to Israel about \$20,000,000!

I think everyone who has visited Israel in these critical years will share with Mr. Adlai Stevenson his expressed feeling of depression when he considered "the gulf which separates Israel from the Arab world". The refugees from Israel were ordered out by their own leaders, who told them that the Arab armies were going to drive all the Jews into the Mediterranean Sea and if the Arabs in Israel did not leave they would also be "driven into the Sea." The Israelis guarded the area in Haifa from which a considerable number of Arabs had fled. After the defeat of the Arab armies these refugees were notified by the Jews that they were free now to return; whereupon the Arab leaders warned the refugees that if they were to return they would suffer the same fate as the Jews.

The Grand Mufti of Jerusalem took the lead and did everything possible to help

Hitler in his war against decency, freedom, and democracy, and for the establishment of the Nazi regime with all its brutality and its pledge to exterminate the Jews of the world. When the British became aware of his maneuvering in Palestine they made a vigorous attempt to capture the Grand Mufti, but he escaped, as it was reported at the time, by the "margin of his coat-tail." He fled to Germany where he was a real help to the Nazi plans for world conquest and the extermination of the Jews.

During this same period, however, the Jews native in Palestine, as well as the newcomers, joined hands with the British and American forces in helping the Allies win the war.

The matter of the refugees is a serious one. There are something like 800,000 refugees. They cannot go back to Israel, and the Arab nations have refused so far to make any permanent arrangements for them to take up their lives in the adjacent Arab lands.

Israel will go as far as possible in a cooperative effort to help solve the refugee problem, provided a reasonable and workable plan for resettlement can be agreed upon. I was told that the Government is keeping in escrow the funds necessary to reimburse, at least in part, the refugees for the property they were forced to abandon in Israel.

There is no question but that this issue is at least in part political. Only a greater degree of truth and humane sympathy can settle it. It is believed by many that Egypt does not want the refugee problem settled. There are some 350,000 men, women and children refugees in the "Gaza strip" on Egyptian soil close to the Israeli border. They are hungry, sick, distressed, and it is said to be a possible "jumping off" spot for a new Egyptian attack on Israel when the time is ripe. Along the border, four or five miles from the Egyptian boundary, I saw many Israeli farmers and shepherds working in the fields with a rifle slung from the left shoulder. It reminded me of the story of Nehemiah, when the workmen who were rebuilding the Walls of Jerusalem divided into two groups, one man worked on the wall with a trowel in his hand and behind was a guard with a spear to ward off the enemy.

A proposal has been made that Israel, Syria, Lebanon and Jordan should jointly create a Jordan Valley Authority, build the required dams and reservoirs, and perfect a system of irrigation so that the water could be used on their arid lands. If this can be accomplished thousands of acres could be brought under cultivation and enough foodstuffs produced to help feed the people of all these nations. In addition, Jordan could establish two or three separate settlements in the area that would take care of all the refugees and would immensely add to the prosperity of the whole region. Around the city of Amman there are thousands of acres of desolate, arid land. This city was built on the site of the old Roman city of Philadelphia. It was a place of importance; a center of art and culture. The land about it was prosperous, fertile, and productive. The Roman roads from Egypt to the Middle East passed through it, and at a later date it became an important crossroad on the caravan route from Damascus to Mecca. The ruins in the city reveal a high degree of civilization, and appreciation of art, beauty, and power on the part of the architects and builders.

Anyone who has travelled throughout the Near and Middle East can never forget the temples, shrines, and palaces especially in the larger cities; nor can he forget in contrast to these scenes of elegance and grandeur, the squalor, miserable slums, poverty, sickness and blindness among the multitudes in many of these places. The people and governments have recently brought about some needed reforms, and the improvements in the Near East are rather remarkable in many respects. However, much remains to be done to remedy these bad conditions. Israel has faced these problems and has made real progress. Why cannot the Arab countries join in an intensified struggle so that there would be a new day and better existence for the citizens in all these countries? If the leaders would put aside their bitter hatreds and misunderstandings and cooperate, it would answer many complaints of millions of people and create a better future for the millions yet unborn.

A real stumbling block in the road to good understanding stems from the intransigence of the Arab world. But not all of this can be charged to the Moslems. In Syria and Lebanon, in particular, there are groups of men -- leading members of

the oldest Christian denominations -- who call themselves Arab Christians. A great deal of the animosity and some of the most bitter attacks against Israel and the Jewish people have come from these Christian men high in the councils of their nations and the Christian organizations to which they belong. Thus they carry on the old quarrels and fights between the early Christian Church and the Jews of the first and second centuries. It is amazing and disheartening to find so much bitterness. It makes one wonder if after all we have under-estimated the danger of this new outbreak of the virus of Hitlerian Nazism.

