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

Series 1: General Correspondence, 1914-1969, undated.

Sub-series B: Chronological, 1914-1969, undated.

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General correspondence, 1932.



The Cleveland News

Daily and Sunday

Jan. 2, 1932.

Miss Irene Rothenberg,
The Temple,
Cleveland, O.

My dear Miss Rothenberg:

Your letter and news release about the lecture by Mr. Callahan scheduled for Monday has been turned over to me by Mr. Bergener, our Managing Editor, to whom you mailed it.

We are glad to receive such advance notices of public meetings, and you you can help us expedite the handling of them if you mail them direct to me instead of the Managing Editor.

Sincerely yours,

Don K. Rennels

Don K. RENNELS

CITY EDITOR

V.L.P.

Jan. 4th, 1932

Mr. Frederic A. Willis,
Columbia Broadcasting System Inc.,
New York, N. Y.

My dear Mr. Willis:-

Permit me to acknowledge the receipt of
your kind letter of Dec. 28th.

I believe that your idea to publish in
book form the sermons which were delivered in the Church
of the Air is a good one and that it is likely to meet with
an excellent reception.

I have listened in on some of the sermons
which were broadcast and they were worthy of publication.

You ask concerning the response to my own
service which was broadcast last September. It was in
every way gratifying. I received dozens of letters and
telegrams from all parts of the country, some within an
hour or two after the broadcast. Many of them asked for
copies of the address which I was unable to supply.

I am sure that many people who listened in
would be desirous of procuring such a volume when published.

With kindest regards and best wishes, permit
me to remain

Very sincerely yours,

AHS/IR

Jan. 4th, 1932

Mr. Edward D. Coleman,
American Jewish Historical Society,
New York, N. Y.

My dear Ed:-

I didn't know that you were connected with the American Jewish Historical Society or that you were its librarian, but after reading your letter in which you "schnorr" for my books I fully realize that you were both.

I am very happy to send you the two volumes and I have requested the office to place your library on the mailing list of the Temple Bulletin.

I regard the above action not as one of my good deeds for 1932 but as one of my expensive deeds.

With best wishes and hoping to see you soon, in New York, I remain

As ever yours,

AHS/IR

THE BIOGRAPHICAL RESEARCH BUREAU, INC.

PUBLISHERS OF

WHO'S WHO IN GOVERNMENT

460 WEST 34TH STREET
NEW YORK CITY

TEL. MEDALLION 3-5849

JOHN RICH, EDITOR

January 4, 1932

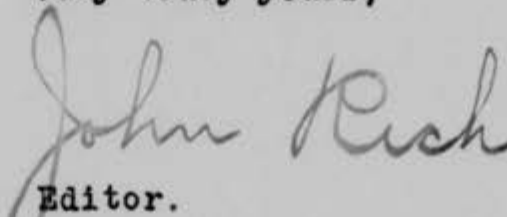
Mr. Abba H. Silver,
The Temple, Ansel Rd.
Cleveland, Ohio.

Dear Sir:

Enclosed is the proof of your biographical sketch prepared for inclusion in the 1932 Edition of "Who's Who in Government". Please go over it carefully, correcting where necessary and return by January 15, 1932.

For your convenience, there is also enclosed a reservation blank, should you desire to avail yourself of a copy of the volume which will be ready about May 1st, 1932.

Very truly yours,


Editor.

P.S. We shall be glad to stamp your name in gold on the cover without charge, if you wish to reserve your copy of the book now. All orders for gold stamping must be in by January 15, 1932.

Jan. 6th, 1932

Mr. Leo Weidenthal,
731 Boliver Rd.,
The Jewish Independent,
Cleveland, Ohio.

My dear Mr. Weidenthal:-

In looking through my calendar I find that it will not be possible for me to attend the Interdenominational meeting next Monday. I will be in Boston Sunday and Monday of next week.

With kindest regards, I am

Very sincerely yours,

AHS/IR
P.S.

I am enclosing an editorial which I clipped from one of the Jewish papers. I thought it might be of interest to you.

Jan. 6th, 1932

Rabbi Solomon B. Freehof,
Chicago, Ill.

My dear Sol:-

I am returning herewith the correspondence which you were kind enough to send me, as well as the clippings. The latter are certainly splendid reviews of your fine book.

I enjoyed reading the Cohen and Hurwitz correspondence tremendously. When thieves fall out they tell the truth about each other. In this case they are both right in their mutual characterizations. I have said it all along and now the gentlemen, themselves, confirm my statements.

Cohen is a frightful Am-Ha-Aretz and therefore jealous and vindictive, a "sniper", and Hurwitz is a "male prostitute," a sycophant and a coward.

What amused me particularly was to read Hurwitz lecturing Cohen on not knowing a word of Hebrew. Hurwitz is of course, himself a great Hebrew scholar.

Secondly the question which Hurwitz propounds to Cohen whom he permitted to be the managing editor of the Menorah Journal for eight years, "what is your rationale of Jewish Life?". Evidently this was the first time it occurred to Mr. Hurwitz to ask this question of himself and of the Menorah boys all these years.

For a complete expose of the intellectual charlatanism and fraud of the Menorah clique these two documents are of real value.

With kindest regards and best wishes, I am

As ever yours,

AHS/IR

OFFICE OF THE PRESIDENT
ISRAEL ORPHAN ASYLUM
274 SECOND STREET
NEW YORK

HON. GUSTAVE HARTMAN
PRESIDENT

TELEPHONE
ORCHARD 3254

January 7, 1932

Dr. Abba Hillel Silver
The Temple
Cleveland, Ohio.

Dear Dr. Silver:

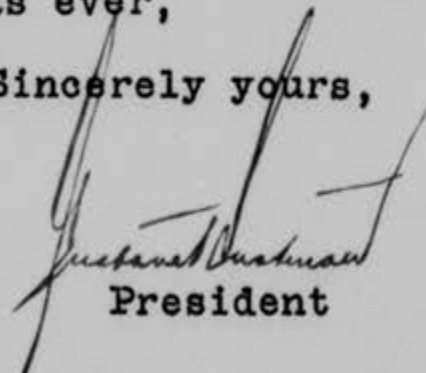
May we have the honor of your presence at our great Annual All Star Show and Fashion Revue to be held at Madison Square Garden on Saturday evening, March 19th at eight o'clock?

It will be the Year's Greatest Event, unsurpassed in brilliance, entertainment and distinctiveness. Over twenty thousand people representing the finest elements in the City will gather in the vast arena of the Garden in aid of our sacred cause.

Your participation in this glorious Affair will manifest your love and compassion for helpless little orphan children and be an inspiration to us to serve them with ever increasing zeal and effectiveness.

Conveying to you the blessings of the orphan babes and my own deepest gratitude for your kind acceptance of our invitation, I am, as ever,

Sincerely yours,



Gustave Hartman
President

N.B. Upon receipt of your acceptance, Two Guest Tickets for Special Reserved Seats will be forwarded to you.

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325 SUPERIOR AVENUE N E CLEVELAND OHIO

January 12, 1932

Rabbi Abba Hillel Silver
The Jewish Temple
105th Street & Ansel Road
Cleveland, Ohio

Dear Sir:

We do not find that we have received a reply to our letter of December 21st, in regard to your published Addresses.

The latest one that we have is entitled, "Role of Religion in Changing World", and if later ones have since been issued, we should be very grateful if you could send us one copy of each to complete the set.

Very truly yours,

L. A. Eastman, Librarian

By: 
Order Librarian

A/As/G

Please address correspondence
to: L.E.Adams, Order Librarian

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SEVENTH AND STATE STREETS

ERIE, PENNA.

Jan. 13, '34
Erie, Pa

Dear Rabbi Silver, -

Enclosed please find

my review of "The Messiah of Jesus"
by Haster - we and two words
It was typed for me and two words
were misstyped - you can see
corrections

For me this was a difficult book to
review because I lack the necessary
background - However here it is.

Sincerely
Dwight B. Schwan
(Mrs. Joseph Schwan)

LITHUANIAN LEGATION
WASHINGTON, D.C.

No. 51.

January 13, 1932.


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

Dear Sir:

This Legation has at its disposal a limited number of copies of "The Anthology of Lithuanian Literature" in the Hebrew language, by I. Kisinis, which was published recently in Lithuania.

Acting upon the recommendation of Mr. Henry Hurwitz, President of the Federation of American Jews of Lithuanian Descent, I have much pleasure in sending to you, with my compliments, a copy of this publication which, I trust, will be of interest to you.

Sincerely yours,


B. K. BALUTIS
Minister of Lithuania.

BKB:AA

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(QUARTERLY)

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January 14, 1932.

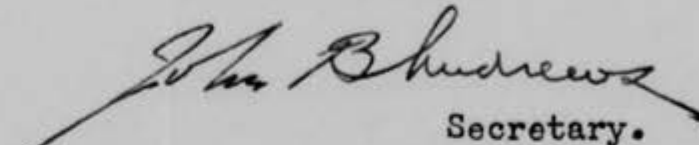
Rabbi Abba Hillel Silver,
The Temple,
Cleveland, Ohio.

Dear Doctor Silver:

On behalf of the Executive Committee

I hasten to send this word of grateful acknowledgment for your contribution to the work of this Association this important year. The gift has far more than its material value for it greatly heartens us to undertake the uphill work ahead. We hope from time to time to report very gratifying developments.

Faithfully yours,


Secretary.

JBA:HJ

Roxanna Wells Lecture Bureau
Three Ninety-three Seventh Avenue
New York City

Telephone CHickering 4-5344

January 14, 1932

Miss Irene Rothenberg,
The Temple,
E. 105th St. at Ansel Rd.,
Cleveland, Ohio

My dear Miss Rothenberg:

Dr. Benjamin Gruenberg plans on stopping off at Hudson before going to Cleveland. He will spend most of Monday, January 25th at the Western Reserve University. He also plans on taking the midnight train back to New York.

Dr. Gruenberg will telephone Rabbi Silver during the day on January 25th to make plans for the evening.

Sincerely yours,

Clara Schmidt.

Secretary to Roxanna Wells

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RABBI ABBA HILLEL SILVER=

MINUTES IN TRANSIT

FULL-RATE	DAY LETTER

:REGRET EXCEEDINGLY THAT IT WILL BE IMPOSSIBLE FOR ME TO
ACCEPT ANY SPEAKING ENGAGEMENTS FOR THE MONTH OF FEBRUARY
THANK YOU FOR YOUR KIND INVITATION I SINCERELY TRUST THAT
I MIGHT HAVE THE PLEASURE OF ACCEPTING AN INVITATION AT SOME
FUTURE TIME REGARDS=

SOL BLOOM ASSOCIATE DIRECTOR UNITED STATES COMMISSION.

CHESTER C. BOLTON
22D DISTRICT OHIO

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RIVERS AND HARBORS

Congress of the United States
House of Representatives
Washington, D. C.

January 15, 1932.

Rabbi Abba Hillel Silver,
The Temple,
East 105th & Ansel Road,
Cleveland, Ohio.

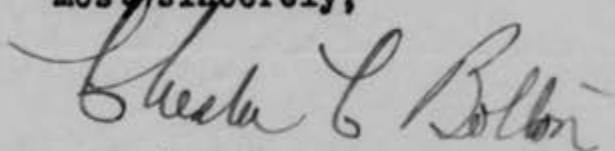
Dear Rabbi Silver:

I have available for use in my District a limited number of copies of the portrait of George Washington which has been issued by the Bicentennial Commission and, naturally I am anxious to place these in Lodge rooms, and other more or less public places, where they will serve their purpose in connection with the Bicentennial celebration this year.

Consequently, I take pleasure in sending a copy to you under separate cover for your headquarters.

I am happy to cooperate with you at any time and trust you will have no hesitancy in calling upon me.

Most sincerely,



JEWISH TEACHERS INSTITUTE

CLEVELAND, OHIO

January 18, 1932.

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My dear Rabbi Silver,

Due to the fact that the mid-year examinations of our students at Western Reserve University will be held from January 27th to February 5th inclusive, we have found it necessary to grant them a week and a half of vacation, following the procedure of last year.

Therefore our second semester will begin on Tuesday, February 9th. We will expect you on that day, at 4:30 P.M., to begin your course in Principles of Judaism and Liturgy.

With cordial greetings, anticipating a semester of pleasant association and splendid achievement, I am,

Sincerely yours,

Adeline R. Rosewater

Registrar.

National Commercial Teachers' Federation

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January 18, 1932.

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My dear Miss Rothenberg:

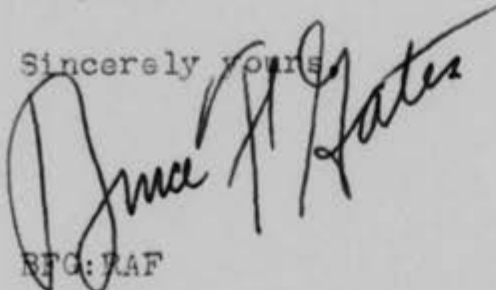
Yes, I have the photograph of Rabbi Silver, but I am still holding it waiting for his manuscript. You may remember that my original request was for his photo and the manuscript of the address, which he intended to give at our convention in Chicago.

At that time you sent me the photo and promised the manuscript. After a wait of three or four weeks, I wrote again for the manuscript but did not receive it. Having heard nothing further from my letters, I talked with the Rabbi in Chicago and he said he had a memorandum on his desk to furnish me with this manuscript and that he would do it as soon as he returned home. Not having received the manuscript in a week or ten days I wrote again a week ago but still I have not received it.

Therefore, I am in this position: I want to use the picture in connection with the publication of the manuscript, but if I don't get the manuscript I can't use the picture. If I were sure I was going to have the manuscript I could have the cut made immediately and return the photo to you but I don't care to go to the expense of having a cut made and then not get the manuscript.

As I suggested in my letter of a week or so ago, we are almost ready to go to press with the February issue. I had hoped to have this material in the February issue and will put it in if you will get it to me at once. Consequently, you can simplify matters for both yourself and for me by sending me at once the manuscript, whereupon I will have the cut made and promptly return the photo to you.

Sincerely yours



RFQ:RAF

The Christian Union Quarterly

BALTIMORE—NEW YORK—LONDON—TOKYO

An Interdenominational and International Journal in the
Interest of Reconciliation in the Divided Church of Christ

EDITED BY PETER AINSLIE, D.D., LL.D.

EDITORIAL OFFICE: 230 N. FULTON AVENUE
BALTIMORE, MD.

January 18, 1932

Rabbi Abba Hillel Silver
Cleveland, Ohio

My dear Rabbi Silver:

I am mailing you a copy of the
January number of the Christian Union Quarterly
containing an article by Dr. Herbert L. Willett of
Chicago University on "The Jews and Christians".

I would be glad if you would
read this article and write me, for publication
in the Christian Union Quarterly, at whatever
length you care to--several hundred words--your
opinion of the position taken therein.

With cordial regards,

Your friend,

Peter Ainslie

United States Commission for the Celebration of the Two Hundredth Anniversary of the Birth of **George Washington**

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January 20, 1932

WASHINGTON BUILDING,
WASHINGTON, D. C.

My dear Rabbi Silver:

Acknowledging and answering your letter of January 15th, permit me to say that your letter gives me a most difficult problem to solve.

As you are no doubt aware, Sunday and Monday, the 21st and 22nd of February, will be the two biggest days of the Bicentennial Celebration, and it will be almost impossible for anyone to leave Washington at that time. For almost the entire past year, we have been besieged with requests for speakers for those days, and I know that it will be impossible for me to suggest anyone who could get leave at that time. However, if at any other time during the year, you think I could, personally, be of service, do not hesitate to command me.

I do not know whether you have been receiving the literature published by this Commission, so I am sending you a selection by mail which I trust you will find of interest.

I remain
With kind personal regards and best wishes,

Sincerely yours,

Sol Bloom
Sol Bloom
Associate Director

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

Jan. 20th, 1932

Congressman Chester C. Bolton,
House of Representatives,
Washington, D. C.

My dear Congressman Bolton:-

Permit me to thank you for your thoughtfulness in sending me a copy of the portrait of George Washington which has been issued by the Bicentennial Commission. I shall have it hung in our Religious School.

We are all very grateful to you for your kindness.

With best wishes, permit me to remain

Very sincerely yours,

AHS/IR

January 20th, 1932

The Honorable B. K. Balutis,
Lithuanian Legation,
Washington, D. C.

Honorable Sir:-

Permit me to thank you for your thoughtfulness in sending to me a copy of Mr. Kisinas' "Anthology of Lithuanian Literature." I know that I shall read it with a great deal of pleasure and profit.

With kindest regards, permit me to remain

Very sincerely yours,

AHS/IR

artcinema
association

CLEVELAND, OHIO

temporary headquarters:
844 Standard Bank Building
CHerry 4360

January 21, 1932.

Rabbi A. H. Silver,
10311 Lake Shore Blvd.,
Cleveland, Ohio.

Dear Rabbi Silver:

Cleveland, the city of nations, where thousands of foreign born citizens are living, has no place as yet where foreign plays or films are shown permanently.

The ART CINEMA ASSOCIATION is going to establish a cosmopolitan film-theatre and will show the best European talking and singing pictures in Cleveland.

The LOCATION of the new film-theatre is such that it can be easily reached from all parts of the city. It is the well-known Engineers Auditorium, Corner Ontario Street and St. Clair Ave.,

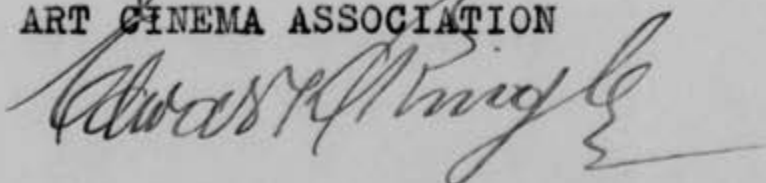
The MANAGEMENT of the theatre is in the hands of an expert, who will contribute his experiences of many years for the benefit of the enterprise.

To give this affair more than just a businesslike prestige, the Association has formed a "Patrons-Committee" consisting of prominent people of Cleveland's society. The patrons - this we want to emphasize - do not enter into any financial obligations, they are only giving their moral support as lovers of continental art and science. A number of outstanding persons have already given us their warmest support.

We wish to have a patrons' list of all the nationalities represented in Cleveland. May we therefore respectfully request of you to join this Committee and to give us the permission, to add your name to our patrons' list?

Yours very truly,

ART CINEMA ASSOCIATION



American Jewish Historical Society

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(Corner Broadway and 122nd Street)

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1520 WALNUT STREET, PHILADELPHIA, PA.

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PAST PRESIDENT, EX-OFFICIO

New York City, Jan. 21, 1937

Dear Abba Hillel:

On behalf of the Executive Council of our Society, I beg to acknowledge with thanks receipt of your

A history of Messianic expectation in Israel. New York, 1927 and
Religion in a changing world. New York, 1930.

as a gift to its collections.

Since appetite grows by feeding, I make bold to ask for at least one more item, i.e. your The democratic impulse in Jewish history, and any other pamphlets of yours which you can lay your hands on.

With my very best wishes and greetings from the boys whom I see around here from time to time, I am

Sincerely yours,

E. D. Coleman.

The Congregation Emanu-El
Arguello Boulevard and Lake Street
San Francisco

IRVING FREDERICK REICHERT
RABBI

January 22, 1932.

Rabbi Abba Hillel Silver
The Temple
East 105th. Street
Cleveland, Ohio

Dear Rabbi Silver:

I write to ask the benefit of your advice and experience in the matter of officiating at mixed marriages, namely, marriages where one of the parties is not of our Faith, and declines to enter the Jewish community.

I know that the historic attitude of our Conference has been opposed to the participation of the rabbi in such a ceremony, and I have consistently declined when asked to perform one. Since assuming my pulpit in San Francisco, the question has come up several times. Many in the community consider my attitude arbitrary, and point out that some of my predecessors have solemnized not only mixed marriages, but even marriages where both parties were Christians.

I feel no weakness in my position on the matter, but at the same time I realize that many Conference decisions, as indeed many traditional Jewish practices, are being modified in the light of changed conditions. May I therefore, kindly ask whether -

(1) Under any circumstances you would officiate at a mixed marriage?

(2) Would you publicly invoke a blessing at the time of the ceremony, upon a mixed marriage solemnized by a civil officer or Christian clergyman?

(3) Would you attend socially at the marriage of one of your prominent members to a Christian, if the ceremony were performed by a civil officer or a Christian minister?

I shall greatly appreciate and value your opinions on these questions. With cordial greetings, I am

Fraternally yours,

Irving F. Reichert

IFR:HS

CHESTER C. BOLTON
22D DISTRICT OHIO

COMMITTEE:
RIVERS AND HARBORS

Congress of the United States
House of Representatives
Washington, D. C.

January 22, 1932.

Rabbi Abba Hillel Silver,
E. 105th Street at Ansel Road,
Cleveland, Ohio.

My dear Rabbi Silver:

It was kind of you to write me as
you did on the 20th and advise that the copy of
the George Washington portrait has reached you.
I am only too happy to have been able to send this
on.

With kind personal regards,

Most sincerely,

Chester C. Bolton

CITY HOSPITAL

CITY OF CLEVELAND

DEPARTMENT OF PUBLIC HEALTH & WELFARE

3395 SCRANTON ROAD

P. J. McMILLIN
SUPERINTENDENT

Jan. 22, 1932

Rabbi Abba Hillel Silver,
The Temple,
E. 105th St. at Ansel Road,
Cleveland, Ohio.

My dear Rabbi Silver:-

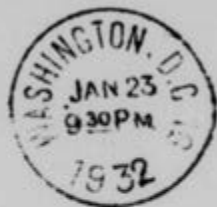
I have your letter of January 18th.
We are glad, of course, to post your letter on our
Bulletin Board where it will be seen by the profes-
sional men on both our House Staff and Visiting Staff.
We hope that you may have a good meeting.

Yours very truly,

P. J. McMillin
P. J. McMillin, R.
Superintendent.

PJM:MR

THE WHITE HOUSE



Rabbi and Mrs. A. H. Silver,
10311 Lake Shore Boulevard,
Cleveland,
Ohio



*The President and Mrs. Hoover
request the pleasure of the company of
Rabbi and Mrs. Silver
at a reception to be held at
The White House
Thursday evening, February the fourth
nineteen hundred and thirty-two
at nine o'clock*

National Commercial Teachers' Federation

EXECUTIVE COMMITTEE

IRVING R. GARBUTT, President, 1931
Director of Commercial Education, Cincinnati,
Ohio

PAUL MOSER, President, 1930
Moser School, Chicago, Ill.

IVAN E. CHAPMAN, Representing Public
Schools Department
Western High School, Detroit, Mich.

H. M. OWEN, Representing Private Schools
Department
Brown's Business College, Decatur, Ill.

Office of
SECRETARY
Bruce F. Gates

Gates College
WATERLOO, IOWA

January 23, 1932.

FEDERATION OFFICERS

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Director of Commercial Education, Cincinnati,
Ohio

P. O. SELBY, First Vice President
State Teachers College, Kirksville, Mo.

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BRUCE F. GATES, Secretary
Gates College, Waterloo, Iowa

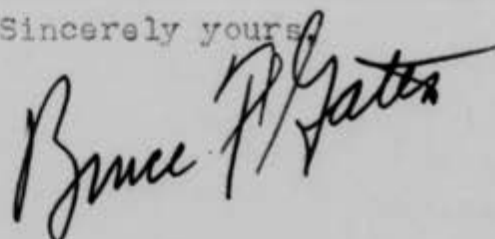
Rabbi Abba H. Silver,
The Temple,
East 105th St. at Ansel Rd.,
Cleveland, Ohio.

