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Society of Friends of the Yiddish Scientific Institute

American Branch

425 LAFAYETTE STREET, NEW YORK CITY

Tel. ALgonquin 4-3493

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Cable Address
YIVO, NEW YORK

February 15, 1939

Rabbi H. Silver
10311 Lake Shore Blvd.
Cleveland, O.

Dear Rabbi Silver:

Herewith we beg to enclose an outline of a projected department of the Yiddish Scientific Institute for the scientific study of Antisemitism in all its manifestations. Possibly in the process of realization certain points will require modifications. However, it seems to us that, all in all, the outline encompasses all the manifold phases of the problem.

The purpose of this research work is to fathom the history and workings of Antisemitism, and to acquaint both the Jews as well as the non-Jewish world with the truth concerning the various false accusations cast against the Jews as a people. For this task we propose to draw upon the services of the most prominent Jewish scholars, particularly the German and Austrian refugees now in the United States.

We should appreciate an expression of your opinion of the project as a whole and its points, after a thorough perusal of it, - and, whether we may count on you to help us raise the funds necessary for the work.

Thanking you in advance for a cordial reply, we beg to remain

Respectfully yours,

YIDDISH SCIENTIFIC INSTITUTE

Dr. Jacob Shatzky

Dr. Jacob Shatzky, Pres.

N. Feinerman

N. Feinerman, Secy

NF:SK

SCIENTIFIC RESEARCH TO COUNTERACT ANTISEMITISM

(DEPARTMENT OF THE YIDDISH SCIENTIFIC INSTITUTE OF AMERICA)



Basic facts: Antisemitism, as a phenomenon in present-day life, has brought about changes in our society which constitute a problem for peoples as a whole, besides affecting the life of the individual.

An active being strives to find a base from which to battle the great madness, whereas the man of research seeks to determine what is the meaning of all that is happening around him. He is waiting for science to supply an answer to the questions: 1) What is antisemitism? 2) How to handle the problems of present-day antisemitism as a chronic sore on our social body, and 3) How to provide society with weapons to fight antisemitism?

Until now the Jews have been forced to face this phenomenon by a life infinitely mightier than they, so that they have indiscriminately registered facts, have written about countermeasures that could mean both fight and resignation, - but further than that nothing has been done.

But articles ⁱⁿ ~~and~~ periodicals, even truly artistic reporting at its best, do not adequately meet all the dreadful events in the life of today, whereⁱⁿ through forces which we still don't fully realize, a people of 100,000,000 is in the process of unification which sets for its object to carry antisemitism as a political idea and to convulse the world and thus seize other lands.

Only science is in a position to supply the man of today with a satisfactory answer and the means to seek the way out of chaos. It is the task and duty of Jewish science of the present day to assume leadership in the search for truth.

No cure is possible without a correct diagnosis. It is to be borne in mind that the entire world-history is indebted to the Jews of today for their contribution, in that they have themselves made it possible to make the diagnosis of the height of insanity of antisemitism. Without the present persecution drive against the Jews, there might still be room for doubt, as to whether other factors

(e.g. World War; Peace of Versailles; Imperialistic aims) may not be responsible for the incredible atrocities on the part of the Germans. As the Jewish excesses have nothing to do with them, there is no possibility of a doubt any longer.

The great Powers, e.g. England, now declare that the Jews are entitled to a debt of gratitude, since their case has shown how weak peoples are treated, and by this experience the English justify their huge rearmament program. But the Jews themselves must first of all make their full contribution in completely realizing antisemitism with the aid of Jewish science. An institution for this exhaustive study is not the antithesis to the spiritual offsprings of the centralized antisemitic propaganda ^uand its scientific guise, - the Historische Reichskommission of Munich. We must not start polemics and propaganda. The publications of passages which disseminate antisemitism including even those of the Historische Reichskommission are for us that much research-material which we must concretely interlock in a positive way with all the other data and draw our conclusions from them all. How to forge the results of our researches into fighting weapons, - that must be left to all those who itch to fight, for them to decide on the aims of their battle in accordance with their individual way of thinking.

THE SCOPE OF THE WORK.