Another factor in assessing the reasons behind the present bad situation between Israel and her neighbors is an exemplification of the historic fact that when a new type of civilization comes in contact with an old traditional type there is inevitably a clash.

The Kibya attack was a brutal and unjustified reprisal, but it was not an isolated incident. It must be pointed out that the citizens of Jordan have been disregarding the Armistice line for years and hardly a night passes without an incident. Since Great Britain, France and the United States issued a joint declaration in 1950 guaranteeing order and security along Israel's border, the Kingdom of Jordan alone has inflicted on Israel the following losses and damages: 421 Israelis killed and wounded, 866 armed attacks, 128 cases of sabotage and 3,263 cases of robbery. In a new country, until adequate police and armed forces are developed, the people who suffer most are very likely to take the law into their own hands.

Instead of the United Nations spending so much time in trying to assess the blame for the Kibya incident, it should agree that both sides are responsible -- the Arabs for the continued series of provocations along the Armistice line, and the Israelis for making such an attack on the innocent men, women and children living in the village of Kibya. It is eminently unfair and dangerous for the United States, Great Britain and France to join together and force the issue by putting all the blame on Israel.

The basic issue is: how can further attacks be avoided? The answer is clear. First, by recognizing the inadequacy of the five-year-old armistice. At its best

an armistice is only a cessation of actual warfare, and it is perfectly evident from threats that have been made that it is the Arabs who are firmly against any negotiations that could produce a genuine and permanent peace settlement. They do not want peace with Israel. However, in spite of the Arab intransigency in regard to this issue, the United Nations should at once proceed to draw up a permanent peace covenant between Israel and her Arab neighbors. The peace arrangements should be just to both sides and signed by Israel and her four Arab neighboring states, and guaranteed by vote of the majority in the United Nations.

In any plan to settle the difficulties in the Middle East and in considering a peace conference, all the factors involved must be carefully studied -- including the proposal and vote to internationalize Jerusalem. (There are ten places involved, all of them in the Old City of Jerusalem.) This vote was denounced by both Arabs and Jews. As a substitute for this proposal there should be drawn up a plan for internationalizing and protecting these designated Holy Places, but not the whole city. Such a plan would settle the question in an amicable way. The Holy Places are "holy" to three great religions: Moslems, Jews and Christians. It is futile to say that human ingenuity is unable to find a fair solution to what appears to be an impasse in the United Nations on this matter.

Dr. Nelson Glueck, president of the Hebrew Union College and Jewish Institute of Religion, who has just returned from Israel, said: "From year to year Israel's advance is phenomenal. The glorious creativity of physically and spiritually strong pioneers is evident on every hand. New miracles manifest themselves in endless succession. I have returned refreshed and exhilarated from the wonder of renascent Zion." So say we all who have recently had the privilege of seeing what has been done and is now being accomplished in Israel. And beyond that is the grim determination of the Israelis themselves to "win through" no matter what the cost in money and labor.

November 23, 1953.

December 20, 1953

Dr. Henry A. Atkinson
The Church Peace Union
170 East Sixty-fourth Street
New York 21, New York

My dear Friend:

Thank you for your note of December second and for letting me see your report on Israel. I read it with keen pleasure. It is an excellent statement which should be widely circulated.

With warmest regards, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:rms

P. S. On the first page you speak of Theodore Herzl's dream of a Zionist state. I think it would be more clear to say Theodore Herzl's dream of a Jewish state.

RALPH W. SOCKMAN
President
HENRY A. ATKINSON
General Secretary

GEORGE B. FORD
Vice-President
JOHN R. INMAN
Assistant Secretary

ARTHUR J. BROWN
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January 27, 1954

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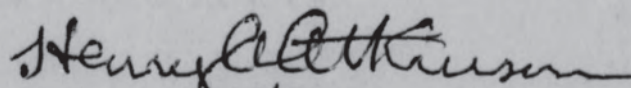
Rabbi Abba Hillel Silver
Temple Tilfereth Israel
Cleveland, Ohio

Dear Dr. Silver:

I am enclosing herewith the printed booklet on my trip to Israel. You were good enough to read the manuscript and you will note that I have taken account of the suggestions you made. Your help has made me feel that perhaps this document will be of some value.

With thanks and best wishes, I am

Sincerely yours,


Henry A. Atkinson

February 16, 1954

Dr. Henry A. Atkinson
The Church Peace Union
170 East 64th Street
New York 21, New York

My dear Dr. Atkinson:

Permit me to thank you for your thoughtfulness in sending me a copy of your booklet on your trip to Israel. I read it again with much pleasure. I hope it will receive the widest circulation.

With warmest regards, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:ms