My dear Rabbi Silver:

Your manuscript reached me this morning. It is no exaggeration to tell you that your address was the high spot in our recent convention and I know that all of the members of our Federation will be very glad of the opportunity of reading your address in the official journal of our organization.

A few days ago your secretary wrote me to return one of your photographs, which she sent me some time ago. I am having a cut made from the photograph and will return it in a few days.

Sincerely yours,



BFG:RAF

artcinema
a s s o c i a t i o n

CLEVELAND, OHIO

temporary headquarters:
844 Standard Bank Building
CHerry 4360

January 24, 1932

Hon. Rabbi Abe Hillel Silver
c/o The Temple
105 Street & Anselm Road
C l e v e l a n d.

Dear Rabbi Silver,

As manager of a New York Film Company, I am in Cleveland to promote the establishment of a Theatre showing permanently foreign language motion pictures, *incl. Jewish ballads.*

Aside the honor that I respectfully request in a separate letter to have you on our patrons list, I would appreciate it very much if you would be kind enough to grant me a personal interview.

Being totaly strange in this city, I would be grateful to have the desinterested advise of a prominent person about various problems facing me in my task to create a institution which would be estimated alike by all groups and classes in Cleveland.

May I take the liberty to phone Monday your secretary in order to arrange an appointment at your convenience ?

Thanking you in advance for your courtesy, I beg to remain

very respectfully yours



Edward K. Ringler
Founder of the ART CINEMA ASS.

W. R. HOPKINS
CLEVELAND
OHIO

phone & accept

January 25, 1932.

Rabbi Abba Hillel Silver,
Cleveland, Ohio.

My dear Rabbi Silver:-

Pierre Van Paassen, the famous correspondent who is to lecture here next Thursday evening, will be the guest of honor at a small luncheon to be given at the Statler on Friday noon, January twenty-ninth. I shall be happy to have you as my guest on that occasion and am sure that, in addition to the pleasure of meeting Mr. Van Paassen in an intimate way, we shall have the pleasure of hearing what he has to say about many matters of interest.

I sincerely hope that you will be able to join us.

With much regard, believe me

Yours sincerely,

W. R. Hopkins

Jan. 25th, 1932

Mr. Maurice Samuel,
c/o Roxanna Wells Lecture Bureau,
393 Seventh Ave.,
New York, N. Y.

My dear Samuel:-

My friend Landman sent me the enclosed note. Frankly I am amazed. Would it be asking too much to inquire what the reason for this personal venom and malice is?

Sincerely yours,

AHS/IR

MOSER

"The Business College with a University Atmosphere"



ONE ONE SIX SOUTH MICHIGAN AVENUE

Twelfth Floor, Lake View Building

CHICAGO

January 26, 1932

PAUL MOSER, Ph. B., J. D.

TELEPHONES
Randolph 4347-4348

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

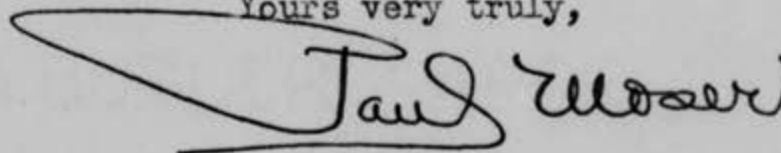
Dear Rabbi Silver:

Your address before the National Commercial Teachers' Federation seems to have rather far-reaching repercussions. At least, I have had a large number of requests for copies of it. As you know, we have an official publication, "Federation Notes," and the National Association of Accredited Commercial Schools has a very interesting monthly paper. Both of these publications are very anxious to get this speech.

While I appreciate the demands upon your time, I am wondering if it would be possible for you to send me this material so that I in turn could forward it to Mr. Porter, the editor of the "Accredited Schools News," and to Mr. Gates, the editor of "Federation Notes."

With kindest personal regards, I am

Yours very truly,



PM:BL

ENROLLS ONLY FOUR YEAR HIGH SCHOOL GRADUATES

Jan. 26th, 1932

Rabbi Irving F. Reichert,
Congregation Emanu-El,
San Francisco, Calif.

My dear Irving:-

Permit me to acknowledge the receipt of
your letter of January 22d.

In the matter of mixed marriages I have
persistently pursued the traditional practice of our
religion. I have refused to officiate at inter-marriages
unless the non-Jewish member has first been converted.
Conversion requires a period of study so that the in-
dividual may become acquainted with the fundamental
principles of Judaism. And the ceremony of conversion
which I followed is the one found in our Rabbinical Manual.

I do not attend socially at any inter-
marriage where the ceremony is performed by a civil
official or a Christian minister. Nor do I take part in
such a ceremony in any way whatsoever.

I have found that it is in every respect
a greater service to our faith, as well as the part of
greater wisdom to be firm and consistent in this matter.

With kindest regards and best wishes,
permit me to remain

Very sincerely yours,

AHS/IR

You are cordially invited to attend
THE TENTH ANNIVERSARY DINNER
of the
AMOS SOCIETY
on Tuesday Evening, January 26th 1932
in the
HOTEL ASTOR
at Seven o' clock

The purpose of this dinner is to emphasize the cultural and spiritual unity of Jew and Christian, and to find a way to utilize this unity in a joint effort for the realization of the twin gospel of the prophets: social justice and world peace.



The Dinner Committee

George Gordon Battle	Bishop Francis J. McConnel
President Samuel Harden Church	George E. Roberts
Dr. John H. Finley	President F. B. Robinson
Rev. Dr. John Haynes Holmes	William H. Short
Rev. Dr. Nathan Krass	Dr. Isidore Singer
Lieut. Gov. Herbert H. Lehman	James Speyer
Rev. Dr. Stephen S. Wise	

R. S. V. P.
WILLIAM H. SHORT
366 Madison Avenue,
New York City

Informal

Amos
Mar 8 1932
Feb. 17.
Church, Clarkland

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Women's International League for Peace and Freedom

CLEVELAND BRANCH

January 27, 1932.

JANE ADDAMS
International President
EMILY GREENE BALCH
President U. S. Section

Rabbi Abba Hillel Silver,
The Temple,
Cleveland, Ohio.

Dear Rabbi Silver:

We are undertaking a nation-wide observance of February 2, the day the disarmament conference opens in Geneva, as World Disarmament Day. Our purpose is to spread information about disarmament and the World Conference to the masses of the people, who very likely do not know that a conference is to be held. To this end, we want observance in every community of a kind that will attract the attention of the entire community.

To make World Disarmament Day a stirring occasion, we are asking the cooperation of all organizations interested in peace and disarmament.

We ask that you kindly announce the observance of World Disarmament Day and speak on the Conference, and also have the announcements printed on all temple programs.

We are sending the enclosed petition with the request that you give it your consideration with a view to obtaining signatures, preferably on next Sunday, or at any of your meetings in the future. We will comply with your request for as many blanks as you may need.

In view of the stand you have always taken on the subject of Peace and Disarmament, we feel confident that we can depend upon you to cooperate with us in this vital matter.

Very truly yours,

Mrs. Jules A. Goodman
Chairman,
World Disarmament Conference Committee.

2204 Lamberton Rd.,
Cleveland Heights, O.
Fairmount 4758

G:L

ISR. KINDERBEWAHRANSTALT

des

VEREINES WOHLFAHRT

Gegründet 1843

WIEN, II., SCHIFFAMTSGASSE 15.

Bank-Konto: Oesterr. Credit-Anstalt, Wien I.

Postspark.-Konto 151.110

TELEPHON A 45-0-79

Wien, am 27th January 1932

Rabbi Dr. Abba Hillel Silver, D.D.
The Temple
East 105th Street at Ansel Road
Cleveland, Ohio.

Dear Sir,

We beg to acknowledge your esteemed letter of January 11th, as well as the receipt of a check for \$ 15.--, the donation from the children of your Religious School, for which we render you our best thanks.

We realise quite well, that you can not dispose about great sums and just for this reason we appreciate the more your kind assistance as a sign of your benevolence.

Once more our best thanks! We are, Dear Sir,

Yours very faithfully

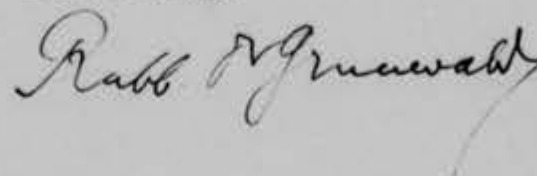
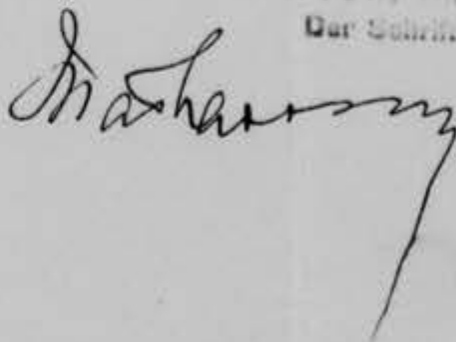
ISR. KINDERBEWAHRANSTALT

des VEREINES WOHLFAHRT

Wien, II., Schiffamtsgasse 15

Der Schriftführer:

Der Präsident:



The Jewish Big Brother Association
of Cleveland

PHILLIP L. STEINBERG, PRESIDENT
HUGO MAHRER, VICE-PRESIDENT
DR. JONAS KURLANDER, SECRETARY
PHILIP ARNOLD, TREASURER

507 HURON-SIXTH BUILDING

MAURICE L. KLYNN
SUPERVISOR

January 28, 1932

Rabbi A. H. Silver,
The Temple,
Ansel Road and East 105th Street,
Cleveland, Ohio.

My dear Rabbi Silver:

Under separate cover we are sending you a copy of the report of the Self-Study Committee of the Jewish Big Brother Association. This report is an attempt to analyze and evaluate the past work of the Association in an effort to make some plans for an organization that would offer a more valuable service to the Cleveland Jewish community.

Because of your interest in this community we thought that you would be interested in reading the report.

Very truly yours,

THE JEWISH BIG BROTHER ASSOCIATION

Maurice L. Klynn

Maurice L. Klynn
SUPERVISOR

MLK:LTG

THE CITY CLUB of CLEVELAND

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January 28, 1932.

Rabbi A. H. Silver,
Cleveland, O.

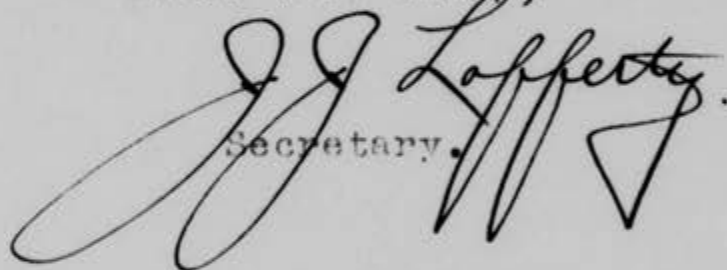
Dear Rabbi Silver:

The regular monthly meeting of
the board of directors is scheduled for
next Wednesday, February 3rd, at 1 p.m.
in the office of the club.

Yours very truly,

JJL:MD

Secretary.



Jan. 28th, 1932

Dr. Paul Moser,
Lake View Bldg.,
Chicago, Ill.

My dear Dr. Moser:-

Permit me to thank you for your kind
letter of Jan. 26th.

I have already sent a copy of the address
which I delivered before the National Commercial
Teachers' Federation to Mr. Gates for publication in
the official journal of the organization.

I recall with pleasure our meeting in
Chicago and I hope that I shall have the opportunity
before long of renewing our acquaintance.

With kindest regards and best wishes,
I am

Very sincerely yours,

AHS/IR

Banks

A Business Training School
Edward M. Hull, M.D., M.L., President



College

An Accredited Institution
Arnold M. Lloyd, A.B., Principal

January 29, 1932.

Rabbi Abba H. Silver,
The Temple,
Cleveland, Ohio.

Dear Rabbi Silver:

I am writing to you to make inquiry about the address you delivered at the convention of the Commercial Teachers' Federation in Chicago during the Christmas holidays. The Secretary of the Board of Governors of the National Association of Accredited Commercial Schools is anxious to publish your address in their magazine "ACCREDITED NEWS".

The Secretary wrote to me inquiring whether it would be possible to secure your address. I told him I asked you in Chicago whether your address was in completed form, and that you said it had never been printed.

If it is not possible to give us a complete copy of this address probably it will be possible to secure a synopsis, or sufficient portions, of it to be worth while.

I personally think an address as wonderful as "Education in Democracy" should be printed for the good it would do particularly at this time, so if it is at all possible to let us have it for publication I can assure you it will be read by thousands of teachers all over the country.

Sincerely yours,

Edward M. Hull
President.

EMH:EG

Rabbi Mannheim:

The Temple, its rabbis, officers and members extend to you their heartiest felicitations on the occasion of the dedication of your new house of worship. May God prosper you in all your work.

Abba Hillel Silver

Congregation B'nai Jeshurun

requests the honor of your presence

at the

DEDICATION

of its

New Temple

Grand Avenue at Country Club Boulevard

Des Moines, Iowa



Dedication Services

January twenty-ninth at 8 p. m.

January thirtieth at 10:30 a. m.

January thirty-first at 3 p. m.

Admission by card only

[January 1932]

Rabbi A.H. Silver,
10311 Lake Shore Blvd.,
Cleveland, Ohio.

Art Cinema Association,
926 Engineers Bldg.,
Cleveland, Ohio.

Gentlemen:

In response to your letter of Jan. 21
I herewith give permission to add my
name to your patrons' list, with the
understanding that this entails no
financial or any other obligation.

January _____ 1932.

Signature _____

JEWISH TEACHERS INSTITUTE

CLEVELAND, OHIO

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REGISTRAR

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MRS. NORMAN POLSTER
RABBI A. H. SILVER
MRS. LEON WALD
NATHAN WEINSTEIN
EUGENE WOLF

February
2
1932

Dear Friend:

Our annual Get-Together-Dinner, always heralded as a joyous event, will be held this year at the Euclid Avenue Temple on Wednesday, February 17, 1932, at 6 o'clock.

At this time, the Faculty, Students, Alumni, and Trustees of the Jewish Teachers Institute, and representatives of the various School Boards, will meet in a spirit of good fellowship and help to foster the interest and enthusiasm which have contributed so largely to the success of the Institute.

Knowing that you are active in the cause of Jewish Education, I feel sure that you will want to join us on this occasion.

Please mail your acceptance and accompanying check before Monday, February 15 to:

Mrs. Harry S. Rosewater, Registrar
1541 Rydalmount Road
Cleveland Heights, Ohio.

With cordial greetings, I am,

Sincerely yours,

Effie O. Vactor
Chairman

MHSR*PS

150

Congregation B'nai Jeshurun

Des Moines, Iowa

February 3, 1932

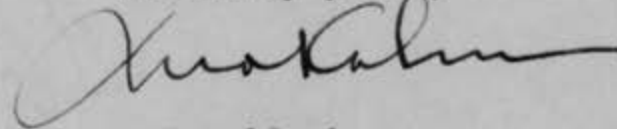
Rabbi Abba Hillel Silver
Cleveland
Ohio

Dear Rabbi Silver:

On behalf of the rabbi, officers and members of Congregation B'nai Jeshurun, I desire to express to you and the members of your Congregation our warmest thanks for your very thoughtful and gracious message of congratulations and good wishes to us on the occasion of the dedication of our new Temple.

I assure you that your thought of us at this most happy and auspicious time in our congregational history is deeply appreciated by all of us.

Sincerely yours,



President

Feb. 3d, 1932

Dr. Peter Ainslie, D.D.,
Baltimore, Md.

My dear Dr. Ainslie:-

I have received and read with pleasure Dr. Herbert L. Willett's article "The Jews and Christians" which appeared in The Christian Union Quarterly of January.

It is a well informed, fair and sympathetic statement of the position of the Jew in the modern world.

I am afraid that Dr. Willett has under-stated the problem of anti-Jewish prejudice today. There has been a rising tide of anti-Jewish sentiment throughout the Western World, as well as in the United States. In Eastern Europe and in Germany today it has taken on menacing proportions. The German youth is being indoctrinated with a medieval anti-Jewish ideology and the Jews of Poland, Roumania, Hungary and Austria are being hedged in with economic, political and educational disabilities.

The situation in the United States, as far as the growing discrimination against Jews in the economic life of the country and in the professional and educational life is concerned, is becoming increasingly more serious. I have been critical of "The Committee of Good-will between Jews and Christians" because it has not faced the realities quite squarely and has concerned itself almost entirely with ideal abstractions on which nearly everyone can agree and ignored the troublesome, concrete facts which impinge upon life and control action.

I believe too, that Dr. Willett has under-estimated the importance of the Zionist Movement in the modern Jewish world and over-estimated the significance of Jesus' life and ideals as a possible meeting place in the future of Jew and Christian. Jesus can never occupy that position of centrality in the thinking of Jews that he has in the minds of Christians. Beyond a full measure of respect for him, as one of a group of great Jewish teachers, the Jewish mind is not likely to go.

All this, of course, is intended not in any way to detract from the very admirable summary of a very involved and difficult problem which Dr. Willett has presented. His article and J. P. Parkes' "Jew and His Neighbor" are the two best things that I have seen on the subject in recent years.

Very sincerely yours,

Feb. 3d, 1932

Rabbi Isaac E. Marcuson,
204 Buford Place,
Macon, Ga.

My dear Rabbi Marcuson:-

I have just received the announcement from you that the new Union Hymnal will be ready for distribution on February 15th.

The Temple would, of course, also wish to procure its Hymnals on that day. Under our arrangement with you these Hymnals are to include the Sabbath morning service. Please see to it that we receive five hundred copies of the Hymnal inclusive of the service as near to February 15th as possible. We should like to put them into use immediately.

With kindest regards and best wishes, permit me to remain

Very sincerely yours,

AHS/IR

COUNCIL ON FOREIGN RELATIONS, INC.

45 EAST 65TH STREET NEW YORK CITY

ELIHU ROOT — HONORARY CHAIRMAN

JOHN W. DAVIS — — CHAIRMAN

February 10, 1932

Dear Reader:

During the past several years, the many significant political changes which have occurred throughout the world have inevitably impaired the usefulness and accuracy of the edition of the POLITICAL HANDBOOK OF THE WORLD which you purchased. There have been a dozen revolutions, scores of general elections and a great many changes in the programs and leadership of political parties.

To record these important changes, the POLITICAL HANDBOOK OF THE WORLD, 1932, thoroughly revised as of January first of this year, will be published in a few days. This volume gives in compact and readable form for each country the programs and leaders of the political parties, the political affiliations and editors of the newspapers and periodicals, and a description of the organization and functions of the League of Nations.

How could Ramsay MacDonald, the Laborite, emerge as the Prime Minister of a government which is predominantly Conservative? How could a minority government come to power in Japan and gain popular support for a war on China? What are the aims of the groups that have become dominant in Spain since the overthrow last April of the four-century-old Monarchy? What countries in Latin-America had revolutions in 1931? What is the program of Adolf Hitler's National Socialists in Germany, and what is the political alignment of the German press today? Light may be thrown on these and other similar fundamental questions by referring to the

P O L I T I C A L H A N D B O O K O F T H E W O R L D , 1 9 3 2

Edited by Walter H. Mallory

208 pages, cloth bound - - \$2.50, post free

As the edition is limited, this first opportunity to obtain the new volume is given to buyers of previous issues. Please use the order form below.

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PRE-PUBLICATION ORDER

COUNCIL ON FOREIGN RELATIONS, Inc.,
45 East 65th Street, New York City

Please enter my order for ____ copies of the POLITICAL HANDBOOK OF THE WORLD, 1932,
at \$2.50 a copy, post free. I enclose \$_____ in payment.

Name _____

Street _____

City _____ State _____

Modern Speakers Bureau

Room 2004, 104 Fifth Ave.

New York City



LUCILLE B. MILNER
ADELAIDE SCHULKIND

February 10, 1932.

Rabbi Abba Hillel Silver,
105th St. & Ansel Rd.,
Cleveland, Ohio.

Dear Rabbi Silver:

This bureau has been formed to fill a long-felt need. It is designed to provide bookings for liberal and radical speakers with various forums which ordinarily are lost sight of by the old-line bureaus. We would like to enroll your name on our list of speakers available for engagements through this office.

We seek to get the liberal and radical points of view more widely covered than at present, by approaching new groups with the message of modern thinkers. Our aim is educational rather than commercial.

On the one side we are reaching out to a select list of speakers known for clarity of thought and virility of utterance. On the other side we are offering our services to desirable groups including university and college organizations, clubs and discussion groups, open forums, Young Men's and Young Women's Christian Associations, Young Men's and Young Women's Hebrew Associations, labor unions, etc.

Our plans feature the following points:

1. Moderate fees for speakers.
2. Equitable commission from speaker to bureau; 15 percent for fees over \$25; minimum fee of \$5.
3. Short jumps from New York.
4. Speakers' expenses to be paid by forum engaging him or her.
5. No time contract between speaker and bureau.

Very truly yours,

MODERN SPEAKERS BUREAU.

Kindly fill in and
return enclosed card.

per Beatrice Chapnick

Feb. 11th, 1932

The Modern Speakers Bureau,
Rm. 2004, 104 Fifth Ave.,
New York, N. Y.

Gentlemen:-

Permit me to thank you for your kind letter
of February 10th.

I do not join any speakers bureau.

With best wishes, permit me to remain

Very sincerely yours,

AHS/IR

Columbia University
in the City of New York

EARL HALL

RABBI BARUCH BRAUNSTEIN
THE COUNSELOR TO JEWISH STUDENTS

February 11, 1932

Dr. Abba Hillel Silver
Ansel Road and East 105th Street
Cleveland, Ohio

My dear Dr. Silver:

Would you be kind enough to acquaint those members of your Congregation who are graduates of Columbia University with the work of the Counselor to Jewish Students of Columbia University?

I appeal to you in behalf of this work because I know of your concern with the problem of the Jewish college student. You will be gratified to know that Columbia University is attempting to meet this problem in a very effective way. I am sending herewith a copy of the brochure which explains in broad outlines the work which is being done with the Jewish students at Columbia. I am also taking the privilege of enclosing a subscription card by which you will observe that all funds are handled by the Bursar of the University.

Any help which you may render us in assuring the continuity of this work in this difficult time will be very greatly appreciated. Accept my very grateful thanks for your kindness and cooperation.

Very faithfully yours,

Baruch Braumstein

Enclosures

THE COMMITTEE ON CULTURAL
RELATIONS WITH LATIN AMERICA

112 East 19th Street, New York

Cable: Latam New York
ALgonquin 4-9365

ADDRESS IN MEXICO:
Apartado 1521, Mexico, D. F.

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February 11, 1932

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

My dear Rabbi Silver:

I am sorry that you found it impossible to join us for the Seminar in Mexico last summer. This year's session which will be held in Mexico City from July 3rd - 23rd, will be of unusual interest.

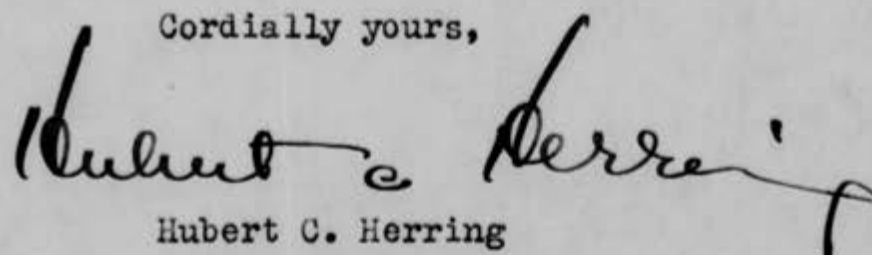
The recent excavations at Monte Alban in Oaxaca are the most important archaeological discoveries in the Western Hemisphere and have created new interest in Mexico. In the round table on archaeology, lead by Dr. Frans Blom of Tulane University, members of the Seminar will have the opportunity of studying this new evidence of the pre-conquest period.