However thoroughly we may work over the universal phenomenon of antisemitism, we must, in the first place, take into consideration that all the waves which convulse our society proceed from a center -- the living terrain of the German people. For this reason we must ^uminutely explore the German Jews' cultural sphere in all its relations, and an investigation of this nature is capable of making our task much easier. This task requires a thorough familiarity with the cultural and social history of both the German people and the German Jew as well; accordingly, the work must be carried out by a German-Jewish historian who is thoroughly conversant with the German Jews' cultural domain, who knows the facts from first-hand observation and lifetime study and has, moreover, lived through the recent developments on German soil.

One must further assume that, by dint of his researches to-date, such a German-Jewish historian has already entrenched himself in the foundations of such a labor, is perfectly at home in antisemitism (both the past and the present) and its literature, and has been making researches in this field until now.

Department of the Research-Work:

A. HISTORY

1) Spiritual. Evolution of the general German popular conception of Jews, based on the rooted belief in the Devil, the conception of a contract and partnership with the Devil: witchcraft and witches; clarification of all ideas about the witchcraft trials that have persisted alive in the German people's conscience and have been later transferred to the Jews; winnowing of all these elements from present-day antisemitic practice and literature. Particular treatment of German historical folklore traced down to present-day antisemitism.

Detailed historical ideas. Malleus Judaeorum and Malleus maleficarum; the idea of Fritsch's hammer and the Stuermer Hammer (to trace particular antisemitic ideas in all intermediate links). Simultaneously historical, folkloristic and linguistic researches.

2) Literary History. To classify historical antisemitic literature according to its topics and give a survey of social and other tensions of a period as reflected in its literature.

Various topics: history of the clamor for numerus clausus in antisemitic literature; court-Jews in the light of this literature; the Jews as a soldier and the controversies about military service; intercourse between Jews and Gentiles as seen in literature. In all these topics the past must be compared with the present and conclusions drawn concerning the situation today.

3) Researches in Cultural History: concerning Jewish segregation in ghettos; dress-regulation; regulations as to luxuries and amusements; real intercourse between Jews and Gentiles, especially sexual intercourse; regulations about education and autonomy in comparison with current antisemitic practice.

4) Economic History. The economic ideas prevalent formerly and now as to the function of the Jews: to trace a comparison in detailed points.

In particular to make public all historic German lawsuits to cancel all debts to Jews, as parallel to the movement to cancel all debts to Jews at the present time.

The former and the present fate of goods and chattels of Jews, and their contemporaries' ideas as to how it will finally work out.

5) Germans as mentors in the task of realizing Jewish historical questions (Otto Stobbe, Fr. B. Ave-Lallemant, Chr. D. Huelmann, etc.).

6) Genealogic researches laying special stress on the lower Folk-strata, along with the antisemitic theory and practice (racial-lore, research in kinships, etc.).

B. RESEARCH STUDIES IN PRESENT-DAY AFFAIRS

1) Classification of antisemitic propaganda under distinct heads on the basis of: manner, scope, influence.

2) The real intercourse between Jews and non-Jews when outside the field of propaganda as contrasted with intercourse when under its influence.

3) Jewish emigration as a demand of propaganda and in practice.

4) How Jewish social concepts have changed owing to antisemitic practices: money, honor, wealth, the saving of human beings.

5) The new German Apocalypse. The destruction of human beings as an idea and as practice.

6) Special economic phenomena: Jewish enterprises; Jewish properties; personal estates of Jews.

7) How the economic practices of antisemitism affect non-Jews; origin of capital and property; standard of living; special economic groups; the problem of domestics; interested parties in the intercourse.

8) Terror as a practice and as a political means; speeding up of emigration and transfer of Jewish ownership.

- 9) W. W. J. (Wirtschafts Wichtige Juden) the problem of economically important Jews.
- 10) Special imposts on Jews in theory and practice; their economic effects.
- 11) In and around the problems of Jewish house-ownership.
- 12) Jewish goods and chattels as people's property; private persons' rights which are in conflict with these.
- 13) The fate of Jewish spiritual property (libraries; archives; Jewish author's² rights; right to art-ownership; Jews who own works of art).
- 14) How the Jewish sense of sociableness has reacted in the catastrophe; self-help: Jewish assistance from outside; world-assistance.
- 15) The Jews ⁱⁿ and the catastrophe,- in the religious, material and psychological spheres.
- 16) Jewish youth in the catastrophe: transition to adult life; the sources and possibility of protection against noxious experiences of youths.
- 17) The value and valuelessness of Jewish organized life during the tremendous events.
- 18) The ideal in the individual's life; the individual's ability to prevent suicides, because he possesses a social ideal. New terms in use among the youths: chalutz, hakhsharah, etc.
- 19) The new police; antisemitism as a German unity and as a police institution. The law's belief in the Jews as the Devil. German vision of the police as a people (to evaluate the "race" element).
- 20) Spiritual foundations of police activity: specializing in Jews; new Judaistic studies and old Bible-critics; the Jewish brigades in the new German police; censorship on Jews; management of Jewish affairs and supervision over Jews; chance of development of autonomous foundations.
- 21) How to "know" the German in the catastrophe; man forced into illegal life. Necessity and practice of keeping aloof from antisemitic events; non-belief in "witchcraft" on the part of present-day Germans.

22) The urge of the "why" among Germans of today; the search for a new faith.

23) How the urge for the "why" is stifled in the German. Intellectual preoccupation with the Jew as an escape from antisemitic usage. The impurity of the Jewish spirit and the historical "Jewish sow". The campaign against "white Jews". Variations on the "Jewish sow".

24) The campaign against "decent Jews". Unwillingness to believe in witchcraft is looked upon as immoral among the Germans of today.

25) Economic and political springs behind what is going on in antisemitism. Who is the gainer and from whom comes the gain; who is the loser, to whose advantage is the loss, and who is to bear it?

26) Yellow literature in the higher and lowest-class press. Objective truths and the lowest press's approach to them.

27) Fight concerning Jewish names and against Jewish names. The example of Joseph as a Biblical sales-agent of grain.

28) Antisemitism's language in its pictures and parables; antisemitism's Bible-language; Hosannah! Render unto Caesar the things which are Caesar's.

29) Whispered jokes.

C. MEANS OF ASSISTANCE AND ORGANIZATION

1) To register and collect, as far as possible, present-day periodical literature as well as throw-away-leaflets.

2) To list and collect, as far as possible, the antisemitic literature in book form, of all ages and peoples.

3) To register and collect antisemitic caricatures.

4) Build up an organization with regular scientific correspondents in all countries where there is an antisemitic movement.

5) To register, from general literature and the press, all data that may contribute information on the scope of our researches and have a bearing on the subject. Occasionally, to request reports from observers and those who were part and parcel of the events.

6) Have special scientific tasks assigned to students, fellows of the Yiddish Scientific Institute and other scholars.

7) To arrange addresses and lectures on the past and present of anti-semitism as well as on all subjects connected with these questions and on the results of the work in the Institute.

8) To issue a periodical bulletin of the Institute about important events and the results of research-work on each case as it occurs; to supply the Jewish and the non-Jewish press with information containing facts or scientific material for the discussion of daily topics.

9) To establish scientific contracts with institutions and individuals engaged in similar work or interested in the work of such an Institute.

10) Publications resulting from the Institute's labors.



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Society of Friends of the Yiddish Scientific Institute
American Branch

425 LAFAYETTE STREET, NEW YORK CITY

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Cable Address
YIVO, NEW YORK

February 16, 1939

דעם 16טן פעברואר 1939

רבי ה. סילחער
10811 לייק שאר בלוד.
קליינלאנד, א.

זייער חשובער רבי סילחער,

אונדזער פארשטייער מלך ראזיטש וואס האט באזוכט קליינלאנד שרייבט
אונדז אז בעת ער איז געווען ל"א אייך אין שטאט, האט ער גלאד אָנגע-
געטראָפֿן אויף א צייט ווען איר זיט געווען זייער פארנומען, און
ער האט אייך, ליידער, נישט געקענט זען פערזענלעך.

דערפאר דערלויבן מיר זיך אייך בעסן, איר זאלט אונדז צושיקן אייער
משעק פאר אייער מיטגליד-אפצאל וואס איר צאלט שוין מכמה יארן דעם
יידישן וויסנשאפטלעכן אינסטיטוט.

מיר האפן צו הערן פון אייך בקרוב און פארבלייבן

מיט פריווילעגירטע גרוסן,

יידישער וויסנשאפטלעכער אינסטיטוט

נ. פיינערמאן, סעקר.

נס/סק

February 21, 1939

Dr. Jacob Shatzky, President
Society of Friends of the Yiddish Scientific Institute
425 Lafayette Street
New York, N.Y.