Additional round tables will introduce members to other phases of Mexican life. Leaders of the Seminar include Judge Florence E. Allen of the Supreme Court of Ohio, Dr. Charles W. Hackett, of the University of Texas, and Count Rene d'Harnoncourt who has been in charge of the traveling Mexican art exhibit sponsored by the Carnegie Corporation.

The enclosed announcement of the Seminar describes the program in detail. Further information on rates and travel arrangements will be gladly sent on request.

I hope that this year you will be able to participate in the Seminar and I will appreciate your writing me as to the possibility of your becoming a member.

Cordially yours,


Hubert C. Herring

MOTION PICTURE PRODUCERS & DISTRIBUTORS OF AMERICA, INC.

28 WEST 44TH STREET

NEW YORK CITY

WILL H. HAYS
PRESIDENT

CARL E. MILLIKEN
SECRETARY

OFFICE OF THE PRESIDENT

February 13, 1932

My dear Rabbi Silver:

Enthusiastically I bring you word of what already you may have noted - the addition of a new and highly selective type of entertainment appeal in motion pictures.

The year 1932 already offers as part of the new service of the screen three pictures that the industry joins with outside critics in regarding as of great significance in art and in social usefulness. Of two of these you must already have heard: "Arrowsmith", the splendid production made from the novel by Sinclair Lewis, winner of the Nobel Prize for Literature and "Broken Lullaby", a story of after-the-war healing of hearts, achieving the sustained beauty of a lyric poem.

In the spirit of the new tradition you will shortly have opportunity to see a third 1932 example of the screen's widening vista. Title: "The Man Who Played God". Principal actor: George Arliss. Here is a story of spiritual conflict and of God's intervention against despair and the threatened destruction of a soul. It is a great drama. I commend it to you personally, to share with you my satisfaction as a citizen that our national entertainment is reaching these levels.

"The Man Who Played God", with George Arliss, will be shown in Cleveland at the Lake Theatre from February 18th to 24th.

There are other current pictures attaining definitely very high strata of entertainment appeal: "Emma", "Street Scene", "Delicious", "Alexander Hamilton", "Penrod and Sam", "Sooky", "Around the World in Eighty Minutes" - and a score besides.

Ten years of self-regulation on the part of the industry, improving the standard of supply, has been complemented by volunteer service, involving thousands of disinterested and devoted men and women who have worked, and are working, at improving the standard of demand.

To these volunteers the industry and the nation are indebted.

With kindest personal regards, I am

Sincerely yours,

Will H. Hays



Boston University School of Theology
Andover-Newton Theological School

DEPARTMENT OF PREACHING
HAROLD W. RUOPP

RESIDENCE
176 LANGLEY ROAD
NEWTON CENTRE, MASS.

February 13, 1932

Rabbi Abba H. Silver
The Temple
Cleveland, Ohio

My dear Dr. Silver:

If any minister can face a letter with a questionnaire attached, and still keep his patience, he has surely acquired the virtue of "long.suffering."

Some one hundred students in classes in preaching in the Boston University School of Theology and the Andover-Newton Theological School are making a special study of contemporary preaching. You have been selected by these men as one of a small group of ministers throughout the country of whom they would like to ask certain questions. These appear on the inclosed page.

You can readily see how helpful such information will be to these students, and to others, who are preparing themselves for a ministry adequate for such times as these. They are interested in the preaching function of the ministry, hence, these particular questions.

It is my sincere hope that you will find fifteen minutes to note your answers after these questions, returning them in the inclosed envelope. It will be a kind of extended pastoral service, even though it has to be rendered through the "abominable" questionnaire.

You may be sure of the hearty thanks of both students and teacher for any assistance you may give.

Very sincerely yours,

Harold W. Ruopp.

P. S. I hope you will share your
experience with us.
N. R.

The New American

Devoted to the American Offspring of the Immigrant

Published Semi-Monthly by The New American Publishing Company
8630 BUCKEYE ROAD
Cleveland, Ohio
TELEPHONE: GARFIELD 2661

February 17, 1932.

Rev. Abba Hillel Silver,
10311 Lake Shore Blvd.,
Cleveland, O.

Dear Sir;-

Acting on the suggestion of Mr. Joseph Remenyi we have mailed you copies of The New American and would ask you to please look over our publication at your leisure.

You will note then that while we are trying to interpret the Immigrant and his offspring to the United States and vice versa, we are also trying to impress on them the value of their racial heritage and racial culture. One of our aims is to create and foster the most friendly intercourse between the various "foreign groups" living side by side in the United States.

If you think that there is a place for this paper and if you approve our program, will you PLEASE write an article for The New American?

Of course our means are very limited and we can not offer to pay for contributions and if you decide to extend us a helping hand you will only receive my thanks and gratitude, but I know that this will not keep you from writing.

I would very much appreciate an article about the assimilation thru the various churches or on any other subject you may care to discuss in The New American.

Hoping to hear from you at your early convenience and thanking you for whatever you can do for our paper, I am

Sincerely yours

M. Hillel

MH/k.

Feb. 23d, 1932

Miss Helen Strauss,
Federation of Temple Sisterhoods,
Merchants Bldg.,
Cincinnati, Ohio.

My dear Miss Strauss:-

Would you please send to the Temple
Women's Association fifty of the Kidush cards. I
believe they are 5¢ apiece.

With kindest regards, permit me to
remain

Very sincerely yours,

Mrs. Jos. H. Gross,
President, Temple Women's Ass'n.

Feb. 23d, 1932

Mrs. Fred Lazarus,
110 Park Dr.,
Columbus, Ohio.

My dear Mrs. Lazarus:-

In response to your letter of Feb. 10th I wish to say that the Temple Women's Association had the members of the Sisterhoods of this District as its guests last year when Lady Montagu of London England visited us.

Is it the intention of the State Federation to encourage the same Sisterhood to have District meetings annually? We feel that some other city in the District should take the meeting this year. But if in your judgment you think it would be wiser for Cleveland to have it again, we may make an effort to do so.

With kindest personal greetings and best wishes for the success of the District meeting wherever it is held, I am

Sincerely yours,

AHS/IR

BOARD OF EDUCATION
CITY OF CHICAGO
MANLEY JUNIOR HIGH SCHOOL
2935 W. POLK ST.

NELLIE C. HUDD
PRINCIPAL

February 24, 1932.

Rabbi A. H. Silver,
East 105th and Anselm Road,
Cleveland, Ohio.

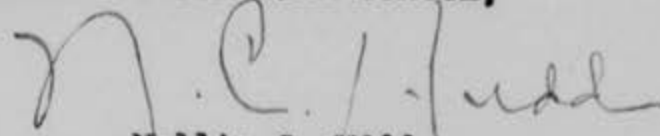
Dear Rabbi Silver:-

We are writing to ask if you will
kindly advise where we may secure a copy of the poster
entitled "America's Making" which is hung in the Home
Study Department of the University of Chicago.

Thanking you for any information that
you may give us, we are

Very truly yours,

MANLEY JUNIOR HIGH SCHOOL,



Nellie C. Hudd,
Principal.

NCH MO



RAY LONG & RICHARD R. SMITH, INC.
TWELVE EAST FORTY-FIRST STREET
NEW YORK CITY

February
twenty-fourth
1932

Rabbi Abba Hillel Silver,
The Temple,
Cleveland, Ohio.

Dear Rabbi Silver:

I am sending you today a copy of MEN WHO STOOD ALONE by Mary Jenness. This seems to me a good group of stories on the prophets of the Old Testament. You probably haven't time to glance it through, but it occurred to me that you might pass it on to one of your children, or some youngster at the Temple, and then confirm any impression he gets. I really would like to know how the book strikes you.

Always cordially,

Charles F. Jenness

cwf/ph



THE NATIONAL JEWISH DAILY

183 East Broadway, New York

February 25th
1932.

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

My dear Rabbi Silver:

A committee of a hundred is being formed to sponsor the celebration of Reuben Brainin's seventieth anniversary which occurs on Purim of this year.

I presume that you are familiar with the personality and work of Reuben Brainin who for the last fifty years has been an outstanding figure in Hebrew literature, Jewish journalism, and Jewish communal affairs in this country as well as in Europe.

Included among those who have been invited to join this honorary committee are Messrs. Felix H. Warburg and Leasing Rosenwald, Colonel Herbert H. Lehman, Prof. Albert Einstein, Dr. Cyrus Adler, Prof. Felix Frankfurter, the Messrs. Adolph S. Ochs and Louis Wiley, Dr. Stephen S. Wise, Mr. Robert S. Gold, Justice Louis D. Brandeis, Mr. Jacob de Haas, Prof. Morris H. Cohen, Mr. Morris Rothenberg, and others representing every phase of Jewish life.

May I and the Messrs. Bernard Senei and Israel Katz, who are acting as a temporary arrangement committee, take the liberty of inviting you to become a member of this honorary committee - a function which, incidentally, does not entail any obligation whatsoever.

I should greatly appreciate your formal acceptance at your earliest opportunity.

Very sincerely yours,

S. Margoshes

S. Margoshes,
Editor-in-Chief.

SM:ME

"ALL FOR ONE...ONE FOR ALL"

NATIONAL LEAGUE OF AMERICAN PEN WOMEN

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Cleveland
Feb. 25, 1932

Dr. Abba Hillel Silver,
The Temple, Ansel Road.

Dear Dr. Silver:

The National League Of American Pen Women are going to sponsor National Poetry Week in Cleveland the last week in May. It will be done merely to stimulate interest in Poetry, and radio, schools and colleges will unite in an endeavor to create programs, and establish cultural study groups.

We would like to use your valued name together with that of Dr. Thwing and Dr. Adler, Dr. Lupton and others as honorary patrons, if you will permit us. There is no obligation attached to the request...other than the favoring of poetry during that week wherever possible.

We shall appreciate the immediate confirmation of the use of your name, so that our publicity may go forward.

Very Respectfully Yours,

Rachel Mack Wilson
Pres. Cleveland Branch.

Night Letter 2/27/32

MOUNT ZION HEBREW CONGREGATION
ST. PAUL MINN.

PLEASE ACCEPT OUR HEARTIEST FELICITATIONS ON THE
SEVENTY-FIFTH ANNIVERSARY OF YOUR CONGREGATION.
THE TEMPLS JOINS ME IN EXTENDING TO YOU AND TO YOUR
DISTINGUISHED RABBI BEST WISHES FOR CONTINUED
OUTSTANDING SERVICE IN BEHALF OF OUR HISTORIC FAITH.

ABBA HILLEL SILVER

Feb. 27, 1932

Rabbi Julius Silberfeld,
Temple B'nai Abraham,
Newark, N. J.

Please accept our heartiest felicitations on the occasion of your thirtieth anniversary. You have rendered distinguished service to the cause of American Israel. You have won its love and admiration. May God bless you and your dear ones with continued health and a full measure of contentment.

ABBA HILLEL SILVER

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February 29, 1932.

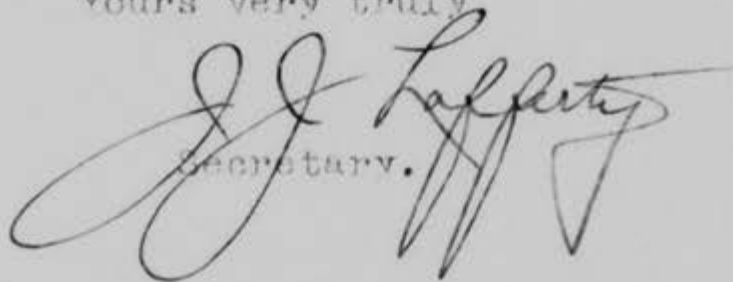
Rabbi A. H. Silver,
Cleveland, O.

Dear Rabbi Silver:

The next meeting of the board of directors, originally scheduled for this Wednesday, has been postponed to Wednesday, March 9th, at 1 p.m. in the club office.

Yours very truly

J.JL:MD


Secretary.

Feb. 29th, 1932

Miss Rachel Mack Wilson,
2681 Euclid Blvd.,
Cleveland Hts., Ohio.

My dear Miss Wilson:-

In reply to your letter of Feb. 25th
permit me to say that you may use my name in connection
with the National Poetry Week in Cleveland.

With kindest regards, permit me to remain

Very sincerely yours,

AHS/IR

The City Club of Cleveland

Balance Sheet
February 29, 1932

Assets

Building Alterations, Improvements, Draperies, Floor Coverings, Furniture, Fixtures	\$49,807.89	
Less Reserve for Depreciation	<u>7,937.16</u>	\$41,870.73
Cash - Cleveland Trust Company		112.50
Guardian Trust Company		570.43
Petty Cash		50.00
Returned Check		6.23
Investments		25,184.43
Accounts Receivable - Advertising		45.00
Initiation Fee		298.75
Capital Stock		<u>1,365.32</u>
Dues Receivable - Senior	\$ 1,348.16	
Junior	<u>106.00</u>	
	\$ 1,454.16	
Undistributed Income	<u>1,454.16</u>	<u>-0-</u>
		\$69,473.50

Liabilities

Capital Stock Outstanding	\$21,360.00
Treasury Stock	2,540.84
Special Deposit	73.98
Accounts Payable	616.29
Notes Payable	16,937.22
Dues received in Advance	68.75
Initiation Fee Received in Advance	30.00
Christmas Fund	<u>83.02</u>
	\$42,306.07
Surplus	<u>27,168.43</u>
	<u>\$69,473.50</u>

Income & Expense Statement

Three Months Ending
February 29, 1932

Income

Membership Dues	\$ 6,047.48
Advertising	142.50
Bridge	428.19
Cigar Stand	51.42
Dining Room Banquets	347.83
Initiation Fees	463.75
Interest on Deposits	.33
Miscellaneous	.20
Vending Machine	36.87
	<u>\$ 7,519.19</u>

Expense

Annual Show	\$ 19.06
Accounting Fees	250.00
Billiards	9.82
Commissions	110.00
Dining Room Linen, Laundry, Etc	93.80
Entertainment	.70
Forum	243.91
House	230.74
Insurance and Taxes	74.65
Interest	251.43
Library	20.85
Light	206.54
Maintenance of Equipment	38.31
Miscellaneous	4.54
Postage	126.36
Printing	84.28
Printing "The City"	360.00
Rent	2,250.00
Salaries - Administrative	\$1,485.00
House	<u>1,431.72</u>
Stationery & Office Supplies	2,916.72
Telephone	109.90
	<u>75.72</u>
	\$ 7,515.02
Excess of Income over Expense	<u>4.17</u>
	<u>\$ 7,519.19</u>

Feb. 29th, 1932

Miss Nellie C. Hudd,
2935 W. Polk St.,
Chicago, Ill.

My dear Miss Hudd:-

Under separate cover I am sending
you a copy of the poster "America's Making." There
is no charge for this.

Other posters may be purchased at
The Temple office at 25¢ a copy.

With kindest regards and best wishes,
permit me to remain

Very sincerely yours,

AHS/IR

"Every child is entitled to a little sunshine"



FOUNDED IN 1907



NATIONAL HOME

FOR JEWISH CHILDREN AT DENVER

We Prepare and Prevent rather than Repair and Repent

907 Flatiron Building,
New York, N.Y.,
February 29, 1932.

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AND
EXECUTIVE OFFICES

WEST 19TH AVE. AT JULIAN
GALLUP 3234
DENVER, COLO.

EASTERN OFFICE
902 FLATIRON BUILDING
ALGONQUIN 9769
NEW YORK CITY, N.Y.

WM. R. BLUMENTHAL
EXECUTIVE DIRECTOR

Rabbi Abba Hillel Silver,
c/o The Temple,
Cleveland, Ohio.

Dear Rabbi Silver:

I am planning to be in Cleveland, en route West, the morning of Monday, March 14th -- the Ides of March -- and wonder if I may have the privilege of a few minutes' talk with you at your office. Your usual prompt consideration in replying will be appreciated.

With kindest regards to yourself and to
Mrs. Silver.

Very sincerely,

Wm R. Blumenthal
National Executive Director

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AND
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RABBI JONAH B. WISE
35 EAST 62nd STREET
NEW YORK, N. Y.

February 29th, 1932.

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

Dear Abe:

One outstanding and encouraging fact which I experienced during the past year was the quality of leadership and the willingness to cooperate of our American Jewish ministry. The leaders of the Joint Distribution Committee have been fully apprised of the value of the activity and cooperation of the rabbinate. They acknowledge that it has been a human, and certainly a timely contribution. Without that help I am sure the result which was had in 1931 would have been impossible.

During the past year the Joint Distribution Committee has succeeded in meeting the most limited needs of the work in Eastern Europe. The terrific demands on local communities in America for social and charitable contributions and for the relief of unemployed, made the approach of the J. D. C. to the leaders one of extreme difficulty. It was, I believe, an experience unparalleled in the history of modern organized philanthropy. I was personally disappointed in the results but feel that I owe my colleagues the information which this letter conveys, i.e., that the synagogue has been one of the deciding factors in extending aid and comfort to our frightfully burdened brethren abroad.

For 1932 there can be only one plan, and that is to help as much as is humanly possible the sorely pressed communities and leaders of Eastern Europe. We must do all that lies in our power to prevent panic in the communities - which will result in disintegration of the whole fabric of Jewish life, the aftermath of which will be chaos and decay.

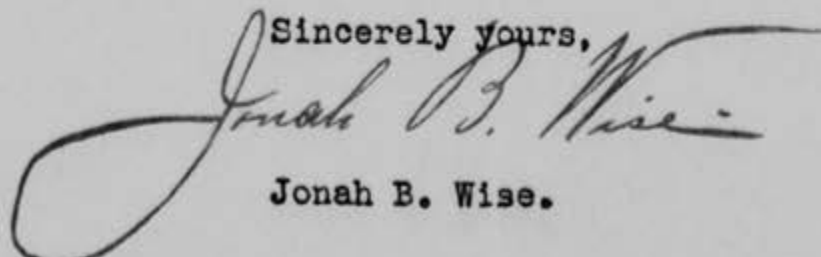
In the face of conditions, I have agreed to go on with the work for the present. It involves great risk on my part as you well realize, because my congregation needs me in these critical times very badly. If the Lord spares me I shall be able to meet both tasks with some degree of confidence. The men and women of my congregation will be tolerant of some neglect.

If our ministry keeps up the same fine attitude toward the responsibility of American Jewry towards its distressed brethren abroad, the work of soliciting funds for the Joint Distribution Committee will be tremendously advanced.

I would very much appreciate hearing from you at this time.

With kindest regards, believe me

Sincerely yours,

A large, elegant handwritten signature in dark ink, reading "Jonah B. Wise". The signature is written in a cursive style with a large, looping initial "J".

Jonah B. Wise.

JBW:LF

Feb. 29th, 1932

Mr. S. Margoshes,
Editor-in-Chief,
The Day,
183 E. Broadway,
New York, N. Y.

My dear Mr. Margoshes:-

In reply to your letter of Feb. 25th,
permit me to say that you may include my name among
the Committee of one hundred to sponsor the celebration
of Reuben Brainin's Seventieth Anniversary.

With kindest regards, permit me to remain

Very sincerely yours,

AHS/IR

THE AMERICAN JEWISH
JOINT DISTRIBUTION COMMITTEE

INC.

7 HANOVER STREET
12TH FLOOR
NEW YORK CITY

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FUND RAISING COMMITTEE
RABBI JONAH B. WISE, NATIONAL CHAIRMAN
MARCY I. BERGER, CAMPAIGN SECRETARY
ISIDOR COONS, FIELD DIRECTOR

March 2, 1932

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

Dear Rabbi Abe:

For the records of this organization and to facilitate the publication of news and notes of interest, we are desirous of having photographs of the members of our Council, the Annual Meeting of which is to take place on March 27th, 1932.

8/12
3/4/36

We should, therefore, be very grateful if you would be good enough to send us, by return mail, as recent a photograph of yourself as possible. We would request that you put your name and address on the back of this photograph.

We thank you for your cooperation.

Sincerely yours,

J. C. Hyman
Secretary.

JCH:LC

Mount Zion Temple
Holly at Avon Street
Saint Paul

HARRY S. MARGOLIS
RABBI

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio.

The Rabbi, the Board of Administration and the members of Mount Zion Temple take this means to thank you for your felicitations and good wishes on the occasion of the Seventy-fifth anniversary of the founding of Mount Zion Hebrew Congregation.

March
Second
1932

THE FELLOWSHIP OF RECONCILIATION

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Telephone: STuyvesant 9-0675

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WILLIAM C. BOWEN
Chairman Executive Committee



*accepted
Mar. 7 - 1932*

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J. B. MATTHEWS
Executive Secretaries

HOWARD A. KESTER
Southern Secretary

CHARLES A. THOMSON
Latin American Secretary

CHARLES C. WEBBER
Industrial Secretary

March 3, 1932

Rabbi Abba Hillel Silver
Cleveland, Ohio

Dear Mr. Silver:

We believe that there exists throughout our country a good deal of unorganized, and often inarticulate, support for the cause of India's freedom through non-violence. For the purpose of strengthening the hands of Mahatma Gandhi in his adherence to a program of non-violence in this historic struggle and for whatever positive value it might have in influencing public opinion in England, we propose to organize "The American League for India's Freedom."

As a preliminary to the organization of such a group, some hundred outstanding leaders of thought in our country have signed the enclosed manifesto.

If you share this conviction and will join us by accepting membership on our National Committee, please sign this letter and return it to us at once.

Sincerely yours,

*John Daynes Holmes
Roger Baldwin
J. B. Matthews*

TRUSTEES FOR
NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHÁ'ÍS
OF THE UNITED STATES AND CANADA

March 10, 1932

Cable Address:
BAHA'Í NEW YORK

EVERGREEN CABIN
WEST ENGLEWOOD, NEW JERSEY

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Rabbi Silver:

It is with a feeling of very great responsibility, and yet also of privilege, that we place in your hands the enclosed statement on "The Goal of a New World Order."

In this statement, written by Shoghi Effendi, the principles of universal peace established by Baha'u'llah and promulgated throughout the world by 'Abdu'l-Baha make definite impact upon the gravest problems of civilization.

At a time when the most influential institutions seem powerless to stem the tide of depression and chaos, we express the confident hope that you will welcome an approach to the crisis which coordinates the true spiritual tradition of all races with a concrete social program upholding the aim of a federated world.

The statement, we point out, publishes for the first time the conviction of 'Abdu'l-Baha that another war is inevitable in order to raise the level of human consciousness to the degree required as the spiritual basis of universal peace.

The implications of this view are so overwhelming, when taken from the attitude of the helpless and suffering masses of people, that we are reluctant to give it indiscriminate publicity. On the other hand, we are even more reluctant to confine to our own community of believers an analysis of future events of such vital concern to every sincere servant of mankind.

Under these circumstances we share the contents of the pamphlet with responsible leaders of opinion like yourself, who are undoubtedly seeking the soundest possible foundation for their public activities at this crucial time. We will heartily welcome your comment on the principle of unity outlined in "The Goal of a New World Order," and will acknowledge gratefully any advice and counsel you may feel inclined to extend.