My dear Dr. Shatzky:

In reply to your kind letter of February 15, permit me to say that I am not in any position to undertake to raise funds for any additional projects, however worthy. I am devoting all my spare time and energy to the United Jewish Appeal which this year is reaching out, as you know, for a tremendously large sum of money. Furthermore, I am pretty well "drained" emotionally by the numerous worthy projects which have sprung up in such luxurious abundance in the last few years - all of them appealing to Jewish leaders not only to give money, but to raise money.

As far as your proposed new project to carry on an extensive research work in the field of Anti-Semitism is concerned, there is, of course, nothing that one can say against it. Any scientific scholarly work in the field of Jewish thought or experience is commendable. Whether the accumulated data will have any affect on discouraging the Anti-Semite, is very dubious. There is a vast literature as you undoubtedly know on the subject and still the Jew-baiter insists on ignoring it.

With all good wishes, I remain

Very cordially yours,

AHS:BK

CD December 20, 1940

יידישער וויסנשאַפֿטלעכער אינסטיטוט

425 לאַפֿאַט-שטראַס, ניו-יאָרק



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YIDDISH SCIENTIFIC INSTITUTE

425 LAFAYETTE STREET
New York City

דעם 20סטן דעצעמבער 1940

רבי א. ה. סילווער
10311 לעיק שאר בלוד.
קליבלאנד, א.

זייער חשובער פריינד רבי סילווער,

מסתמא האט איר באקומען אונדזער צירקולאר-בריוו מכוח אונדזער
15טער יאריקער קאנפערענץ, וואס וועט פארקומען אין ניו-יאָרק דעם
3טן, 4טן און 5טן יאנואר, 1941.

היות ווי די דאזיקע קאנפערענץ איז פון איין זייט די 15טע זייט
דער אינסטיטוט איז ארגאניזירט געהאָרן און פון צווייטן זייט די
ערשטע זייט אמעריקע איז געהאָרן דער צענטער פון יידישן וויסנ-
שאפטלעכן אינסטיטוט, וואלסן מיר זייער וועלן אז א צאל פריינד
און אונטערשטיצער אונדזערע מחוץ ניו-יאָרק זאלן אין דער קאנ-
פערענץ אנטהאלטן נעמען.

מיר האבן דערפאר דעם כבוד אייך פערזענלעך צו פארבעטן אויף דער
קאנפערענץ מיט דער האָפענונג אז אויב מעכניש וועט עס נאָר פאר
אייך מעגלעך זיין, וועט איר אונדזער איינלאדונג אנטעמען.

מיט פריינדלעכסטע גרוסן,

יידישער וויסנשאפטלעכער אינסטיטוט

נ. פינערמאן, סעקר.

נפ/מק

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Send the following message, subject to the terms on back hereof, which are hereby agreed to

January 6, 1941

Mr. N. Finerman
Yiddish Scientific Institute
Pa. Hotel
New York, N.Y.

WRHS



PLEASE CONVEY MY GREETINGS TO THE DELEGATES ATTENDING THE FIFTEENTH ANNUAL CONFERENCE OF THE YIDDISH SCIENTIFIC INSTITUTE. I REJOICE WITH THEM AT THE SIGNIFICANT WORK OF SCHOLARS AND BASIC RESEARCH IN THE FIELD OF JEWISH HISTORY LITERATURE AND LIFE WHICH THE INSTITUTE HAS CARRIED ON AND WHICH I HOPE THAT IT WILL BE IN A POSITION TO CARRY ON EVEN MORE PRODUCTIVELY IN THE YEARS TO COME.

Abba Hillel Silver

DL

[October 16, 1942]

יידישער וויסנשאפטלעכער אינסטיטוט — יווא

425 לאַפּאַט-גאַס, ניו-יאָרק



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YIVO, NEW YORK

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דעם 16טן אקטאבער, 1942

רבי א.ה. סילווער
10311 לייק שאר בל.
קליינולענד, אהיא

זייער חשובער רבי סילווער,

מיר זינען זיכער, אז צוזאמען מיט אונדז וועט איר זיך פרייען מיט דער גוטער
בשורה, אז דער יידישער וויסנשאפטלעכער אינסטיטוט האט זיך איינגעשטאפט און אייגענע
היים אין ניו יארק.