Yours sincerely,

The National Spiritual Assembly
By:

Alfred E. Lunt
Secretary

THE GOAL
OF A
NEW WORLD ORDER

BY

Shoghi Effendi



Published by

THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS
OF THE UNITED STATES AND CANADA

"It is towards this goal—the goal of a new World Order, Divine in origin, all-embracing in scope, equitable in principle, challenging in its features —that a harassed humanity must strive."

THE GOAL
OF A
NEW WORLD ORDER

A LETTER TO THE BELOVED OF GOD AND THE HAND-
MAIDS OF THE MERCIFUL THROUGHOUT THE WEST

BY

Shoghi Effendi

THE GUARDIAN OF THE BAHÁ'Í FAITH



HAIFA, PALESTINE, NOVEMBER 28, 1931

FOREWORD

Although this communication is addressed to the adherents of the Bahá'í Faith in Europe and America, and was written in order to deepen their understanding of the Providential forces released in this age, nevertheless its analysis of the causes of the present world depression has so vital an interest, its assertion of the true outcome is so firm, its summons to conscious faith so challenging and its spirit of human regeneration so vital, that the administrative body of the American Bahá'ís deem it not only a privilege, but a high religious obligation, to make the letter available to all who sincerely seek light and guidance in these days of direst trouble ever experienced by mankind.

Fellow-believers in the Faith of Bahá'u'lláh :

The inexorable march of recent events has carried humanity so near to the goal foreshadowed by Bahá'u'lláh that no responsible follower of His Faith, viewing on all sides the distressing evidences of the world's travail, can remain unmoved at the thought of its approaching deliverance.

It would not seem inappropriate, at a time when we are commemorating the world over the termination of the first decade since 'Abdu'l-Bahá's sudden removal * from our midst, to ponder, in the light of the teachings bequeathed by Him to the world, such events as have tended to hasten the gradual emergence of the World Order anticipated by Bahá'u'lláh.

Ten years ago, this very day, there flashed upon the world the news of the passing of Him Who alone, through the ennobling influence of His love, strength and wisdom, could have proved its stay and solace in the many afflictions it was destined to suffer.

How well we, the little band of His avowed supporters who lay claim to have recognized the Light that shone within Him, can still remember His repeated allusions, in the evening of His earthly life, to the tribulation and turmoil with which an unregenerate humanity was to be increasingly afflicted. How poignantly some of us can recall His pregnant remarks, in the presence of the pilgrims and visitors who thronged His doors on the morrow of the jubilant celebrations that greeted the termination of the World War—a war, which by the horrors it evoked, the losses it entailed and the complications it engendered, was destined to exert so far-reaching an influence on the fortunes of mankind. How serenely, yet how powerfully, He stressed the cruel deception which a Pact, hailed by peoples and nations as the embodiment of triumphant justice and the unfailing instrument of an abiding peace, held in store for an unrepentant humanity. *Peace, Peace*, how often we heard Him remark, *the lips*

* November 28, 1921.

of potentates and peoples unceasingly proclaim, whereas the fire of unquenched hatreds still smoulders in their hearts. How often we heard Him raise His voice, whilst the tumult of triumphant enthusiasm was still at its height and long before the faintest misgivings could have been felt or expressed, confidently declaring that the Document, extolled as the Charter of a liberated humanity, contained within itself seeds of such bitter deception as would further enslave the world. How abundant are now the evidences that attest the perspicacity of His unerring judgment!

Ten years of unceasing turmoil, so laden with anguish, so fraught with incalculable consequences to the future of civilization, have brought the world to the verge of a calamity too awful to contemplate. Sad indeed is the contrast between the manifestations of confident enthusiasm in which the Plenipotentiaries at Versailles so freely indulged and the cry of unconcealed distress which victors and vanquished alike are now raising in the hour of bitter delusion.

A War-Weary World

Neither the force which the framers and guarantors of the Peace Treaties have mustered, nor the lofty ideals which originally animated the author of the Covenant of the League of Nations, have proved a sufficient bulwark against the forces of internal disruption with which a structure so laboriously contrived had been consistently assailed. Neither the provisions of the so-called Settlement which the victorious Powers have sought to impose, nor the machinery of an institution which America's illustrious and far-seeing President had conceived, have proved, either in conception or practice, adequate instruments to ensure the integrity of the Order they had striven to establish. "*The ills from which the world now suffers,*" wrote 'Abdu'l-Bahá in January 1920, "*will multiply; the gloom which envelopes it will deepen. The Balkans will remain discontented. Its restlessness will increase. The vanquished Powers will continue to agitate. They will resort to every measure that may rekindle the flame of war. Movements, newly-born and world-wide in their range, will exert their utmost effort for the advancement of their designs. The Movement of the Left will acquire great importance. Its influence will spread.*"

Economic distress, since those words were written, together with

political confusion, financial upheavals, religious restlessness and racial animosities, seem to have conspired to add immeasurably to the burdens under which an impoverished, a war-weary world is groaning. Such has been the cumulative effect of these successive crises, following one another with such bewildering rapidity, that the very foundations of society are trembling. The world, to whichever continent we turn our gaze, to however remote a region our survey may extend, is everywhere assailed by forces it can neither explain nor control.

Europe, hitherto regarded as the cradle of a highly-vaunted civilization, as the torch-bearer of liberty and the mainspring of the forces of world industry and commerce, stands bewildered and paralysed at the sight of so tremendous an upheaval. Long-cherished ideals in the political no less than in the economic sphere of human activity are being severely tested under the pressure of reactionary forces on one hand and of an insidious and persistent radicalism on the other. From the heart of Asia distant rumblings, ominous and insistent, portend the steady onslaught of a creed which, by its negation of God, His Laws and Principles, threatens to disrupt the foundations of human society. The clamor of a nascent nationalism, coupled with a recrudescence of skepticism and unbelief, come as added misfortunes to a continent hitherto regarded as the symbol of age-long stability and undisturbed resignation. From darkest Africa the first stirrings of a conscious and determined revolt against the aims and methods of political and economic imperialism can be increasingly discerned, adding their share to the growing vicissitudes of a troubled age. Not even America, which until very recently prided itself on its traditional policy of aloofness and the self-contained character of its economy, the invulnerability of its institutions and the evidences of its growing prosperity and prestige, has been able to resist the impelling forces that have swept her into the vortex of an economic hurricane that now threatens to impair the basis of her own industrial and economic life. Even far-away Australia, which, owing to its remoteness from the storm-centers of Europe, would have been expected to be immune from the trials and torments of an ailing continent, has been caught in this whirlpool of passion and strife, impotent to extricate herself from their ensnaring influence.

The Signs of Impending Chaos

Never indeed have there been such widespread and basic upheavals, whether in the social, economic or political spheres of human activity as those now going on in different parts of the world. Never have there been so many and varied sources of danger as those that now threaten the structure of society. The following words of Bahá'u'lláh are indeed significant as we pause to reflect upon the present state of a strangely disordered world: *"How long will humanity persist in its waywardness? How long will injustice continue? How long is chaos and confusion to reign amongst men? How long will discord agitate the face of society? The winds of despair are, alas, blowing from every direction, and the strife that divides and afflicts the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appears to be lamentably defective."*

The disquieting influence of over thirty million souls living under minority conditions throughout the continent of Europe; the vast and ever-swelling army of the unemployed with its crushing burden and demoralizing influence on governments and peoples; the wicked, unbridled race of armaments swallowing an ever-increasing share of the substance of already impoverished nations; the utter demoralization from which the international financial markets are now increasingly suffering; the onslaught of secularism invading what has hitherto been regarded as the impregnable strongholds of Christian and Muslim orthodoxy—these stand out as the gravest symptoms that bode ill for the future stability of the structure of modern civilization. Little wonder if one of Europe's preeminent thinkers, honored for his wisdom and restraint, should have been forced to make so bold an assertion: "The world is passing through the gravest crisis in the history of civilization." "We stand," writes another, "before either a world catastrophe, or perhaps before the dawn of a greater era of truth and wisdom." "It is in such times," he adds, "that religions have perished and are born."

Might we not already discern, as we scan the political horizon, the alignment of those forces that are dividing afresh the continent of Europe into camps of potential combatants, determined upon a contest that may mark, unlike the last war, the end of an epoch, a

vast epoch, in the history of human evolution? Are we, the privileged custodians of a priceless Faith, called upon to witness a cataclysmical change, politically as fundamental and spiritually as beneficent as that which precipitated the fall of the Roman Empire in the West? Might it not happen—every vigilant adherent of the Faith of Bahá'u'lláh might well pause to reflect—that out of this world eruption there may stream forces of such spiritual energy as shall recall, nay eclipse, the splendor of those signs and wonders that accompanied the establishment of the Faith of Jesus Christ? Might there not emerge out of the agony of a shaken world a religious revival of such scope and power as to even transcend the potency of those world-directing forces with which the Religions of the Past have, at fixed intervals and according to an inscrutable Wisdom, revived the fortunes of declining ages and peoples? Might not the bankruptcy of this present, this highly-vaunted materialistic civilization, in itself clear away the choking weeds that now hinder the unfoldment and future efflorescence of God's struggling Faith?

Let Bahá'u'lláh Himself shed the illumination of His words upon our path as we steer our course amid the pitfalls and miseries of this troubled age. More than fifty years ago, in a world * far removed from the ills and trials that now torment it, there flowed from His Pen these prophetic words: *"The world is in travail and its agitation waxeth day by day. Its face is turned towards waywardness and unbelief. Such shall be its plight that to disclose it now would not be meet and seemly. Its perversity will long continue. And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake. Then and only then will the Divine Standard be unfurled and the Nightingale of Paradise warble its melody."*

The Impotence of Statesmanship

Dearly-beloved friends! Humanity, whether viewed in the light of man's individual conduct or in the existing relationships between organized communities and nations, has, alas, strayed too far and suffered too great a decline to be redeemed through the unaided efforts of the best among its recognized rulers and statesmen—however disinterested their motives, however concerted their action,

* 'Akká, Palestine.

however unsparing in their zeal and devotion to its cause. No scheme which the calculations of the highest statesmanship may yet devise; no doctrine which the most distinguished exponents of economic theory may hope to advance; no principle which the most ardent of moralists may strive to inculcate, can provide, in the last resort, adequate foundations upon which the future of a distracted world can be built.

No appeal for mutual tolerance which the worldly-wise might raise, however compelling and insistent, can calm its passions or help restore its vigor. Nor would any general scheme of mere organized international cooperation, in whatever sphere of human activity, however ingenious in conception, or extensive in scope, succeed in removing the root cause of the evil that has so rudely upset the equilibrium of present-day society. Not even, I venture to assert, would the very act of devising the machinery required for the political and economic unification of the world—a principle that has been increasingly advocated in recent times—provide in itself the antidote against the poison that is steadily undermining the vigor of organized peoples and nations.

What else, might we not confidently affirm, but the unreserved acceptance of the Divine Program enunciated, with such simplicity and force as far back as sixty years ago, by Bahá'u'lláh, embodying in its essentials God's divinely appointed scheme for the unification of mankind in this age, coupled with an indomitable conviction in the unfailing efficacy of each and all of its provisions, is eventually capable of withstanding the forces of internal disintegration which, if unchecked, must needs continue to eat into the vitals of a despairing society. It is towards this goal—the goal of a new World Order, Divine in origin, all-embracing in scope, equitable in principle, challenging in its features—that a harassed humanity must strive.

To claim to have grasped all the implications of Bahá'u'lláh's prodigious scheme for world-wide human solidarity, or to have fathomed its import, would be presumptuous on the part of even the declared supporters of His Faith. To attempt to visualize it in all its possibilities, to estimate its future benefits, to picture its glory, would be premature at even so advanced a stage in the evolution of mankind.

The Guiding Principles of World Order

All we can reasonably venture to attempt is to strive to obtain a glimpse of the first streaks of the promised Dawn that must, in the fulness of time, chase away the gloom that has encircled humanity. All we can do is to point out, in their broadest outlines, what appears to us to be the guiding principles underlying the World Order of Bahá'u'lláh, as amplified and enunciated by 'Abdu'l-Bahá, the Center of His Covenant with all mankind and the appointed Interpreter and Expounder of His Word.

That the unrest and suffering afflicting the mass of mankind are in no small measure the direct consequences of the World War and are attributable to the unwisdom and shortsightedness of the framers of the Peace Treaties only a biased mind can refuse to admit. That the financial obligations contracted in the course of the war, as well as the imposition of a staggering burden of reparations upon the vanquished, have, to a very great extent, been responsible for the maldistribution and consequent shortage of the world's monetary gold supply, which in turn has, to a very great measure, accentuated the phenomenal fall in prices and thereby relentlessly increased the burdens of impoverished countries, no impartial mind would question. That inter-governmental debts have imposed a severe strain on the masses of the people in Europe, have upset the equilibrium of national budgets, have crippled national industries, and led to an increase in the number of the unemployed, is no less apparent to an unprejudiced observer. That the spirit of vindictiveness, of suspicion, of fear and rivalry, engendered by the war, and which the provisions of the Peace Treaties have served to perpetuate and foster, has led to an enormous increase of national competitive armaments, involving during the last year the aggregate expenditure of no less than a thousand million pounds, which in turn has accentuated the effects of the world-wide depression, is a truth that even the most superficial observer will readily admit. That a narrow and brutal nationalism, which the post-war theory of self-determination has served to reinforce, has been chiefly responsible for the policy of high and prohibitive tariffs, so injurious to the healthy flow of international trade and to the mechanism of international finance, is a fact which few would venture to dispute.

It would be idle, however, to contend that the war, with all the losses it involved, the passions it aroused and the grievances it left behind, has solely been responsible for the unprecedented confusion into which almost every section of the civilized world is plunged at present. Is it not a fact—and this is the central idea I desire to emphasize—that the fundamental cause of this world unrest is attributable, not so much to the consequences of what must sooner or later come to be regarded as a transitory dislocation in the affairs of a continually changing world, but rather to the failure of those into whose hands the immediate destinies of peoples and nations have been committed, to adjust their system of economic and political institutions to the imperative needs of a rapidly evolving age? Are not these intermittent crises that convulse present-day society due primarily to the lamentable inability of the world's recognized leaders to read aright the signs of the times, to rid themselves once for all of their preconceived ideas and fettering creeds, and to reshape the machinery of their respective governments according to those standards that are implicit in Bahá'u'lláh's supreme declaration of the Oneness of Mankind—the chief and distinguishing feature of the Faith He proclaimed? For the principle of the Oneness of Mankind, the cornerstone of Bahá'u'lláh's world-embracing dominion, implies nothing more or less than the enforcement of His scheme for the unification of the world—the scheme to which we have already referred. *"In every Dispensation,"* writes 'Abdu'l-Bahá, *"the light of Divine Guidance has been focussed upon one central theme. . . . In this wondrous Revelation, this glorious century, the foundation of the Faith of God and the distinguishing feature of His Law is the consciousness of the Oneness of Mankind."*

How pathetic indeed are the efforts of those leaders of human institutions who, in utter disregard of the spirit of the age, are striving to adjust national processes, suited to the ancient days of self-contained nations, to an age which must either achieve the unity of the world, as adumbrated by Bahá'u'lláh, or perish. At so critical an hour in the history of civilization it behooves the leaders of all the nations of the world, great and small, whether in the East or in the West, whether victors or vanquished, to give heed to the clarion call of Bahá'u'lláh and, thoroughly imbued with a sense of world solidarity, the *sine quâ non* of loyalty to His Cause, arise

manfully to carry out in its entirety the one remedial scheme He, the Divine Physician, has prescribed for an ailing humanity. Let them discard, once for all, every preconceived idea, every national prejudice, and give heed to the sublime counsel of 'Abdu'l-Bahá, the authorized Expounder of His teachings. *You can best serve your country, was 'Abdu'l-Bahá's rejoinder to a high official in the service of the federal government of the United States of America, who had questioned Him as to the best manner in which he could promote the interests of his government and people, if you strive, in your capacity as a citizen of the world, to assist in the eventual application of the principle of federalism underlying the government of your own country to the relationships now existing between the peoples and nations of the world.*

In "The Secret of Divine Civilization," * 'Abdu'l-Bahá's outstanding contribution to the future reorganization of the world, we read the following:

"True civilization will unfurl its banner in the midmost heart of the world whenever a certain number of its distinguished and high-minded sovereigns—the shining exemplars of devotion and determination—shall, for the good and happiness of all mankind, arise, with firm resolve and clear vision, to establish the Cause of Universal Peace. They must make the Cause of Peace the object of general consultation, and seek by every means in their power to establish a Union of the nations of the world. They must conclude a binding treaty and establish a covenant, the provisions of which shall be sound, inviolable and definite. They must proclaim it to all the world and obtain for it the sanction of all the human race. This supreme and noble undertaking—the real source of the peace and well-being of all the world—should be regarded as sacred by all that dwell on earth. All the forces of humanity must be mobilized to ensure the stability and permanence of this Most Great Covenant. In this all-embracing Pact the limits and frontiers of each and every nation should be clearly fixed, the principles underlying the relations of governments towards one another definitely laid down, and all international agreements and obligations ascertained. In like manner, the size of the armaments of every government should be

* Published in its English translation under the title: "The Mysterious Forces of Civilization."

strictly limited, for if the preparations for war and the military forces of any nation should be allowed to increase, they will arouse the suspicion of others. The fundamental principle underlying this solemn Pact should be so fixed that if any government later violate any one of its provisions, all the governments on earth should arise to reduce it to utter submission, nay the human race as a whole should resolve, with every power at its disposal, to destroy that government. Should this greatest of all remedies be applied to the sick body of the world, it will assuredly recover from its ills and will remain eternally safe and secure."

"A few," He further adds, "unaware of the power latent in human endeavor, consider this matter as highly impracticable, nay even beyond the scope of man's utmost efforts. Such is not the case, however. On the contrary, thanks to the unfailing grace of God, the loving-kindness of His favored ones, the unrivalled endeavors of wise and capable souls, and the thoughts and ideas of the peerless leaders of this age, nothing whatsoever can be regarded as unattainable. Endeavor, ceaseless endeavor, is required. Nothing short of an indomitable determination can possibly achieve it. Many a cause which past ages have regarded as purely visionary, yet in this day has become most easy and practicable. Why should this most great and lofty cause—the day-star of the firmament of true civilization and the cause of the glory, the advancement, the well-being and the success of all humanity—be regarded as impossible of achievement? Surely the day will come when its beauteous light shall shed illumination upon the assemblage of man."

Seven Lights of Unity

In one of His Tablets 'Abdu'l-Bahá, elucidating further His noble theme, reveals the following:

"In cycles gone by, though harmony was established, yet, owing to the absence of means, the unity of all mankind could not have been achieved. Continents remained widely divided, nay even among the peoples of one and the same continent association and interchange of thought were well nigh impossible. Consequently intercourse, understanding and unity amongst all the peoples and kindreds of the earth were unattainable. In this day, however, means of communication have multiplied, and the five continents of the earth have

virtually merged into one. . . . In like manner all the members of the human family, whether peoples or governments, cities or villages, have become increasingly interdependent. For none is self-sufficiency any longer possible, inasmuch as political ties unite all peoples and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Hence the unity of all mankind can in this day be achieved. Verily this is none other but one of the wonders of this wondrous age, this glorious century. Of this past ages have been deprived, for this century—the century of light—has been endowed with unique and unprecedented glory, power and illumination. Hence the miraculous unfolding of a fresh marvel every day. Eventually it will be seen how bright its candles will burn in the assemblage of man.

“Behold how its light is now dawning upon the world’s darkened horizon. The first candle is unity in the political realm, the early glimmerings of which can now be discerned. The second candle is unity of thought in world undertakings, the consummation of which will ere long be witnessed. The third candle is unity in freedom which will surely come to pass. The fourth candle is unity in religion which is the corner-stone of the foundation itself, and which, by the power of God, will be revealed in all its splendor. The fifth candle is the unity of nations—a unity which in this century will be securely established, causing all the peoples of the world to regard themselves as citizens of one common fatherland. The sixth candle is unity of races, making of all that dwell on earth peoples and kindreds of one race. The seventh candle is unity of language, i.e., the choice of a universal tongue in which all peoples will be instructed and converse. Each and every one of these will inevitably come to pass, inasmuch as the power of the Kingdom of God will aid and assist in their realization.”

A World Super-State

Over sixty years ago, in His Tablet to Queen Victoria, Bahá’u’lláh, addressing “the concourse of the rulers of the earth,” revealed the following:

“Take ye counsel together, and let your concern be only for that which profiteth mankind and bettereth the condition thereof. . . . Regard the world as the human body which, though created whole

and perfect, has been afflicted, through divers causes, with grave ills and maladies. Not for one day did it rest, nay its sicknesses waxed more severe, as it fell under the treatment of unskilled physicians who have spurred on the steed of their worldly desires and have erred grievously. And if at one time, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before. Thus informeth you the All-Knowing, the All-Wise. . . . That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This verily is the truth, and all else naught but error."

In a further passage Bahá'u'lláh adds these words:

"We see you adding every year unto your expenditures and laying the burden thereof on the people whom ye rule; this verily is naught but grievous injustice. Fear the sighs and tears of this Wronged One, and burden not your peoples beyond that which they can endure. . . . Be reconciled among yourselves, that ye may need armaments no more save in a measure to safeguard your territories and dominions. Be united, O concourse of the sovereigns of the world, for thereby will the tempest of discord be stilled amongst you and your peoples find rest. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice."

What else could these weighty words signify if they did not point to the inevitable curtailment of unfettered national sovereignty as an indispensable preliminary to the formation of the future Commonwealth of all the nations of the world? Some form of a world Super-State must needs be evolved, in whose favor all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions. Such a state will have to include within its orbit an International Executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the commonwealth; a World Parliament whose members shall be elected by the people in their respective countries and whose election shall be

confirmed by their respective governments; and a Supreme Tribunal whose judgment will have a binding effect even in such cases where the parties concerned did not voluntarily agree to submit their case to its consideration. A world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labor definitely recognized; in which the clamor of religious fanaticism and strife will have been forever stilled; in which the flame of racial animosity will have been finally extinguished; in which a single code of international law—the product of the considered judgment of the world's federated representatives—shall have as its sanction the instant and coercive intervention of the combined forces of the federated units; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship—such indeed, appears, in its broadest outline, the Order anticipated by Bahá'u'lláh, an Order that shall come to be regarded as the fairest fruit of a slowly maturing age.

"The Tabernacle of Unity," Bahá'u'lláh proclaims in His message to all mankind, *"has been raised; regard ye not one another as strangers. . . . Of one tree are all ye the fruit and of one bough the leaves. . . . The world is but one country and mankind its citizens. . . . Let not a man glory in that he loves his country; let him rather glory in this, that he loves his kind."*

Unity in Diversity.

Let there be no misgivings as to the animating purpose of the world-wide Law of Bahá'u'lláh. Far from aiming at the subversion of the existing foundations of society, it seeks to broaden its basis, to remould its institutions in a manner consonant with the needs of an ever-changing world. It can conflict with no legitimate allegiances, nor can it undermine essential loyalties. Its purpose is neither to stifle the flame of a sane and intelligent patriotism in men's hearts, nor to abolish the system of national autonomy so essential if the evils of excessive centralization are to be avoided. It does not ignore, nor does it attempt to suppress, the diversity of ethnical origins, of climate, of history, of language and tradition, of thought and habit, that differentiate the peoples and nations of the world. It calls for a wider loyalty, for a larger aspiration than any that has animated

and perfect, has been afflicted, through divers causes, with grave ills and maladies. Not for one day did it rest, nay its sicknesses waxed more severe, as it fell under the treatment of unskilled physicians who have spurred on the steed of their worldly desires and have erred grievously. And if at one time, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before. Thus informeth you the All-Knowing, the All-Wise. . . . That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This verily is the truth, and all else naught but error."

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"We see you adding every year unto your expenditures and laying the burden thereof on the people whom ye rule; this verily is naught but grievous injustice. Fear the sighs and tears of this Wronged One, and burden not your peoples beyond that which they can endure. . . . Be reconciled among yourselves, that ye may need armaments no more save in a measure to safeguard your territories and dominions. Be united, O concourse of the sovereigns of the world, for thereby will the tempest of discord be stilled amongst you and your peoples find rest. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice."

What else could these weighty words signify if they did not point to the inevitable curtailment of unfettered national sovereignty as an indispensable preliminary to the formation of the future Commonwealth of all the nations of the world? Some form of a world Super-State must needs be evolved, in whose favor all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions. Such a state will have to include within its orbit an International Executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the commonwealth; a World Parliament whose members shall be elected by the people in their respective countries and whose election shall be

confirmed by their respective governments; and a Supreme Tribunal whose judgment will have a binding effect even in such cases where the parties concerned did not voluntarily agree to submit their case to its consideration. A world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labor definitely recognized; in which the clamor of religious fanaticism and strife will have been forever stilled; in which the flame of racial animosity will have been finally extinguished; in which a single code of international law—the product of the considered judgment of the world's federated representatives—shall have as its sanction the instant and coercive intervention of the combined forces of the federated units; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship—such indeed, appears, in its broadest outline, the Order anticipated by Bahá'u'lláh, an Order that shall come to be regarded as the fairest fruit of a slowly maturing age.

"The Tabernacle of Unity," Bahá'u'lláh proclaims in His message to all mankind, *"has been raised; regard ye not one another as strangers. . . . Of one tree are all ye the fruit and of one bough the leaves. . . . The world is but one country and mankind its citizens. . . . Let not a man glory in that he loves his country; let him rather glory in this, that he loves his kind."*

Unity in Diversity.

Let there be no misgivings as to the animating purpose of the world-wide Law of Bahá'u'lláh. Far from aiming at the subversion of the existing foundations of society, it seeks to broaden its basis, to remould its institutions in a manner consonant with the needs of an ever-changing world. It can conflict with no legitimate allegiances, nor can it undermine essential loyalties. Its purpose is neither to stifle the flame of a sane and intelligent patriotism in men's hearts, nor to abolish the system of national autonomy so essential if the evils of excessive centralization are to be avoided. It does not ignore, nor does it attempt to suppress, the diversity of ethnical origins, of climate, of history, of language and tradition, of thought and habit, that differentiate the peoples and nations of the world. It calls for a wider loyalty, for a larger aspiration than any that has animated

the human race. It insists upon the subordination of national impulses and interests to the imperative claims of a unified world. It repudiates excessive centralization on one hand, and disclaims all attempts at uniformity on the other. Its watchword is unity in diversity such as 'Abdu'l-Bahá Himself has explained:

"Consider the flowers of a garden. Though differing in kind, colour, form and shape, yet, inasmuch as they are refreshed by the waters of one spring, revived by the breath of one wind, invigorated by the rays of one sun, this diversity increaseth their charm and addeth unto their beauty. How unpleasing to the eye if all the flowers and plants, the leaves and blossoms, the fruit, the branches and the trees of that garden were all of the same shape and colour! Diversity of hues, form and shape enricheth and adorneth the garden, and heighteneth the effect thereof. In like manner, when divers shades of thought, temperament and character, are brought together under the power and influence of one central agency, the beauty and glory of human perfection will be revealed and made manifest. Naught but the celestial potency of the Word of God, which ruleth and transcendeth the realities of all things, is capable of harmonizing the divergent thoughts, sentiments, ideas and convictions of the children of men."

The call of Bahá'u'lláh is primarily directed against all forms of provincialism, all insularities and prejudices. If long-cherished ideals and time-honored institutions, if certain social assumptions and religious formulae have ceased to promote the welfare of the generality of mankind, if they no longer minister to the needs of a continually evolving humanity, let them be swept away and relegated to the limbo of obsolescent and forgotten doctrines. Why should these, in a world subject to the immutable law of change and decay, be exempt from the deterioration that must needs overtake every human institution? For legal standards, political and economic theories are solely designed to safeguard the interests of humanity as a whole, and not humanity to be crucified for the preservation of the integrity of any particular law or doctrine.

The Principle of Oneness

Let there be no mistake. The principle of the Oneness of Mankind—the pivot round which all the teachings of Bahá'u'lláh revolve

—is no mere outburst of ignorant emotionalism or an expression of vague and pious hope. Its appeal is not to be merely identified with a reawakening of the spirit of brotherhood and good-will among men, nor does it aim solely at the fostering of harmonious cooperation among individual peoples and nations. Its implications are deeper, its claims greater than any which the Prophets of old were allowed to advance. Its message is applicable not only to the individual, but concerns itself primarily with the nature of those essential relationships that must bind all the states and nations as members of one human family. It does not constitute merely the enunciation of an ideal, but stands inseparably associated with an institution adequate to embody its truth, demonstrate its validity, and perpetuate its influence. It implies an organic change in the structure of present-day society, a change such as the world has not yet experienced. It constitutes a challenge, at once bold and universal, to outworn shibboleths of national creeds—creeds that have had their day and which must, in the ordinary course of events as shaped and controlled by Providence, give way to a new gospel, fundamentally different from, and infinitely superior to, what the world has already conceived. It calls for no less than the reconstruction and the demilitarization of the whole civilized world—a world organically unified in all the essential aspects of its life, its political machinery, its spiritual aspiration, its trade and finance, its script and language, and yet infinite in the diversity of the national characteristics of its federated units.

It represents the consummation of human evolution—an evolution that has had its earliest beginnings in the birth of family life, its subsequent development in the achievement of tribal solidarity, leading in turn to the constitution of the city-state, and expanding later into the institution of independent and sovereign nations.

The principle of the Oneness of Mankind, as proclaimed by Bahá'u'lláh, carries with it no more and no less than a solemn assertion that attainment to this final stage in this stupendous evolution is not only necessary but inevitable, that its realization is fast approaching, and that nothing short of a power that is born of God can succeed in establishing it.

So marvellous a conception finds its earliest manifestations in the efforts consciously exerted and the modest beginnings already

achieved by the declared adherents of the Faith of Bahá'u'lláh who, conscious of the sublimity of their calling and initiated into the ennobling principles of His Administration, are forging ahead to establish His Kingdom on this earth. It has its indirect manifestations in the gradual diffusion of the spirit of world solidarity which is spontaneously arising out of the welter of a disorganized society.

It would be stimulating to follow the history of the growth and development of this lofty conception which must increasingly engage the attention of the responsible custodians of the destinies of peoples and nations. To the states and principalities just emerging from the welter of the great Napoleonic upheaval, whose chief pre-occupation was either to recover their rights to an independent existence or to achieve their national unity, the conception of world solidarity seemed not only remote but inconceivable. It was not until the forces of nationalism had succeeded in overthrowing the foundations of the Holy Alliance that had sought to curb their rising power, that the possibility of a world order, transcending in its range the political institutions these nations had established, came to be seriously entertained. It was not until after the World War that these exponents of arrogant nationalism came to regard such an order as the object of a pernicious doctrine tending to sap that essential loyalty upon which the continued existence of their national life depended. With a vigor that recalled the energy with which the members of the Holy Alliance sought to stifle the spirit of a rising nationalism among the peoples liberated from the Napoleonic yoke, these champions of an unfettered national sovereignty, in their turn, have labored and are still laboring to discredit principles upon which their own salvation must ultimately depend.

The fierce opposition which greeted the abortive scheme of the Geneva Protocol; the ridicule poured upon the proposal for a United States of Europe which was subsequently advanced, and the failure of the general scheme for the economic union of Europe, may appear as setbacks to the efforts which a handful of foresighted people are earnestly exerting to advance this noble ideal. And yet, are we not justified in deriving fresh encouragement when we observe that the very consideration of such proposals is in itself an evidence of their steady growth in the minds and hearts of men? In the organized attempts that are being made to discredit so exalted a conception are

we not witnessing the repetition, on a larger scale, of those stirring struggles and fierce controversies that preceded the birth, and assisted in the reconstruction, of the unified nations of the West?

The Federation of Mankind

To take but one instance. How confident were the assertions made in the days preceding the unification of the states of the North American continent regarding the insuperable barriers that stood in the way of their ultimate federation! Was it not widely and emphatically declared that the conflicting interests, the mutual distrust, the differences of government and habit that divided the states were such as no force, whether spiritual or temporal, could ever hope to harmonize or control? And yet how different were the conditions prevailing a hundred and fifty years ago from those that characterize present-day society! It would indeed be no exaggeration to say that the absence of those facilities which modern scientific progress has placed at the service of humanity in our time made of the problem of welding the American states into a single federation, similar though they were in certain traditions, a task infinitely more complex than that which confronts a divided humanity in its efforts to achieve the unification of all mankind.

Who knows that for so exalted a conception to take shape a suffering more intense than any it has yet experienced will have to be inflicted upon humanity? Could anything less than the fire of a civil war with all its violence and vicissitudes—a war that nearly rent the great American Republic—have welded the states, not only into a Union of independent units, but into a Nation, in spite of all the ethnic differences that characterized its component parts? That so fundamental a revolution, involving such far-reaching changes in the structure of society, can be achieved through the ordinary processes of diplomacy and education seems highly improbable. We have but to turn our gaze to humanity's blood-stained history to realize that nothing short of intense mental as well as physical agony has been able to precipitate those epoch-making changes that constitute the greatest landmarks in the history of human civilization.

The Fire of Ordeal

Great and far-reaching as have been those changes in the past, they cannot appear, when viewed in their proper perspective, except as subsidiary adjustments prelude that transformation of unparalleled majesty and scope which humanity is in this age bound to undergo. That the forces of a world catastrophe can alone precipitate such a new phase of human thought is, alas, becoming increasingly apparent. That nothing short of the fire of a severe ordeal, unparalleled in its intensity, can fuse and weld the discordant entities that constitute the elements of present-day civilization, into the integral components of the world commonwealth of the future, is a truth which future events will increasingly demonstrate.

The prophetic voice of Bahá'u'lláh warning, in the concluding passages of the Hidden Words, "*the peoples of the world*" that "*an unforeseen calamity is following them and that grievous retribution awaiteth them*" throws indeed a lurid light upon the immediate fortunes of sorrowing humanity. Nothing but a fiery ordeal, out of which humanity will emerge, chastened and prepared, can succeed in implanting that sense of responsibility which the leaders of a new-born age must arise to shoulder.

I would again direct your attention to those ominous words of Bahá'u'lláh which I have already quoted: "*And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake.*"

Has not 'Abdu'l-Bahá Himself asserted in unequivocal language that "*another war, fiercer than the last, will assuredly break out*"?

Upon the consummation of this colossal, this unspeakably glorious enterprise—an enterprise that baffled the resources of Roman statesmanship and which Napoleon's desperate efforts failed to achieve—will depend the ultimate realization of that millennium of which poets of all ages have sung and seers have long dreamed. Upon it will depend the fulfilment of the prophecies uttered by the Prophets of old when swords shall be beaten into ploughshares and the lion and the lamb lie down together. It alone can usher in the Kingdom of the Heavenly Father as anticipated by the Faith of Jesus Christ. It alone can lay the foundation for the New World Order visualized by Bahá'u'lláh—a World Order that shall reflect,

however dimly, upon this earthly plane, the ineffable splendors of the 'Abhá Kingdom.

One word more in conclusion. The proclamation of the Oneness of Mankind—the head corner-stone of Bahá'u'lláh's all-embracing dominion—can under no circumstances be compared with such expressions of pious hope as have been uttered in the past. His is not merely a call which He raised, alone and unaided, in the face of the relentless and combined opposition of two of the most powerful Oriental potentates of His day—while Himself an exile and prisoner in their hands. It implies at once a warning and a promise—a warning that in it lies the sole means for the salvation of a greatly suffering world, a promise that its realization is at hand.

Uttered at a time when its possibility had not yet been seriously envisaged in any part of the world, it has, by virtue of that celestial potency with which the Spirit of Bahá'u'lláh has breathed into it, come at last to be regarded, by an increasing number of thoughtful men, not only as an approaching possibility, but as the necessary outcome of the forces now operating in the world.

The Mouthpiece of God

Surely the world, contracted and transformed into a single highly complex organism by the marvellous progress achieved in the realm of physical science, by the world-wide expansion of commerce and industry, and struggling, under the pressure of world economic forces, amidst the pitfalls of a materialistic civilization, stands in dire need of a restatement of the Truth underlying all the Revelation of the past in a language suited to its essential requirements. And what voice other than that of Bahá'u'lláh—the Mouthpiece of God for this age—is capable of effecting a transformation of society as radical as that which He has already accomplished in the hearts of those men and women, so diversified and seemingly irreconcilable, who constitute the body of His declared followers throughout the world?

That such a mighty conception is fast budding out in the minds of men, that voices are being raised in its support, that its salient features must fast crystallize in the consciousness of those who are in authority, few indeed can doubt. That its modest beginnings have already taken shape in the world-wide Administration with which

the adherents of the Faith of Bahá'u'lláh stand associated only those whose hearts are tainted by prejudice can fail to perceive.

Ours, dearly-beloved co-workers, is the paramount duty to continue, with undimmed vision and unabated zeal, to assist in the final erection of that Edifice the foundations of which Bahá'u'lláh has laid in our hearts, to derive added hope and strength from the general trend of recent events, however dark their immediate effects, and to pray with unremitting fervor that He may hasten the approach of the realization of that Wondrous Vision which constitutes the brightest emanation of His Mind and the fairest fruit of the fairest civilization the world has yet seen.

Might not the hundredth anniversary of the Declaration * of the Faith of Bahá'u'lláh mark the inauguration of so vast an era in human history?

Your true brother,

SHOGHI

Haifa, Palestine,
November 28, 1931

* 1863.

Additional copies may be obtained from Bahá'í Publishing Committee, P. O. Box 348, Grand Central Station, New York, N. Y., U. S. A.

געזעלשאפט: פריינד פון יידישן וויסנשאפטלעכן אינסטיטוט

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March 10, 1932

Rabbi Abba Silver
The Temple
East 105 Street
Cleveland, Ohio

My dear Rabbi Silver;

We write to you as a deep sympathizer and friend of the Yiddish Scientific Institute of Vilna in the past.

After years of normal, but very effortful work (in which its many friends cause its assistance) the Yiddish Scientific Institute finds itself (owing to the world-wide economic crisis) in such circumstances that a campaign on a modest scale is absolutely imperative, otherwise the very existence of the Institute is literally at stake.

For the purpose, a member of our Secretariat, a well-known Yiddish Scholar, Mr. L. Lehrer, is leaving shortly on a tour of several states. He will be in Cleveland March 15 - 18 and, naturally, will pay a visit to an old friend of ours.

May we venture to hope that you will show Mr. Lehrer as much cordiality as heretofore in this hour of our dire need?

Thanking you in the name of the Institute we have the honor to represent in this country, we beg to remain,

Respectfully yours,

YIDDISH SCIENTIFIC INSTITUTE

Dr. Jacob Shatzky
SECRETARY

NF/BG

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March 11, 1932

Rabbi Abba Hillel Silver
Cleveland, Ohio

Dear Mr. Silver:

We are very glad that you consented to be a member of the National Committee of the American League for India's Freedom. You may expect to hear very soon about further activities of this group.

Cordially yours,

JBK:EL

March 11th, 1932

Mr. Jacob Landa,
Jewish Telegraphic Agency,
125 E. 46th St.,
New York, N. Y.

My dear Mr. Landa:-

You may be interested in announcing
in the J. D. B. the enclosed item about my book, "Religion
in a Changing World."

You might add to this item the following:

The second volume of Rabbi Silver's "Messianic Speculations
in Israel" will be published in the Fall.

Very sincerely yours,

AHS/IR

INDIA NEWS BULLETIN

published twice a month by the American League for India's Freedom
45 Astor Place, New York City. Edited by Richard B. Gregg

Introductory note: The purpose of this Bulletin is to provide up-to-date and accurate news regarding the Indian struggle for independence. The material is gathered by a careful reading of American and British newspapers and periodicals, and such Indian papers as get through the censors. It is supplemented by correspondence direct from India. The material selected is intended to cover what does not appear commonly in the press. The editor, Richard Gregg, was long resident in India, and is a recognized authority on India. Our editorial bias in presenting the news is based on support of Indian independence by non-violence. Besides reading this bulletin we ask our readers to pass it on to any editors for editorial comment, or to give it to any speakers or ministers for platform use. Letters to the local press covering any significant point are also useful.

POLITICAL PRISONERS

The Indian Government announced in February that since the beginning of the present struggle in January 12, 000 persons have been convicted and punished for civil disobedience, and 3,000 others have been arrested under the emergency powers ordinances which permit indefinite detention in jail without trial. Mr. Gandhi is in jail under the emergency powers act.

In an article about the Kashmir trouble in the February Empire Review, London, C. F. Strickland says:

"Upwards of 10,000 were given sentences of imprisonment in Punjab jails; some have been released on promise of good behaviour but the Committee of the All-India Moslem Conference has taken up the cause, the excitement has not abated, and may throw the whole Muslim community into opposition to the British Government in India.

The London Times of February 4 says that the official Indian Government report was that there are 6050 political prisoners in the Northwest Frontier Province alone. Private advices from India give a reliable estimate of 20,000 arrests in the first 3 weeks of the new independence campaign.

The Indian Government is obviously making a good start toward duplicating the enormous total of political prisoners held during the 1930 non-violence campaign. Reliable estimates placed the number at 55,000.

AN ENGLISH CORRESPONDENT ON THE NEW CAMPAIGN

The London Times of January 29 carries a dispatch from its correspondent at New Delhi reading in part as follows:

"It is disconcerting that on so important a day as the meeting of the Consultative Committee in Delhi the political temperature chart throughout the country should show a sharp rise. Without taking an unduly pessimistic view, it has to be admitted that the situation today is definitely worse than at any time since the end of the Old year. Hundreds of arrests were made all over India yesterday, when yet another 'Independence Day' was celebrated by the Congress. There were clashes, accompanied by firing, in places as widely apart as Bombay, Allahabad, and Patna, and on the Frontier. The impression, formed at the beginning of the week, that the Congress was getting its second wind, is strengthened by the reports from every Province. - - Few observers expected the quiet of the first few days after Mr. Gandhi's arrest to last, but the news coming in from all over the country is disturbing to those who had hoped to see the Committees well into their stride before a reaction began to set in."

PEASANT NO-RENT CAMPAIGN AMONG MOSLEMS

The London Times of February 16 carried the following dispatch from Calcutta:

"Three men were killed and 32 injured and 5 constables seriously hurt when the police were compelled to open fire upon a meeting in the village of Hashnabad, 20 miles from Comilla. The meeting which was organized by the proscribed Tippera Peasants and Workers' Society to promote a no-rent campaign, brought 3,000 villagers from the surrounding district. When the police arrived and ordered the dispersal of the gathering, the villagers refused and attacked the police with lathis. (Lathis are wooden staves about six foot long and two inches in diameter). The police replied on their part with a lathi charge, but this proving

ineffective, as they were hopelessly outnumbered, the order to fire was given.

"The Tippera Peasants and Workers' Society has given great trouble to the authorities by holding meetings and processions. Its membership is said to include 90 percent of the ryots (peasant farmers) in the villages of the district. The society administers justice, holds courts, collects taxes, imposes fines, and threatens violence to those disobeying its orders. In short it has endeavored to establish a parallel government and has held up the working of the revenue machine.

"A grave situation has developed not only in Tippera, but also in the adjoining districts of Naokhali, Sylhet, and Mymensingh, where endeavors have been made to foment a peasant revolt."

These districts are in East Bengal, and according to the Indian census reports the population in them is over 70 percent Moslem. This fact, together with the repression against the Moslem Red Shirts of the Northwest Frontier Province and of the Moslems in the Punjab in connection with the Kashmir affair, is presumably the chief reason for the threat of the All-India Moslem conference to boycott the Round Table Conference Committees, reported by the Associated Press on March 6.

EFFECT OF THE GOVERNMENT'S POLICY ON THE "MODERATES"

A very illuminating article on "The Balance in India" by J. T. Gwynn, a former member of the Indian Civil Service, in the February number of The Fortnightly Review, London, contains the following passage:

"There is the very grave danger that the Government of India's rapid and vigorous action may be too strong for the stomachs of the Moderates whose feelings will be harrowed by the sight of Indian Nationalists sacrificing themselves in the cause of Mother India. All depends now on the reaction of the Moderates to the Government of India's rough doctoring. If they are moved to make common cause with the Congress, then indeed our days in the land are likely to be few and evil. For a revolt of the Moderates would easily spread to the Government servants, and all the weapons which it wields would then break in the Government's hands. - - - The danger would be far greater if the more democratic and more excitable Moslem community were against us, and we have to remember that on the Northwest Frontier, Congress has succeeded in effecting a loose alliance with the anti-British feeling of the border tribes, while elsewhere many of the modernists among the Moslems have given their allegiance to the most uncompromising forms of the Nationalist creed. Still it seems likely that the community as a whole will be definitely opposed to the Congress."

This article was written before the recent developments among the Moslems.

THE ARRESTS OF "RED SHIRTS" ON THE NORTHWEST FRONTIER

A private letter from India dated February 14 states that recently the police have raided and closed seven shops selling handspun and handwoven cloth because they were flying the National flag. These shops are located at Kulpahar, Ballia, Farrukhabad, Cawnpore, Comilla, Akbarpur, Sholapur.

The letter further gives a detailed report of events on the Northwest Frontier, received by the Indian correspondent on February 13. It reads in part as follows:

"Mystery surrounds the shooting at Kohat following the arrest of Khan Abdul Ghaffar Khan. The general belief is that over 300 persons were killed and approximately 1,000 wounded. This belief was shared by a pro-Government zamindar (farmer) in a village on the road to Kohat. The number of imprisonments is estimated at over 12,000. It is learnt on reliable authority that Haripur Jail, specially constructed for this purpose after the last civil disobedience movement, alone holds 7,000 Red Shirt prisoners.

"One of the villages was required to pay a fine of about 800 rupees for some of its inhabitants participating in the Red Shirt movement. When at night it was surrounded by the military, one of the big zamindars volunteered to pay the whole amount if the military left the rest of the population in peace. This man was severely beaten for his 'sympathy' with the Red Shirts and the village looted and plundered and the people assaulted at random as usual.

That nobody however great is safe when once a particular village has been rounded up is apparent from the fact that a judge who was on leave in his village was not spared during the raid there. He pleaded with the Officer in charge that he was a government official and had nothing to do with the Red Shirts, and was told that the military officer had orders to spare nobody and to administer even-handed justice. This gentleman lodged a complaint with the higher authorities later on, but the action of the officer was condoned. This gentleman is believed to be the judge of Kohat.

EMERGENCY SERVICE ASSOCIATION

"Dedicated To The Protection of American Childhood"

NATIONAL HEADQUARTERS - HANNA BUILDING

CLEVELAND - OHIO

March 15, 1932.