אויף א באשיידענעם, שטילן אבער גאנץ אינטענסיוון אופן, האבן מיר געפירט אן
אקציע דערווייל נאך צווישן אן ענגן קרייז פון אונדזערע פריינט אין ניו יארק און
אונדז האט זיך איינגעגעבן ביז איצט שוין צו שאפן 33 טויזנט דאלער, ארום
60% פון דער סומע, וואס איז נויטיק אויף צו קויפן דאס הויז.

צום קרעדיט פון אונדזערע ניו יארקער פריינט דארף געזאגט ווערן, אז זיי האבן
אויף א זייער שיינעם אופן זיך אפגערופן אויף אונדזער ווענדונג זיך צו בא-
שטייערן פארן בנין פון אינסטיטוט.

די סומעס פון די באשטייערער זינען געווען פון \$5000 ביז \$100. דאס האט
אונדז געגעבן א מעגלעכקייט דעם בנין צו קויפן.

דאס הויז, וואס מיר האבן געקויפט, געפינט זיך אויף דער 123 גאס און בראד-
וויי, אין הארץ פון ניו יארקער אקאדעמישע אינסטיטוציעס. די געביידע האט
יעקב שייף בשעתן געבויט פארן שעכטערס סעמינאר. דאס הויז איז פונקט ווי אן-
געמאסטן פאר אונדז - גרויסע ליכטיקע צימערן פאר דער ביבליאטעק, לערן-
זאלן, שטודיר-צימערן פאר דער אספיראנטור און ארבעט-ביוראס. און מיר האבן
אז סוף נאָוועמבער וועלן מיר זיך שוין קענען אהין אריבערקלייבן. עס פעלט אונדז
נאך אבער א פאָר טויזנט דאלער פארן נויטיקן רעמאנט און פארן אויסמעבליירן
דאס הויז.

ביי פארשיידענע געלעגנהייטן האט איר אונדז ארויסגהיזן אייער נאָענטע פריינטשאפט
און אונדז געהאלפן, ווען די הילף איז געווען דרינגענד. דערפאר דערלויבן מיר
זיך ווענדן צו אייך, חשובער רבי סילווער, מיט דער בקשה, אז אויך איצט זאלט
איר אונדז קומען צו הילף, מיר זאלן קענען איינארדענען אונדזער הויז אויף א
אופן ווי עס פאסט פאר א בית תורה.

פאר אייער אינטערעס אין אונדזער ארבעט און פאר אייער הילף זאגן אונדזער איצ-
טיקער אונטערנעמונג דאנקען מיר אייך אין פארויס.

מיט פריינטלעכסטע גרוסן,
יידישער וויסנשאפטלעכער אינסטיטוט.

נ. פיינערמאן, סעקרעטאר

[January 18, 1943]

יידישער וויסנשאפטלעכער אינסטיטוט — יוואָ

535 וועסט 123טע גאָס, ניו-יאָרק

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YIVO, NEW YORK

דעם 18טן יאנואר, 1943

רבי א.נ. סילווער
10311 לייק שאַר בלוד.
קליינלענד, אַהייץ

זייער חשובער פריינד, רבי סילווער.

מיר האָבן דעם כבוד צו לאָזן אייך וויסן, אז אויף אונדזער
קאָנפערענץ, וואָס איז אָפּגעהאלטן געוואָרן דעם 8טן, 9טן און
10טן יאנואר, זיט איר איינשטימיק אויסדערזיילט געוואָרן
אין דעם דירעקטאָרן-ראַט פון יידישן וויסנשאפטלעכן אינסטי-
טוט.

לאָנדריק אייך וויסן וועגן דעם, האָפּן מיר, אז אייער דירעקטע
באטייליקונג אין די טעטיקייטן פון יוואָ וועט זיין פרוכטבאר
פארן אינסטיטוט און וועט אויך אייך פארשאפן א סך גייסטיקע
האנה.

מיט זכטונג און פריינדלעכסטע גרוסן
יידישער וויסנשאפטלעכער אינסטיטוט

י. שמואלסאן
נ. פיינערמאן
סעקרעטאר

מ. וואַלעוויץ
ד"ר מ. וואַלעוויץ
וויסנשאפטלעכער דירעקטאָר

נפ: יוו

January 22, 1943.

Mr. N. Fineman,
Secretary, Yiddish Scientific Institute,
535 West 123rd Street
New York, N.Y.

My dear Mr. Fineman:

Permit me to thank you for your kind
letter informing me that you have
elected me as a member of your Board
of Directors. I am very grateful for
this high honor which you have bestowed
upon me.