EXECUTIVE OFFICES
1364 HANNA BUILDING
PHONE MAIN 1595

Rabbi Abba Hillel Silver
10311 Lakeshore Blvd.
Cleveland, Ohio

Dear Sir:

In the past few weeks we have presented our proposed service to many men and women interested in humanitarian agencies, in Cleveland. The warm reception with which our service has been received encouraged us to establish Headquarters in the Hanna Building.

The abduction of Charles Lindbergh Junior has over-emphasized the need for such service. The tremendous publicity given this case proves conclusively that only a well-equipped and legitimate source keyed to every possible outlet is the only weapon to contact the child racketeer game.

It is our opinion, that when this service is established in the large cities of the country, the proper publicity given this organization will lessen the terrible practice of abduction. It will reduce to a minimum, the time angle which without doubt is the greatest ally for the criminal.

To make our organization effective this service should be established in all large cities of the country. This could be accomplished expediently if the approval of our service were secured from influential persons. We are writing you with the hope that you will grant us an interview. At this time the service will be explained in detail. If it meets with your approval, we should greatly appreciate suggestions regarding the manner of securing influence with the least delay and the fewest obstacles.

We are enclosing a pamphlet which explains our service in part.

Yours very truly,
Emergency Service Association

By *J.M.W.*
Department of Registration

JMW:fr
encl.

SAINT AGNES CHURCH

8000 EUCLID AVENUE

CLEVELAND, O.

March 15, 1932.

Rabbi Abba H. Silver,
The Temple,
Ansel Road and E. 105th St.,
Cleveland, Ohio.

My dear Rabbi:

I am sending you two tickets to the lecture at Severance Hall on Monday evening. I sincerely trust that you will enjoy it and I am only sorry that you cannot be with us for the whole evening. Kindly accept these with my sincere compliments.

Perhaps we shall meet soon to discuss the interesting question that Father Walsh is bringing to our attention.

Cordially yours,

Father Murphy.

2200 Prospect Avenue,
Cleveland, Ohio,
March 16th, 1932

Dear Sir:

The Discussion Club is one of the young men's activities of the Central YMCA of Cleveland, Ohio. We began the season of 1931-32 with a study and discussion of the ideals which can be held in the modern world.

"A Modern Philosophy of Life" is an outline of the conclusions reached in our discussions. A copy of this philosophy is enclosed herewith. We are sending you this because we believe that you are interested in what young men in Cleveland are thinking.

We would appreciate your writing us if you have any comments or suggestions with regard to our philosophy.

At present our club is discussing "The Meaning of Our Economic Situation and Its Challenge". We keep our philosophy in mind all the time to see how it can - or could - be applied in the present crisis. At the end of this season we will review our philosophy to see if any of our ideals or ideas have changed.

Respectfully yours,

THE DISCUSSION CLUB

Anthony Kowar
President

Ray Jerme
Secretary

Rabbi Abba Hillel Silver,
10311 Lake Shore Blvd.,
Cleveland, Ohio.

THE JULIUS ROSENWALD ESSAY CONTEST

OFFICE OF THE COMMITTEE

71 WEST 47TH STREET

NEW YORK CITY

March 21
19 32

Dr. Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Dr. Silver: You may be interested to know how we stand with regard to the reading of the essays by the judges. There are in all five essays in Class B and nine essays in Class A. Thus far, the essays were read and returned by the judges as follows:

	<u>Class B</u>	<u>Class A</u>
Dr. Friedenwald	5	4
Mr. Friedman	5	2
Judge Stern	5	2
Mr. Huhner	5	1
Professor Isaacs	3	0
Judge Lehman	Is reading essays but has returned now.	

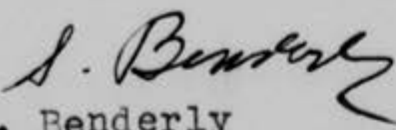
You will note, of course, that some of the judges are more slow than the others. I have written to them and I suppose that is all that can be done in the matter. I have explained that the time is short and urgent, and I suppose that after writing to them a few times, it might help to speed up the reading somewhat.

I should like to ask your advice concerning the disposal of the essays that are not going to be submitted to the judges. In view of the fact that we originally stated that the announcement was to be made on December 31, we have been called up from time to time by persons inquiring about the delay. Would it not be advisable to return the eighty essays which were not considered by the judges with the statement that these essays have already been eliminated? I believe that this will help to relieve the situation.

Then, too, when we return the essays to the owners, shall we return both copies or keep one copy, which some day may be kept in a museum of American Judaism?

With kindest regards, I am

Very sincerely yours,


S. Benderly
Chairman

Rosenwald
Essay
Contest

March 22d, 1932

Mr. S. Benderly,
71 West 47th St.,
New York, N. Y.

My dear Mr. Benderly:-

Permit me to acknowledge the receipt of
your kind letter of March 21st.

I agree with you that the eighty essays
which are not being considered in the final survey should
be returned to the writers. Your thought that a duplicate
copy be kept on file with the Committee is a good one, provided
the writers agree to it. You may wish to put them into one
of the Jewish libraries for permanent record.

With kindest regards and best wishes, permit
me to remain

Very sincerely yours,

AHS/IR

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Headquarters:
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—
STANLEY S. FRIEDMAN
Executive Secretary

CLEVELAND
GEORGE WASHINGTON BICENTENNIAL COMMITTEE

March 23, 1932.

My dear Sir:

A joint meeting of the Cleveland George Washington Bicentennial Committee, the Sponsoring Committee and Advisory Board will be held at Hotel Statler, Wednesday, March 30, at noon in the Lattice Room. At this meeting plans and program for the Bicentennial observance are to be discussed.

Please make every effort to be present in order that we may go forward without delay.

Luncheon will be served, and it will greatly facilitate arrangements if you will kindly telephone your reservation to Committee Headquarters, Main 5912, at your early convenience.

Cordially yours,

General Chairman

Luncheon \$1.00

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Harry H. Yoder
Harvey O. Yoder

P. J. Zimmerman

March 24th, 1932

Mr. Horatio Ford,
1830 Union Trust Bldg.,
Cleveland, Ohio.

My dear Mr. Ford:-

I regret very much that I will not be able to attend the meeting of the Cleveland George Washington Bicentennial Committee on March 30th as I shall be in Boston on that day.

With kindest regards, I remain

Very sincerely yours,

AHS/IR

AMERICAN LEAGUE FOR INDIA'S FREEDOM

*Organized to express American Support of Indian
Independence Through Non-Violence*

383 BIBLE HOUSE

NEW YORK CITY

STUY. 9-0675

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March 25, 1932

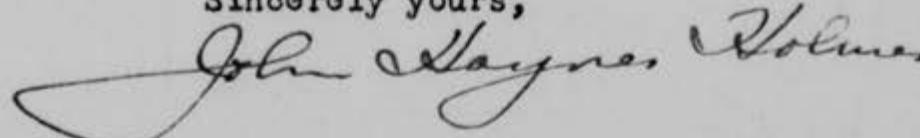
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To our friends:

We enclose herewith the first number of a bulletin to be published hereafter twice a month and to go to all our friends who desire it. It will give you up-to-date information concerning the essentials of the Indian struggle with interpretation by an editor expert in Indian affairs. If you do not desire to receive the bulletin, please indicate it on the enclosed card. Otherwise it will be sent to all friends on our list.

In order to cover the cost of sending out the bulletin and other publicity, we would appreciate any contribution you can make, from one dollar up, but that is not obligatory. All money received goes into publicity and clerical service, - no rent or salaries.

Sincerely yours,


Chairman.

JHH:EM

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March 25th, 1932

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

Dear Rabbi Silver:

We acknowledge with sincere appreciation the receipt of your photograph which you so kindly made available to us for the records of this Committee.

After the meeting of the National Council which takes place on March 27th we hope to complete the assembling of the photographs of our members and we shall then return the original photograph that you sent us. This may take a little time.

With personal greetings,

Very truly yours,

Joseph C. Hyman
Secretary

Columbia



BROADCASTING
SYSTEM INC.

485 MADISON AVE. AT 52ND ST
NEW YORK CITY

WICKERSHAM 2-2000

March 28, 1932.

Dr. Abba Hillel Silver
c/o The Temple
Cleveland, Ohio

Dear Dr. Silver:

Some time ago I wrote you that we were considering the publication in book form, of the sermons presented over the Church of the Air during this past winter.

On further investigation we find one or two publishers seriously interested in the possibilities of such a book. They have asked us to obtain for them the actual scripts of the sermons presented so that they can make a more careful study and arrive at a decision as soon as possible.

I would appreciate it very much if you would have your secretary send me at your earliest convenience, a copy of your Church of the Air sermon.

Most sincerely yours,

Educational Director.

Frederic A. Willis/Y

March 28th, 1932

Mr. M. Heinker,
The New American,
8630 Buckeye Rd.,
Cleveland, Ohio.

My dear Mr. Heinker:-

Permit me to thank you for your kind letter of Feb. 17th and for the copies of the New American which you have been sending me. I have been reading ~~it~~ ^{them} with a great deal of interest.

I appreciate very much your invitation to write an article for the magazine. Unfortunately I am so crowded with work and am away from the city so much of the time that I am afraid that I will not be able to write such an article for some time to come, but I will keep your request in mind.

With kindest regards and best wishes,
permit me to remain

Very sincerely yours,

AHS/IR

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YOUNG WOMEN'S HEBREW ASSOCIATION
COUNCIL OF JEWISH WOMEN
AND KINDRED ORGANIZATIONS

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SYRACUSE, N. Y.

Telephone 2-9411

March 31st, 1932

Answered
Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Rabbi Silver:

I will be grateful if you will send me a copy of the pamphlets on Post Biblical Jewish literature issued by The Temple.

I saw these pamphlets at the exhibit of educational materials arranged by the Department of Synagogue and School Extension at the North Eastern Religious School Teachers Conference held here this week. They appeared to be one of the few pieces of educational literature now available that have a thoroughly scholarly approach. With kind regards, I am

Sincerely

George M. Hyman

GEORGE M. HYMAN
Executive Director

GMH/SW

April 4th, 1932

Mr. Frederic A. Willis,
Educational Director, Columbia
Broadcasting System, Inc.,
New York, N. Y.

My dear Mr. Willis:-

Permit me to acknowledge the receipt
of your letter of March 28th.

I am sending you herewith at your
request a copy of the address which I delivered
over The Church of the Air when The Temple of
Cleveland broadcast "A Day of Atonement Service."

When you are through with the
manuscript please return it to me.

With kindest regards permit me
to remain

Very sincerely yours,

AHS/IR

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April 4, 1932.

Rabbi A. H. Silver,
Cleveland, O.

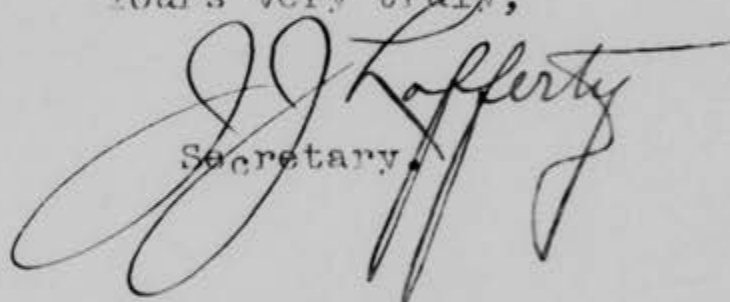
Dear Rabbi Silver:

The regular monthly meeting of
the board, scheduled for Wednesday, April
6th (this week) has been postponed.

Yours very truly,

JJL:MD

Secretary.

A large, stylized handwritten signature in dark ink, appearing to read "J. J. Lafferty". The signature is written over the printed name "Secretary." and extends upwards and to the left.

American Hebrew and Jewish Tribune

DAVID A. BROWN
President and Publisher

71 WEST 47th STREET
New York

My dear Rabbi:

CONFIRMATION ESSAY CONTEST-----CLOSES MAY 5th

Our eleven previous Confirmation Contests created such widespread interest among Confirmants throughout the country that we announce the 1932 contest with expectations of even greater response.

This year we are beginning early, so that all Religious Schools may have an equal opportunity to produce a prize-winner.

The enclosed statement will give you the necessary information. Kindly announce the contest to your class at its next session, and please post the circular on your bulletin board. Additional copies will be sent on request.

NAMES OF CONFIRMANTS SHOULD REACH US BY MAY 5th

This is the only request we will make this year for the list of your Confirmants, and we, therefore, ask you to be good enough to send us the list and the information as requested below, at your earliest convenience.

We hope to make this year's Confirmation Number as complete a record of all the Confirmants in the United States as in former years. I know you will cooperate, but please do so on this one and only request and as soon as possible. In this cooperation you can be of tremendous help to our Editorial Department. The list including the home addresses, the father's or widowed mother's name, for identification, should reach us by May 5th.

Lists should be given as per example below
(and typewritten, if possible)

<u>Confirmants:</u>	<u>Address</u>	<u>Parent's name</u>
Abraham, Jacob	314 South Street	Elias
Hirshberg, Albert	4 West End Street	Mrs. Alice

With kindest greetings,

Sincerely,

Isaac Landman
Editor

April 5, 1932

BUSINESS
AND
COMMERCE

"The National Financial, Banking and Business Magazine"

Executive Offices
243 WEST 34th STREET
NEW YORK CITY

April 12, 1932

Rabbi A. H. Silver
The Temple Euclid Ave.
Cleveland, Ohio

Dear Sir:

One of our staff writers has in preparation a news editorial which is scheduled to appear in the forthcoming issue, commenting upon your forward looking and progressive interpretation of the demands of modern civilization on our national government. We will be glad to check to check the article with you before publication if you will mail your request to my personal attention.

Yours very truly,

PEYTON CROSBY Editor

Peyton Crosby

PC /F

RABBI JONAH B. WISE
35 EAST 62ND STREET
NEW YORK, N. Y.

April 13, 1932

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

Dear Abe:

I know that at the Passover season you are being bombarded with requests for the use of your pulpit and person for securing help for different causes. The usefulness of the rabbi is thereby indicated and we ought to take pride in being harassed. I know there is a limit to the patience of even the most consecrated and loyal individual.

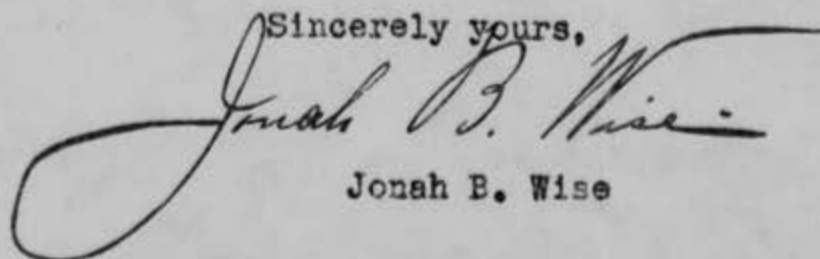
I do hope, however, that the piece-meal programs and the multitude of charity projects will not, by their insistence on your attention, prevent you from advising all your people on the coming Passover Holy Days that the very freedom which we celebrate is further away from the great mass of our people than it has been in a century. I cannot believe that our fellow-Jews will set aside the one outstanding problem, that is, our concern for the great mass of Jews in Eastern Europe. I know that the rabbis are harassed on all sides by small, but frequently insistent and significant appeals, but I am convinced that the major necessity before us today is that of the millions of Jews abroad who are without hope unless America provides it.

This is a difficult year for all of us. We are all facing the necessity for dealing with the economic uncertainty and the waning courage of our people. It is a time for greater dignity on the part of everyone entrusted with leadership in Israel. I have seen examples of self-sacrifice and consequent leadership on the part of our ministry in the last six months which moves me to tell you that ours is a gratifying sacred obligation at the present time. Our colleagues are giving of themselves without stint. By that gesture they are heartening our people, and by their insistence on our doing our duty by our brethren abroad, they are giving to our people moral courage which is eminently worthwhile in these days of stress and fear.

I am convinced that the insistence on the duty of the Jew to help his fellow-Jew in this crisis will be a factor in the survival of our people in every country in our day. I believe the rabbi must concern himself again with a "watch night" for existence and freedom.

With best wishes for the holy days, I am

Sincerely yours,

A large, elegant handwritten signature in dark ink, reading "Jonah B. Wise". The signature is written in a cursive style with a large, sweeping initial "J".

Jonah B. Wise

April 15th, 1932

Mr. Peyton Crosby, Editor,
"Business and Commerce"
243 West 34th St.,
New York, N. Y.

My dear Mr. Crosby:-

Permit me to thank you for your kind
letter of April 12th.

I shall be very pleased to check the
news editorial which you say one of your staff writers
is preparing for your forthcoming issue relating to me.

With kindest regards and best wishes,
permit me to remain

Very sincerely yours,

AHS/IR

CONFERENCE FOR RECONSTRUCTION OF JEWISH LIFE

30 North Dearborn Street

Chicago, Illinois

April 15, 1932.

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

My dear Rabbi Silver:

The future of Jewish life in America is causing us grave concern. There seems to be no deeply satisfying approach to Judaism in its modern setting, and no concerted, stimulating plan of action that would be capable of arousing American Jewry to intensified, positive Jewish living in our generation. We believe that the need for reorientation in Judaism and for the reconstruction of Jewish life is of immediate and momentous importance.

We are therefore calling a Conference of like-minded persons who will discuss with us the problems of reorientation and reconstruction in Jewish life. The Conference will be held on Tuesday and Wednesday, June 28th and 29th, 1932, in Long Branch, New Jersey. We shall be very happy if you will join with us.

To facilitate discussion and action, Professor Mordecai M. Kaplan has drawn up a tentative platform, which we are sending you herewith. It is intended that this first Conference consist of those who are in general agreement with the broad outlines of the Platform and its basic principles. We are sending this invitation to representative persons in every profession and group of American Jewry who are likely to sympathize with our effort: rabbis, social workers, educators, academicians, journalists, labor leaders, etc. The scope of the undertaking is indicated by the variety of party affiliation of those identified with it.

Will you attend the Conference, and will you help us develop a new approach to Judaism, so that we may contemplate its future in this country with a feeling of confidence?

Sincerely yours,

BARNETT R. BRICKNER
ALEXANDER M. DUSHKIN
SOLOMON GOLDMAN
JACOB S. GOLUB
LEO L. HONOR
MAX KADUSHIN

MORDECAI M. KAPLAN
MAURICE J. KARPF
FELIX A. LEVY
SOLOMON LOWENSTEIN
JOHN SLAWSON
STEPHEN S. WISE

Windermere Presbyterian Church

EUCLID AVENUE AT WINDERMERE ST.

EAST CLEVELAND, OHIO

April 15, 1932

Rabbi Silver,
The Temple,
Ansel Rd. & E. 105 St.,
Cleveland, Ohio.

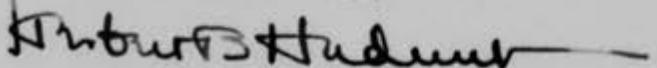
Dear Rabbi Silver:

For two years I have been a member of the Board of National Missions of our church. This Board has a department for Jewish Evangelization and I have been consistently opposed to this work since my election to the Board.

April 28 is our next meeting in New York and I would like very much to have your attitude towards this question because I respect your opinion very highly. The Board of course, says that our social service and work of Evangelization is carried on with Jewish people who are not being reached by the New York Jewish congregations and therefore, our work is advisable. My opposition has been that this sort of work is the cause of ill-will on the part of our Jewish friends and neighbors.

Your prompt reply will be most welcome.

Yours sincerely,



Minister

HBH:HL

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301 EAST 14TH STREET
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CYRUS L. SULZBERGER

April 18, 1932

Rabbi Abba Hillel Silver
Temple Tifereth Israel
East 105th Street at Ansel Rd.
Cleveland, Ohio

Dear Rabbi Silver:

Mr. Gabriel Davidson, the General Manager of our Society, is rounding out twenty five years of service with the said Society on the 25th of this month. Mr. Davidson's service has been self-sacrificing and loyal, and indeed worthy of the great cause in which he has labored — the upbuilding of a sturdy Jewish farm class in America. His anniversary will receive proper recognition through a dinner tendered to him by the members of his staff, in which the Directors of the Society are participating and the Trustees of the Baron de Hirsch Fund are attending. You, no doubt, have become familiar in some respects with the work through personal contact with our farmers in the Geneva locality. However, it occurs to me that you might desire to give an expression of appreciation of Mr. Davidson's work and services, which we would be very much delighted to read at the testimonial dinner. I know that such a testimonial from you will be highly valued by Mr. Davidson.

Assuring you of my appreciation for same, I
am

Yours very sincerely,

PRS:K

Day letter 4/25/32
Jewish Agricultural society Inc.

Please extend to Mr. Gabriel Davidson my heartiest felicitations on the occasion of his twenty-five years of service with the Jewish Agricultural Society. Stop He has rendered a tremendous service to the American Jewish farmer in America and thereby to the cause

Day letter 4/25/32

Please extend to Mr. Gabriel Davidson my heartiest felicitations on the occasion of his twenty-five years of service with the Jewish Agricultural Society. Stop He has rendered a tremendous service to the cause of the Jewish farmer in America and thereby to the cause of American Israel. Stop I have had personal contact with the farmers in the Geneva district around Cleveland and I know of the contributions which Mr. Davidson has made to their well-being. Stop Congratulations and best wishes for many more years of successful work.

Abba Hillel Silver

**BUSINESS
AND
COMMERCE**

"The National Financial, Banking and Business Magazine"

Executive Offices
243 WEST 34th STREET
NEW YORK CITY

April 18th, 1932.

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio.

My dear Rabbi Silver:

We are enclosing herewith pre-publication copy of the article relative to yourself that we intend running in the forthcoming issue of Business and Commerce.

Will you kindly check same and return to us at your earliest convenience, with any corrections or additions you may consider advisable?

We are very interested in your constructive stand on problems of national importance, and wish the article to reflect your recent utterances fairly and unequivocally.

As it is possible that you may desire to have us reserve for you a number of extra copies of the issue containing the article, we are enclosing our regular reservation card which you may fill out and return with the article, indicating your requirements. Extra copies cannot be secured after press time, so we suggest that if you desire any, you advise us with the return of the article.

Thanking you for your co-operation, and assuring you of our sincere appreciation of your firm stand for adequate measures looking toward the future welfare of our country, we remain,

Very truly yours,

Peyton Crosby
PEYTON CROSBY, Editor
BUSINESS AND COMMERCE

April 18th, 1932

Dr. Nahum Goldmann,
Hotel Peter Stuyvesant,
W. 86th St. at Central Park,
New York, N. Y.

My dear Dr. Goldmann:-

I am enclosing herewith a note to Mrs.
Miller. I trust that your mission may be successful.

It was a pleasure to have spent the few
hours with you in Cleveland.

With best wishes, I remain

As ever yours,

AHS/IR

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RABBI ABBA HILLEL SILVER

CARE THE TEMPLE CLEVELAND OHIO

MAY I REMIND YOU SEND ME CARE PETER STUYVESANT HOTEL TWO WEST
EIGHTY SIXTH THE LETTER FOR MRS MILLER AS AM LEAVING NEWYORK
SATURDAY

NAHUM GOLDMANN.

1932 APR 19 AM 10 46

T.D.

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105-8a, Apr 19 -
2
mail

April 19th, 1932

Rev. Herbert B. Hudnut,
Windermere Presbyterian Church,
E. Cleveland, Ohio.

My dear Rev. Hudnut:-

Permit me to acknowledge the receipt of your kind letter of April 15th and your inquiry concerning the attitude of our people to the work of Jewish Evangelization which the Board of the National Missions is carrying on.

We have in our library here at the Temple quite a literature on this controversy and I shall be very happy to put it at your disposal should you find the time to come in.

The Jews of America are one in their opposition to Christian Missionary work among them. They look upon it as an attack upon their faith. They are fully aware that not all the Jewish people are reached by the Synagogue but neither are all non-Jewish peoples reached by the Church. The Synagogue is doing its utmost under great difficulties to carry its message to its own people. It makes no effort to convert Christians to Judaism and resents efforts to convert Jews to Christianity.

The entire good-will movement which has in recent years developed between Jews and Christians is by many regarded as suspect because of the Evangelizing efforts which are from time to time made by certain Christian churches.

With kindest regards and best wishes, permit me to remain

Very sincerely yours,

AHS/IR

Windermere Presbyterian Church

EUCLID AVENUE AT WINDERMERE ST.

EAST CLEVELAND, OHIO

April 21, 1932

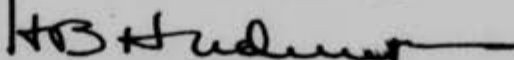
Rabbi Abba Hillel Silver,
The Temple,
E. 105 St. & Ansel Rd.,
Cleveland, Ohio.

Dear Rabbi Silver:

Thank you for your letter of April 19
which strengthens my former belief and
which will give me zeal in attempting
to change our Board of National Missions
with respect to Jewish Evangelization.

I will certainly avail myself of the
opportunity of looking over the literature
in the Temple library.

Yours sincerely,



Minister

HBH:HL

OTTAWA HEBREW NEWS

Circulates to the entire Hebrew Communities of Ottawa, Kingston,
Cornwall and Brockville.

160 BELL STREET
OTTAWA

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio.

Apr. 25 1932

My dear Rabbi Silver:-

Enclosed you will find a copy
of my paper The Ottawa Hebrew
News.

I would be greatly honoured if
you would give my editorial, "Call
It Eretz Yisrael" some consideration
and thought.

With Zionist Greetings

I am
yours

Max Bookman.

THE CLEVELAND SECTION NATIONAL COUNCIL OF JEWISH WOMEN

HEADQUARTERS
10616 EUCLID AVE.

TELEPHONE
CEDAR 1989

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MRS. VIOLA S. DEUTSCH, EXECUTIVE SECRETARY

April
Twenty-fifth
1932

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

My dear Rabbi Silver:

The Council of Jewish Women extends to you a cordial invitation to be its guest at its annual luncheon meeting which will be held Wednesday May 4 at noon, in the Ball Room of Hotel Statler.

Will you kindly let us know as soon as possible if we may expect you?

Sincerely yours

Mollie R. Brudno

HS

President

April
25th
1932.

Mrs. Emil Brudno,
2512 Euclid Hts. Blvd.,
Cleveland Hts., Ohio.

My dear Mrs. Brudno:-

Permit me to thank you for your
kind invitation to attend the Annual Meeting
of the Council of Jewish Women on May 4th.
I shall be very happy to attend.

With kindest regards and best
wishes, permit me to remain

Very sincerely yours,

AHS/IR

- JOINT COMMITTEE OF FEDERAL EMPLOYEES -

Cleveland, Ohio

April 28th, 1932.

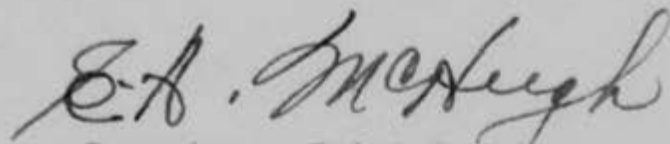
Rabbi Silver,
East 105th & Ansel Rd.,
Cleveland, Ohio.

Dear Sir:-

At a Joint Meeting of the Federal Employees
of Greater Cleveland, Ohio, you are most cordially
extended an invitation to attend a Special Mass Meeting
in protest of the proposed Federal wage cut legislation
to be held at the Hollenden Hotel, Friday Evening,
April 29th, at 8:00 P. M.

Speakers, we are pleased to announce, are:
Senator Smith W. Brookhart, of Iowa, and Rev. James M. Cox,
of Pittsburgh, Pa.

Respectfully,


Secretary, Joint Committee.

April 29th, 1932

Mr. Max Bookman,
Ottawa Hebrew News,
Ottawa, Can.

My dear Mr. Bookman:-

Permit me to thank you for your courtesy in sending me a copy of your magazine "The Ottawa Hebrew News" which contains the editorial "Call It Eretz Yisroel."

I enjoyed reading the editorial and I fully approve of its sentiments. It will, however, be a difficult task to accustom our people to call Palestine, Eretz Yisroel especially in view of the fact that that is the term of the Balfour Declaration and the Mandate. However it is worth while trying.

With Zion's greetings, permit me to remain

Very sincerely yours,

AHS/IR

April 29th, 1932

Mr. Max Bookman,
Ottawa Hebrew News,
Ottawa, Canada.

My dear Mr. Bookman:-

Permit me to thank you for your courtesy
in sending me a copy of your magazine "The Ottawa Hebrew
News" which contains the editorial "Call It Eretz Yisroel."

I enjoyed reading the editorial and I
fully approve of its sentiments. It will, however, be
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and the Mandate. However it is worth while trying.

With Zion's greetings, permit me to
remain

Very sincerely yours,

AHS/IE

CHURCH OF THE MASTER
BAPTIST
EUCLID AVENUE AT E. 97TH STREET
CLEVELAND

FRANK JENNINGS
MINISTER

May 3, 1932.

JOHN HALKO, JR.
DIRECTOR OF RELIGIOUS EDUCATION

Dear Dr. Silver:

Philip Bird has consulted with Mr. Bellamy as to a date for the talk on "The Press, the Church, and the Criminal". He finds that Mr. Bellamy should like to make the date, Monday, May 16, for dinner time, not luncheon. We are invited, therefore, to have dinner with the Bird family, 1625 E. 115th Street, at 6:30, Monday, May 16.

Following dinner we shall chat with Mr. Bellamy without any formal program, getting his point of view and giving him ours.

Sincerely,

Frank Jennings

Please let us know immediately if you shall be able to be with us.

May 4th, 1932

Rev. Frank Jennings,
Church of the Master,
Cleveland, Ohio.

My dear Dr. Jennings:-

I am sorry that I shall not be able
to attend the Bellamy dinner on May 16th. I shall be
in Philadelphia on that day.

With kindest regards, I am

Very sincerely yours,

AHS/IR

Windermere Presbyterian Church

EUCLID AVENUE AT WINDERMERE ST.

EAST CLEVELAND, OHIO

May 5, 1932

Rabbi Abba Hillel Silver, D.D.,
The Temple,
E. 105 St. at Ansel Rd.,
Cleveland, Ohio.

My dear Rabbi Silver:

Your letter about Jewish Evangelization expressed my view point far better than I could express it. It was digested and the results of my investigation were made known to our Board of National Missions at the meeting in New York but I am sorry to say that I was the leader of a lost cause and was decisively defeated.

Of course I am not discouraged because I realize that many of my brethren have never given the matter due consideration and I pledge you that I for one, will never be content until our Board ceases its work in this regard, thereby removing this cause of ill-will between Jews and Christians.

Your sincere friend,

Harriet Brecher Hildner
Minister

HBH:HL

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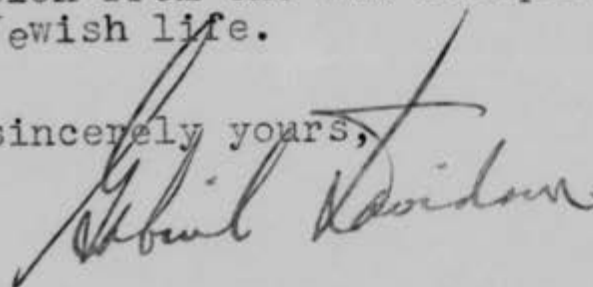
May 5, 1932

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Rabbi Silver:

I thank you most sincerely for the sentiments expressed in your congratulatory message. It is with pleasure that I recall the meeting at Geneva at which I had the pleasure of making your acquaintance and to listen to the inspiring address which you made on that occasion. It is a satisfaction to feel that my humble efforts have gained recognition from one who occupies so high a station in American Jewish life.

Very sincerely yours,



GD:K

May 5th, 1932

Dr. Isaac Landman,
The American Hebrew,
71 West 47th St.,
New York, N. Y.

My dear Dr. Landman:-

I am enclosing herewith the list of
confirmants for this year, with the names of their
parents and their addresses, as per your request.

With kindest regards, permit me
to remain

Very sincerely yours,

AHS/IR

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FELIX M. WARBURG,	NEW YORK, N. Y.
MORRIS WOLF,	PHILADELPHIA, PA.

May 6, 1932.

Dear Dr. Silver:

Enclosed please find a copy of a letter which I received from Dr. Rubinow. It is quite all right that you took from Dr. Rubinow the five clippings from among those I had sent him. I trust you will not overlook to return them to us when you are through with them.

Very sincerely yours,

*With kindest regards
Harry.*

H. S. LINFIELD
Director, Statistical Department

Dr. Abba H. Silver

1485 E. 106th St.

Cleveland, Ohio



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49 EAST 33RD STREET, NEW YORK, N.Y.

May 7, 1932

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Dr. Silver:

Under separate cover a copy of
IF I HAD ONLY ONE SERMON TO PREPARE is being for-
warded to you. This copy comes to you with the compli-
ments of Dr. Newton and myself in appreciation of your
excellent contribution to this symposium.

Sincerely yours,

Editor of Religious Books

Eugene Exman...z

Eugene Exman

THE CLEVELAND HUMANE SOCIETY

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GRACE W. REDDING
ASST. EXECUTIVE SECRETARY

May 9, 1932.

Mr. Edward W. Macy,
General Director,
Brooklyn Children's Aid Society,
72 Schermerhorn St.,
Brooklyn, N.Y.

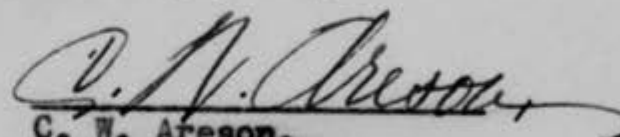
My dear Macy:-

I have neglected to answer your letter of the sixteenth for the reason that Rabbi Silver knows very well much more than I could put into 300 words for you to transmit to him. He was the speaker at our Annual Meeting and dealt with the situation very adequately at that time, and had the use of my Annual Report which described some of the high points of our experience.

I am sending him a copy of this letter so that he may understand if material is transmitted to him which does not include anything from the Humane Society.

Sincerely yours,

CWA:GMV


C. W. Areson,
Executive Secretary,
THE CLEVELAND HUMANE SOCIETY.

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CYRUS L. SULZBERGER,	NEW YORK, N. Y.
FELIX M. WARBURG,	NEW YORK, N. Y.
MORRIS WOLF,	PHILADELPHIA, PA.

May 10, 1932

Dear Dr. Silver:

Under separate cover I am mailing you a selection of 64 clippings and I hope that among them you will find some material of value to your paper on the Relation of the Depression to the Cultural and Spiritual Values of American Jewry.

With kindest regards, I am

Very sincerely yours

H. S. Linfield

H. S. LINFIELD
Director, Statistical Department

Rabbi Abba Hillel Silver

The Temple

East 105th Street at Ansel Road

Cleveland, Ohio



THIS SIDE OF CARD IS FOR ADDRESS

Rabbi Silver
Temple Israel
Ansel Road
Cleveland
Ohio

May 9, 1932 62-13th Ave. Columbus Ohio

Dear Rabbi Silver; I am returning
the photograph of the Temple which
you so kindly lent to me.

Many thanks, I am certain
you will be interested in my
book on Ohio Art & Artists as it
comes from the press this fall. yours,
Edna M. Clark

THE JULIUS ROSENWALD ESSAY CONTEST

OFFICE OF THE COMMITTEE

71 WEST 47TH STREET

NEW YORK CITY

May 11, 1932.

Dear Dr. Silver: I am sending out the following memorandum to the members of the Executive Committee to inform them of the present status of the reading of the essays by the judges:

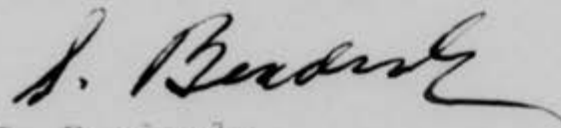
Dr. Friedenwald has read all the essays.
Mr. Friedman has read all the essays.
Judge Stern has 3 more to read.
Mr. Huhner has 5 more to read.
Professor Isaacs has 7 more to read.
Judge Lehman has 9 more to read.

I have written to Mr. Huhner, Professor Isaacs, and Judge Lehman, urging them to hurry the reading as much as possible.

I hope to be able to report more progress a little later.

With kindest regards, I am

Sincerely yours,



S. Benderly

Chairman, Executive Committee

Dr. Abba Hillel Silver
The Temple
East 105th St and Ansel Road
Cleveland, Ohio

GEORGE W. COLEMAN
CHAIRMAN

"Let there be Light"

DAVID K. NILES
DIRECTOR



May 12, 1932.

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

Dear Rabbi Silver:

I note that you are planning to eat "potato latkes" in Europe next year. I hope that I am going to be able to see you before you go. Let me ask you right now to save a Sunday night for the Ford Hall Forum the year after next when you get back. Pick out any one you like. We start the middle of October and run right through.

I am sorry you are not going to be with us during our twenty-fifth anniversary year but it would be nice to have you to start off our second twenty-five years.

Cordially,

David K. Niles
David K. Niles,
Director.

D
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N
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PLATFORM OF PRINCIPLES

The Open Forum stands for :

1. The complete development of democracy in America.
2. A common meeting-ground for all the people in the interest of truth and mutual understanding, and for the cultivation of community spirit.
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THE REFORM ADVOCATE

The English Jewish Weekly

In the Interest of Reform Judaism

7 SOUTH DEARBORN STREET
ROOM 1302

TELEPHONE CENTRAL 0571

CHICAGO

May 15, 1931

Rabbi Abba H. Silver,
Ansel Road,
Cleveland, Ohio.

Dear Rabbi Silver:

The Reform Advocate is contemplating re-introducing a department which, before the war, was a very prominent element in its make-up. We printed every week a sermon under the general caption "The Spoken Word". We are inviting you to send to us a sermon which in due course we will print in the columns of the Reform Advocate. If you desire, we will send you proof sheets before publication.

Yours very truly,

Gerson B. Levi
Editor

May 18th, 1932

Mr. Jacob Landau,
Jewish Daily Bulletin,
125 E. 46th St.,
New York, N. Y.

My dear Mr. Landau:-

I am enclosing herewith some significant paragraphs from the address which I delivered at the joint sessions of the National Conference for Jewish Social Service and the National Council for Jewish Education last Saturday night.

Unfortunately I could not get my manuscript out in sufficient time to enable the press representative of the Conference to utilize it.

The response to the address was such that I believe some record of it ought to be reprinted in the columns of the Jewish Daily Bulletin.

With kindest regards and best wishes, permit me to remain

Very sincerely yours,

AHS/IR

Also to S. A. Goldsmith
1800 Selden St.,
Chicago, Ill

May 19th, 1932

Dr. Margoshes,
183 East Broadway,
New York, N. Y.

My dear Dr. Margoshes:

I am sending you herewith a copy of the address
which I delivered last Saturday night in Philadelphia.

With kindest regards and best wishes, permit
me to remain

Very sincerely yours,

AHS/IR

*See copy
in file mss.*

May 19th, 1932

Mr. David A. Brown,
The American Hebrew,
New York, N. Y.

My dear David:-

I am taking the liberty of sending you the manuscript of the paper which I read before the joint sessions of the National Conference for Jewish Social Service and the National Council for Jewish Education last Saturday night in Philadelphia.

The reactions to the paper were such and the demands for copies of it so great that I thought that the American Hebrew might be interested in publishing it. The paper dwells not only on the possible effects of the present depression on Jewish life in this country, but also upon the need of a new type of communal organization.

I outlined in the paper my conception of the Jewish community and the role which organized charity, education and religion ought to play in it.

Should you for some reason be unable to publish it, please have no hesitancy in returning the manuscript to me.

With kindest regards and best wishes, permit me to remain

Very sincerely yours,

AHS/IR

HEBREW UNION COLLEGE SCHOOL *for* TEACHERS
IN NEW YORK CITY

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*President, The Hebrew Union College
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1 EAST 65TH STREET
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Telephone BU TTERFIELD 8-4564

May 20, 1932.

The Rev. Dr. Abba H. Silver
The Temple
East 105th Street and Ansel Road
New York, N. Y.

My dear Dr. Silver:

On Monday evening, June 6th, the Eighth Commencement Exercises of the Hebrew Union College School for Teachers in New York City will be held at Congregation Emanu-El, One East 65th Street, at 8:15 P. M.

At those Exercises which mark the close of our School year, we are especially desirous of welcoming those who have taken an active interest in our School and have honored it with their friendship. May I, therefore, personally and most cordially invite you, as a member of the Board of Governors of the Hebrew Union College, to be with us on this occasion.

I am enclosing two tickets to the reserved section, and I look forward to the pleasure of having you with us.

With cordial greetings, I am

Very sincerely yours,

Moses Hadas

MH: N

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National Association of Jewish Center
Executives

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BOY SCOUTS OF AMERICA

71 WEST 47th STREET

NEW YORK CITY

Telephone BRyant 9-1644

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May 20, 1932

Rabbi Abba Hillel Silver,
The Temple,
East 145th & Central, Ansel Rd.,
Cleveland, Ohio.

Dear Rabbi Silver:

As you will note here, I am one of the General Committee of the National Jewish Committee on Scouting of the Boy Scouts of America.

The gentlemen on this Board expressed surprise to learn that the only large Jewish city in the country which has never assisted in this very important work among Jewish Boy Scouts is Cleveland. I therefore write to you, both as a member of the Committee and personally, to learn whether there may not be some men in Cleveland who will be able to aid materially in this national project.

Though it is difficult at this time to approach anyone with such requests, I am certain that the effort to save our Jewish boys for good citizenship and loyalty to their faith is of the highest importance.

With thanks and best wishes, I am

Yours most sincerely,

Abraham Burstein

339-62^d St.
Brooklyn, N.Y.

May 20th, 1932

Mr. David K. Niles,
Ford Hall Forum,
Boston, Mass.

My dear David:-

Thanks for your note of May 12th. I am sorry that I did not see you when I was in Boston last. You missed a very good address and I missed a very pleasant evening with you.

I am going to sample potato latkes in every capitol in Europe next year and when I return I am going to tell the Ford Hall Forum people all about it.

I shall keep in touch with you next year through picture post cards.

With best wishes, I am

Very sincerely yours,

AHS/IR

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SIXTH ANNUAL POETRY WEEK

May 22--29, 1932

General Chairman for Greater Cleveland

Beulah Allyne Bell
15140 Lorain Avenue
Clearwater 4044

Programs and Poetry Contest
Rachel Mack Wilson

Music
Gertrude Hodges

Publicity and Radio
Mrs. Frank Wade

To Patrons and Committee Members:

Plans are well under way for seven delightful days and evenings of poetry and music, with programs in every possible place in greater Cleveland. Among the outstanding events will be the Poets' Dinner arranged for Monday, May 23, in Hotel Statler ballroom, the Poetry Tournament, and the nationality programs to be given in the various poet's gardens of the municipal park system.

Cash prizes will be offered for the best poems submitted for broadcasting or other use; all poems must reach our branch president, Mrs. Wilson, on or before May 1. No poems will be returned.

The Cleveland Branch of the National League of American Pen Women, sponsor of National Poetry Week in this territory, is assured of the cooperation of radio stations, the Cleveland Public Library, the educational institutions of greater Cleveland, clubs, literary societies, etc.

PLEASE NOTE: The next committee meeting will be held on SATURDAY, APRIL 2, AT 4 P.M., IN HOTEL STATLER. Please make note of this date.

Every member of the Poetry Week Committee should be present, and Patrons are cordially invited.

Committee members are asked to bring their programs, etc., in as complete a state as possible, to this meeting.

Faithfully yours,

Beulah Allyne Bell
Beulah Allyne Bell
General Chairman

Roxanna Wells Lecture Bureau
Three Ninety-three Seventh Avenue
New York City

Telephone CHickering 4-5344

May 24, 1932

Rabbi Abba Hillel Silver,
The Temple,
East 105th St.,
Cleveland, Ohio

My dear Rabbi Silver:

I tried to see you while I was in Cleveland. Your secretary would not even let me speak with you. I was particularly eager to see you because I feel certain that we could work together far more satisfactorily through a personal interview than by the previous method of correspondence. It is always easier to make suggestions when I know something of an organization's plans and needs. If you will give me some idea of your plans for next winter, I will try to send you speakers who are brilliant, authoritative and stimulating.

Does any one in the enclosed folder interest you?

With assurances of my eagerness to be of service, I am,

Sincerely yours,

Roxanna Wells,

RW:CS

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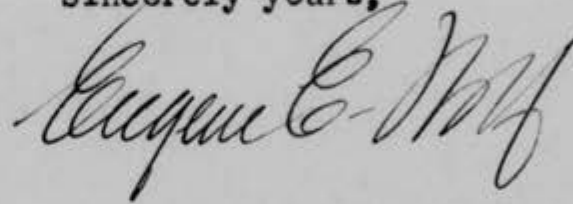
May 24th, 1932.

Rabbi Abba Hillel Silver
c/o The Temple
East 105th & Ansel Road
Cleveland, Ohio

Dear Rabbi:

I am enclosing herewith letter which
you sent to me a day or two ago.

Sincerely yours,

A handwritten signature in cursive script, appearing to read "Eugene E. Wolf".

EEW:LR

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RR/EAS

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BUREAU INTERNATIONAL DU TRAVAIL

INTERNATIONAL LABOUR OFFICE

GENÈVE

Please quote Ref. No. in reply
Dans la réponse prière de rappeler
No S. 464

31 MAY 1932

Dear Sir,

The International Labour Office, as you are doubtless aware, has been entrusted, under the Peace Treaty, with the duty of bringing about an improvement in the conditions of labour by suitable means so as to facilitate the task of the League of Nations in the establishment of universal peace. This mission can be fulfilled only in association with the moral and spiritual forces of the world and the Office has, ever since it was established, sought to obtain the co-operation of religious organisations in its work. It has secured considerable aid from such organisations on various occasions with regard to matters concerning labour legislation, especially in connection with the work of women and children.

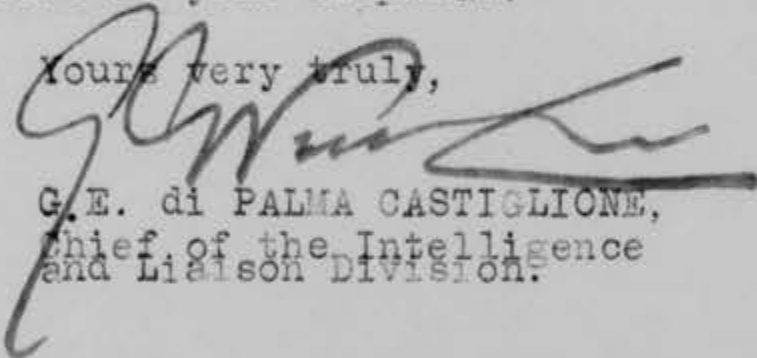
The Office has established contacts with some of your coreligionists and I write to you in the hope that this association with the representatives of your religion may be further extended and that you may be interested in the activities of the Organisation.

I have great pleasure in sending you, under separate cover, a copy of the constitution and rules of the International Labour Organisation and a copy of the Report of the Director of the Office to the Sixteenth Session of the International Labour Conference.