With all good wishes, I am

Very cordially yours,

AHS:bw

YIVO
April 4, 1944.

Mr. Samuel Goldhamer, Executive Director
Jewish Welfare Federation
320 Chester-Twelfth Building
Cleveland, Ohio

Dear Mr. Goldhamer,

Permit us to present the following material
in support of our request for an increased allocation
for the year 1944:

1. Budget for 1944;
2. Statement of cash receipts and disbursements for the year ended December 31st, 1943 (submitted by a certified public accountant);
3. Explanatory notes;
4. List of faculty, staff members, and contributors to YIVO publications;
5. Informative material dealing with the activities of the YIVO (under separate cover).

Cleveland plays a prominent role among the Jewish communities of the United States not only because of its size but because of its reputation as one of the best organized Jewish communities in America, setting an example for others to follow. We are looking to the greater Jewish communities to help us meet our expanded budget because only they are in a position to help us meet the demands that are being put upon us to increase the scope of our activities.

Our request for an increase in our allocation also stems from the fact that the subvention granted us by the Jewish Welfare Federation of Cleveland bears directly upon the subsidies granted us by a large number of cities who look to Cleveland and other great Jewish communities for leadership. Should Cleveland indicate

a proper consideration of the YIVO and its work, this attitude would be immediately reflected in that of a whole group of cities.

Please consider the fact that Boston granted us a subsidy of \$1,500.00 from the first, that Pittsburgh contributes a subvention of \$1,000.00 annually, and that such a small Jewish community as Fall River, Massachusetts, allocated the sum of \$250.00. We believe that you will agree that the subsidy granted us by the Jewish Welfare Federation of Cleveland is minimal by comparison.

The YIVO is now supported by more than one hundred Jewish Federations, Welfare Funds, and United Jewish Appeals in the United States and Canada, and our recognition from these sources is constantly growing. However, our support from these agencies would be even greater if such an influential Jewish community as Cleveland would grant us adequate support.

Since we know that there is no need for us to agitate you on behalf of the importance of the YIVO and its work, we ask you to consider our request for an increased allocation from this approach.

We look forward to your reply, and remain,

Yours very sincerely,
YIDDISH SCIENTIFIC INSTITUTE

Leibush Lehrer,
President

ll:hb

[January 12, 1945]

YIVO



יידישער וויסנשאַפֿטלעכער אינסטיטוט—ייוואַ

YIDDISH SCIENTIFIC INSTITUTE—YIVO

535 WEST 123RD STREET, NEW YORK 27, N. Y.

טעל. ACademy 2-0600

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YIVO, NEW YORK

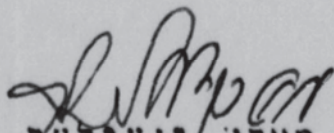
דעם 12טן יאנואר, 1945.

זייער חשובער פריינד רבי אבא הלל סילבער,

פ' אהרן מאלדאוויץ פארזיצער פון דער
פלענארער זיצונג פון דער קאנסעקענץ, בעת וועלכער
עס זינען אויסגעקליבן געווארן דער דירעקטארן-ראט
און די טארואלסטונג פון ייווא אויפן יאר 1945, האט
מיר איבערגעגעבן די אויפגאבע, וואס איז פאר מיר א כבוד
און א פארגעניגן, מודיע צו זיין אפיציעל די אויסגע-
קליבענע אין די אינסטאנצן פון ייווא וועגן זייערע אמטן.

אויספירנדיק אט די אויפגאבע גיב איך איין
איבער, אז די 19טע יערלעכע קאנסעקענץ פון ייווא האט
אויף איר זיצונג דעם 7טן יאנואר 1945 אויסגעקליבן
איין ווידער א מאל אין דעם דירעקטארן-ראט פון ייווא.

מיט די פריינדלעכסטע גרוסן,
אייער,


מארק יוואלף

מ.י.הב

February 5, 1945

Mr. Marc Juviler
Yiddish Scientific Institute
535 West 123rd Street
New York, 27, New York

Dear Mr. Juviler:

Permit me to thank you for your kind letter of January 12 and for the information that the Annual Conference of Yivo has re-elected me on its Board. I shall be very happy to serve.

With all good wishes, I remain,

Very cordially yours,

AHS:erb