I also send a list of certain of our publications. If you would be good enough to indicate those volumes in the list which you would care to have, I shall be glad to have them forwarded to you at our cost.

May I add that I should be much interested to hear of any of your activities to promote social justice and to improve conditions of labour, and, should you wish for more information about this Organisation and its work, I shall be happy at any time to place my services at your disposal.

Yours very truly,


G.E. di PALMA CASTIGLIONE,
Chief of the Intelligence
and Liaison Division.

Mr. A.H. Silver,
Rabbi,
The Temple,
E. 105th at Ansel Road,
CLEVELAND, OHIO.

May 31st, 1932

Rabbi Abraham Burstein,
339 - 62d St.,
Brooklyn, N. Y.

My dear Rabbi Burstein:-

Permit me to acknowledge the receipt
of your kind letter of May 20th.

I can not at the present writing say whether
there are any people in Cleveland who are interested in the
work of Jewish Boy Scouts. I should have to inquire about
a bit before giving you a satisfactory answer.

I believe, however that with the congrega-
tional year drawing to a close and the summer months coming
on the time is not propitious for such an activity as is
contemplated in your letter. Perhaps if you would write
me again just before the holidays in the Fall, I might
call together a few people and present the matter to them.
I would suggest that in the meantime you write to Rabbi
Davidowitz of the Jewish Center and Rabbi Nowak of the Temple
on the Heights.

With kindest regards and best wishes,
permit me to remain

Very sincerely yours,

AHS/IR

THE FIRST UNITARIAN CHURCH

Euclid Ave. at East 82nd Street
CLEVELAND

(Universalist-Unitarian)

DILWORTH LUPTON
PAUL HARMON CHAPMAN
Ministers

May 31st, 1932

Rabbi Abba Hillel Silver
The Temple
Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

I very much appreciate your
sending me a copy of the Union Prayer Book with
your name inscribed in it.

Many of the prayers seem to be
very helpful and we probably shall use extracts
from them in our little paper.

Faithfully yours,

Dilworth Lupton

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For a WORLD FELLOWSHIP OF FAITHS, in Chicago, 1933.

and for LOCAL FELLOWSHIPS OF FAITHS Throughout the World

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CITY HALL SQUARE BUILDING, CHICAGO
139 NORTH CLARK STREET, ROOM 320
TELEPHONE CENTRAL 5169

Temple on the Heights,
3130 Mayfield Road,
Cleveland, June 2, 1932.

Dear Neighbor:

In Cleveland's first Fellowship of Faiths, a Protestant, Catholic, and Negro Christian, a Rabbi, a Mohammedan, and a representative of Gandhi's Hinduism, will discuss: "How Man May Master F E A R" - - on Wednesday evening, June 22, in Trinity Episcopal Cathedral, Euclid at 22nd Street.

Our slogan is; "Building Bridges of Understanding across the Chasms of Prejudice." Our watchword; "Appreciation." Our purpose; "To REALIZE Peace and Brotherhood - - through Understanding and Neighborliness - - between people of ALL Races, Religions, Cultures, Classes, Conditions, and Convictions."

Will you kindly help - - in the following three ways? - -

(1) Will you please distribute some programs like the enclosed? (Write here, please, how many we may send you; - - and return this letter, promptly, to Rabbi Abraham Nowak, Executive Chairman, 3130 Mayfield Road, Cleveland Heights.)

(2) Will you kindly have the enclosed program announced - in your church or in other meetings and on any available bulletins and printed matter?

(3) Will you generously help towards the expenses of this meeting and of other Cleveland activities by becoming a Contributing Member of Cleveland's Fellowship of Faiths? (Enclosed envelope explains.)

Very heartily yours,

Charles F. Thwing
(Charles F. Thwing)
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John P. Dempsey
(Judge John P. Dempsey)
VICE PRES.

Abba Hillel Silver
(Rabbi Abba Hillel Silver)
VICE PRES.

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(Alexander H. Martin)
VICE PRES.

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(Rabbi Abraham Nowak)
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"Building Bridges of Understanding across the Chasms of Prejudice"

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IN GREATER CHICAGO
WITH SEVEN
COMMITTEES OF ONE HUNDRED

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LOUIS MINSKY

New York Correspondent

152 EAST ONE HUNDRED SIXTEENTH STREET
NEW YORK CITY

REMOVED TO
930 Amsterdam Ave.

THE JEWISH CHRONICLE
LONDON, ENGLAND

JEWISH WORLD
LONDON, ENGLAND

June 6, 1932

My Dear Rabbi Silver,

I am writing for THE JEWISH CHRONICLE, an article on the rabbi in the United States. I am particularly anxious to bring out the part the rabbi plays in the general life of the community.

Now, it is my impression that so far as the Gentile community is concerned the Reform rabbi is closer to it and more respected than the average rabbi of either Orthodoxy or Conservatism. Do you think this results because the Reform rabbi is more active in the community outside of Jewish affairs than his fellow rabbis?

I should appreciate a few words on this subject. Of course, I shall not quote you at all and your opinion will merely be informal.

Yours faithfully,



June 6th, 1932

Dr. Solomon Freehof,
Chicago, Ill.

My dear Sol:-

Do you know anything about the
Rappaport Concert Program. Has he presented his
program before your organization or have you heard
any comments about it?

The Women's Organization of The
Temple would consider him for a meeting next season
if they could find out something more about the
nature of his program and the kind of response which
it gets.

Yours as ever,

AHS/IR

also to Louis & Marie.

*Replies sent to Mrs. Firth
Bwatt.*

June 13th, 1932

Mr. Louis Minsky,
930 Amsterdam Ave.,
New York, N. Y.

My dear Mr. Minsky:-

Permit me to acknowledge the receipt of
your kind letter of June 6th.

As a rule the Reform Rabbis are very active
in the life of the general community. That they are more
active than Conservative Rabbis in some communities may be
due to the fact that the Reform Temples in these communities
are older and include in their membership the older and
financially more substantial residents in the community.
Their Rabbis would therefore naturally be looked upon as the
legitimate spokesman of the community.

I have noticed, however, a growing tendency
on the part of the younger Conservative Rabbis to identify
themselves very actively with general community interests
other than the Jewish. This is all to the good.

The Orthodox congregations and their Rabbis
are still pretty much isolated in the American scene.

With kindest regards and best wishes, permit
me to remain

Very sincerely yours,

AHS/IR

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Official Publication



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June 13, 1932.

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Rabbi Abba Hillel Silver,
E. 105th St., at Ansel Rd.,
Cleveland, Ohio.

Dear Doctor Silver:

The symposium on "Sin and Salvation in an Age of Science and Machinery" in the May issue of RELIGIOUS EDUCATION has been attracting a lot of attention and a group of our readers are convinced that this is such a vital question that we ought to have further writing on it.

Under other cover I am sending a copy of the May issue to you. After reading the symposium won't you write about one thousand words to the subject, this to be published in the fall, together with several other contributions on the subject? We shall appreciate your cooperation.

Cordially yours,

A handwritten signature in dark ink, appearing to read 'J. M. Artman'. The signature is fluid and cursive, with the first letters of the first and last names being capitalized and prominent.

J. M. Artman

JMA:JW

DR. LOUIS L. MANN
RABBI



Chicago Sinai Congregation

4600 GRAND BOULEVARD

June
14th
1932

Dr. Abba Hillel Silver
% The Temple
105th St. At Ansel Road
Cleveland, Ohio

Dear Abba:

Last year I was asked several times to speak at some Sunday afternoon Forum at four o'clock, in Cleveland, a Jewish organization I believe, but I refused because I did not want to leave my pulpit.

Do you know the name of the organization so that if I should come to Cleveland, I might "kill two birds with one stone".

With the kindest personal greetings, I am

Sincerely,

LLM:dls

P.S. We missed you at the Hillel Foundation Meeting.

June 16th, 1932

Dr. Louis L. Mann,
Chicago, Ill.

My dear Lou:-

In reply to your kind letter of June 14th permit me to say that the organization to which you are referring is the Sunday Afternoon Religious Hour, a non-denominational civic institution which has been in existence in our city for a few years.

I have notified Rev. Wright of your coming to us on January 1st and I am sure that you will hear from him.

It is a good group to address. I have done so myself in the past.

With kindest regards and best wishes,
I remain

Very sincerely yours,

AHS/IR

June 17th, 1932

Mr. J. M. Artman,
Religious Education Ass'n.,
Chicago, Ill.

My dear Mr. Artman:-

Permit me to thank you for your kind letter of June 13th and for your invitation to contribute an article on the symposium on "Sin and Salvation in an Age of Science and Machinery".

I regret exceedingly that I can not comply with your request. I am preparing to go away on a sabbatical year and I do not wish to take on any additional work.

With best wishes, I remain

Very sincerely yours,

AHS/IR

AMERICAN LEAGUE FOR INDIA'S FREEDOM

*Organized to express American support of Indian
independence through non-violence*

383 BIBLE HOUSE

NEW YORK CITY

STUY. 9-0675

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Dear Dr. Silver:

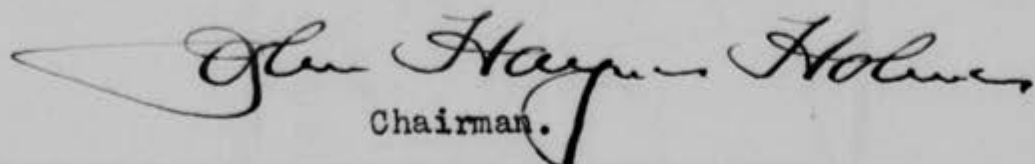
I am writing you, as chairman of the newly organized American League for India's Freedom, to ask you to be one of a group of distinguished citizens whom we are asking to sign the enclosed manifesto.

We propose to send this to our friends in England and in India, and also to publish it widely in the press of this country. It will not be made public or used in any way unless or until we have received at least fifty signatures.

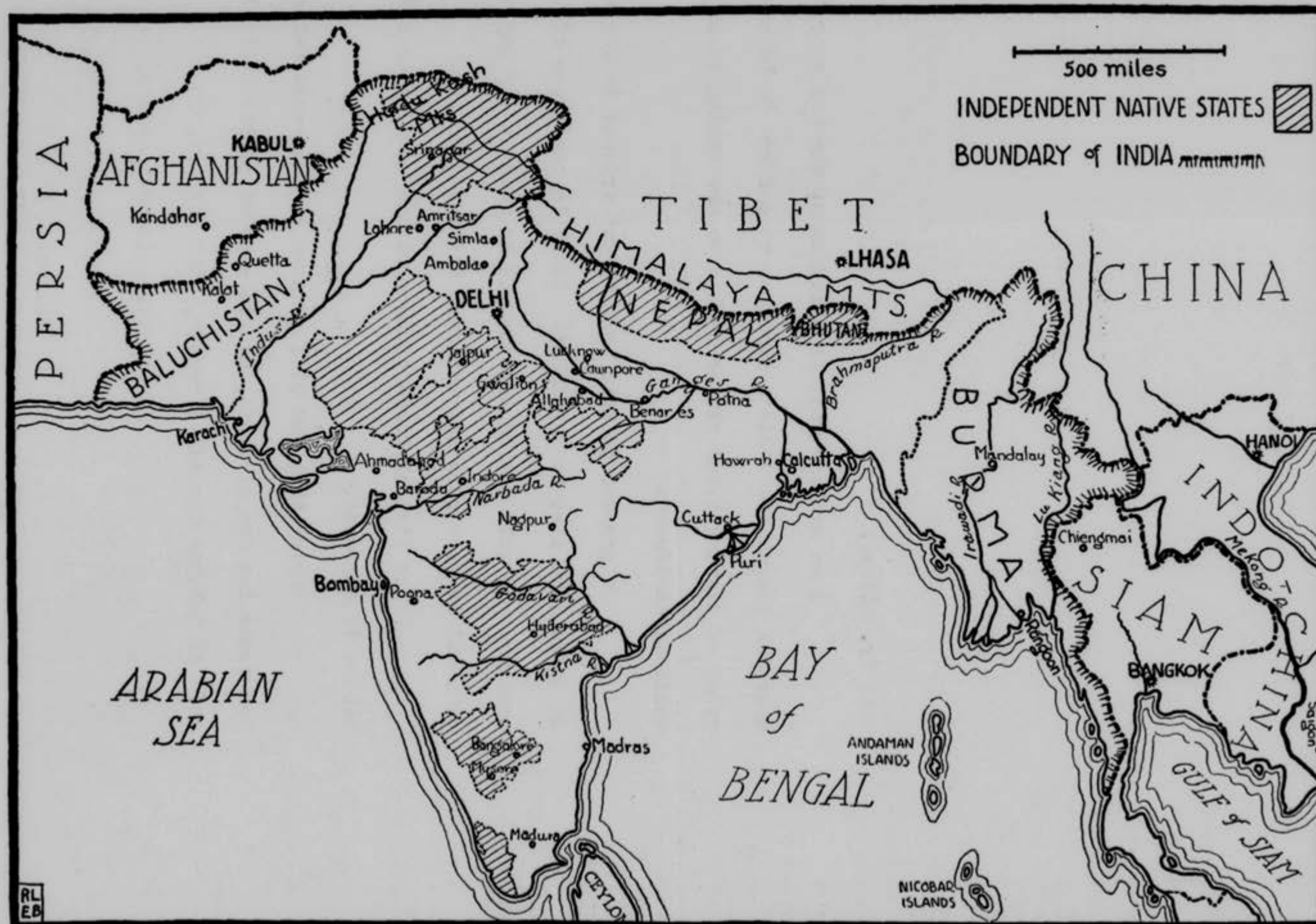
The list of those to whom we are sending this invitation is enclosed.

Hoping that you will join me in this undertaking for the wider freedom of India, and in support of the noble leadership of Mahatma Gandhi, I remain, with high regard,

Very sincerely yours,


Chairman.

JHH:EM



Prepared by the Foreign Policy Association

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SERVICE
FOR
MEMBERS

News Letter

Issued Bi-Weekly
or Monthly

Vol. VII, No. 4

June 26, 1931

World Court Membership Before The Disarmament Conference Meets

THE WORLD COURT

NOW is the time to make every effort for the ratification of the World Court protocols by the Senate before the Disarmament Conference. Action by the United States Senate in this way would be a most valuable contribution to the success of the Conference. Every friend of international peace should make it his business to write to, or visit, his Senator during the summer urging ratification. If the American delegation can go to the Disarmament Conference with America a member of the World Court it will have an added prestige and will be in a position to offer real constructive leadership.

A recent international incident has emphasized the value of the World Court; that is the proposed Customs union between Austria and Germany. This precipitated an angry situation. The nations of Europe were lining up on one side or the other of the dispute. The Council of the League met and the entire matter was handed over to the World Court to be adjudicated on the grounds of its legality in relation to the Treaty of Versailles. This question twenty years ago might have provoked war. Now an agency of peace and law is the logical place for its solution. The Hon. Frank

B. Kellogg, the American judge on the panel of the World Court, on returning to America, said, "The Court has handled fifty cases and in no instance has there been dissatisfaction."

The great international religious gatherings recently held have transmitted to Washington resolutions in favor of ratification. The church of America is behind this institution and wants America in the World Court.

Mr. Henderson Elected Chairman of the Disarmament Conference

The choice by the League of Nations of the Rt. Hon. Arthur Henderson, British Foreign Secretary, to act as Chairman of the Disarmament Conference has met with universal approval. Even conservative newspapers are speaking of Mr. Henderson as one of the great British Foreign Secretaries. His devotion to the cause of conciliation, his skill as a diplomat, his fine sense of justice have given him the greatest prestige in his own country and abroad. He has a character of unimpeachable integrity, and the churches are particularly pleased because the presiding officer of this great conference is a lay preacher of the Wesleyan Methodist Church of England.

No speeches on world peace have made larger contribution to the cause than those of Mr. Henderson. It is cheering and stimulating to remember that this history-making gathering will largely be directed by a man who has said, "If the Conference fails, the movement for world peace will suffer a check so severe that the forces of idealism everywhere may find themselves fighting a losing battle. The day is near at hand, if indeed it has not come, when it should be unthinkable that any nation should refuse to submit its quarrels either to the League Council or to the arbitration of the Permanent Court of International Justice." Friends of world peace hail this significant appointment with the keenest satisfaction.

There is widespread interest in the personnel of the delegation that will represent America at the Conference. It cannot be too strongly emphasized that besides military and naval leaders, statisticians and diplomats, persons representing the practical, moral idealism which constitutes so large a proportion of our national life, should go with the official delegation.

GENERAL DISARMAMENT CONFERENCE

Because of the grave importance to the entire world of the General Disarmament Conference of 1932 everyone must do their utmost to promote discussion of disarmament, and those who are informed must do everything in their power to educate those who are not. It is a great opportunity for the ministers and teachers of the country. As Mr. Henderson has said, "If the people want disarmament they can have it. If they will exert their will they can compel results". But we must stir up the people so that they will be interested enough to make their will felt. This need for intensive education has brought representatives of forty large organizations, interested in peace, together in constant sessions this spring, with a view to creating as nearly a common programme as possible. We quote from the statement finally issued by that group:

"Fifty-nine nations of the world through the Kellogg-Briand Pact have renounced war as an instrument of national policy, and have agreed that the settlement of all international disputes shall never be sought except by pacific means. This Pact logically calls for immediate steps toward general disarmament and requires nations to put the same reliance for security in their Peace Treaties that they have hitherto put in military alliances and armaments.

1. We believe that an effective disarmament treaty should achieve three general results:

1. Recognition of the principle that all nations - including Germany and the other powers already disarmed by the Treaties of Peace - are entitled to equality of treatment.
2. Drastic reduction of land, naval and air armaments, and not mere limitation at existing levels.
3. Provision for the continued progressive reduction of land, sea and air armaments by further international agreements.

II. In order to achieve these results we urge upon our Government the following program.

1. We urge that the Government of the United States exert every influence at its command to insure the success of the Disarmament Conference. The United States cannot afford to take the stand that limitation of land and air armaments are purely matters of European concern. The United States has a vital concern in and a definite responsibility for the preservation of peace, which would be jeopardized by the failure of this Conference.

2. We urge the United States not only to formulate a constructive disarmament policy, but also to give serious consideration to proposals made by other nations which promise reduction in armaments. The policy of the United States should include:
 - A. Acceptance of the principle of budgetary limitation, including all expenditures on land, sea and air forces as a whole, and on material (ships, guns, aircraft, etc.) of each force separately.
 - B. Proposals for a drastic cut in total expenditure, such as 10 per cent a year for five years; and continued advocacy of direct limitation and reduction of the weapons of land warfare, which are not so limited in the Draft Treaty.
 - C. Proposals for further direct reduction of naval armaments, including the abolition of submarines and of all surface war vessels over 10,000 tons and the reduction in aircraft carrier tonnage.
 - D. Prohibition of the preparation for and use of poison gas and bacteriological methods of warfare.
 - E. Acceptance of the establishment of a Permanent Disarmament Commission to watch over the execution of the Treaty.
3. We urge the United States to formulate a policy setting forth what steps we would be prepared to take to preserve the peace in case of a threatened violation of the Kellogg Pact. We believe that the first step toward making the pact more effective would be to provide by treaty agreement for conference with the other Powers.
4. We urge the appointment of the strongest possible delegation to the General Disarmament Conference, composed of civilians, with at least one outstanding statesman not officially connected with the Government.
5. We believe that the United States should give evidence of its confidence in the settlement of international disputes by peaceful means, by ratifying the World Court Protocols before the opening of the General Disarmament Conference.

The Committee on Methods of this same group has drawn up the following recommendations which we submit to our readers as suggestive of ways in which groups and individuals may help:

RECOMMENDATIONS TO LOCAL COMMITTEES

All of the organizations forming the Study Conference have been asked to aid in the formation of local groups wherever they have branches or representatives. These local committees have already been formed in many cities and others are to be started shortly.

It will be found best to have the committee composed of individuals from the various organizations rather than to try to constitute a committee of official delegates. Organize the committee with a live and representative chairman and a live secretary, a small, active Executive Committee, and such special committees as may be necessary to carry out the activities upon which you decide from the following list:

1. FORM STUDY GROUPS OF DISARMAMENT. A preliminary bibliography for study groups is attached herewith.

2. GET SPEAKERS ON DISARMAMENT before all sorts of gatherings, clubs, conferences, fairs, etc. This means that a canvass must be made to find out who are acceptable and informed speakers on this subject in any given community or its environs. The committee in the city of Birmingham, England, planned to have 1,000 such talks, of ten minutes each, during one month!

3. HOUSE-TO-HOUSE CANVASS WITH PETITIONS TO BE SIGNED. Blanks will be available within a few days. In one city an automobile group of 5 persons is already carrying this out.

4. Plan for a LOCAL EXHIBIT IN AN EMPTY STORE or in a part of a department store as an advertising project. Such an exhibit might consist of posters, diagrams, pictures, fliers, pamphlets, books, etc. Someone should be constantly on hand to answer question, etc. Similar exhibits can be planned for at fairs and in the city markets.

5. Preparation for SPECIAL PROGRAMS of all sorts on AUGUST 27th - Paris Pact Day - especially suitable at summer resorts. One person can plan an effective meeting of this sort. Four-minute speeches are good in theatres, etc.

Week of October 25th - The magazine "The World Tomorrow" is sponsoring peace meetings for that week. Close cooperation with these special committees of "The World Tomorrow" will be helpful. Write A. A. MacLeod, 52 Vanderbilt Avenue, New York.

Week of November 11th - "Armistice Week" or "Disarmament Week" as we hope to have it called. Local committees will think of many ways in which such programs can be carried out in schools, churches, clubs, etc.

6. RADIO SPEECHES from time to time, with fresh material from New York and Washington.

7. PARLOR MEETINGS AND GARDEN PARTIES, with adoption of resolution and signature of petitions following the discussion.

8. SUBSCRIBE TO "DISARMAMENT", a review published at Geneva. Send 60¢ for six issues to Mr. James Sturgis, International Club, 4 Rue de Monthoux, Geneva, or \$1.00 for ten issues to Philip C. Nash, 6 East 39th Street, New York.

9. Use an APPROPRIATE SLOGAN in merchants' advertising on Peace Pact Day and during the World Disarmament Week. Some papers would give your committee a full advertising page at a low rate on Peace Pact Day and Armistice Day.

10. Distribute FLIERS to merchants to enclose in their packages on Peace Pact Day and during World Disarmament Week.

11. Place LITERATURE ON TABLES at the rear of the churches, Y.M.C.A.s, Masonic lodges, etc.

12. AUTOMOBILE STICKERS conforming to local regulations. Appropriate tire covers on special days.

13. WORLD DISARMAMENT PARADE, Disarmament Float in Labor Day parade, and other parades.

14. Send for POSTERS, for the bulletin boards of churches and elsewhere, to WORLD PEACE POSTERS, Inc., 31 Union Square, New York.

15. Formation of a "DISARMAMENT EDITORIAL COMMITTEE" with two main functions:- (a) to get to the editors of the local papers all timely stories and facts and plans of the conference; (b) to see that all mis-statements or hostile editorials or letters are properly answered.

There is some way in which every one of our members, either individually or in a group, can do his or her "bit" for disarmament.

The World Alliance will be glad to supply or to direct you to study material suitable for almost any type of reader or audience.

REPORT OF THE GENERAL SECRETARY

The General Secretary, Dr. Henry A. Atkinson, returned from Geneva the first week in June after having been away since the first of the year. He reports that the Geneva office is operating successfully and feels very much encouraged at the attitude assumed by the churches and other forces working for peace. In his report to the Trustees of The Church Peace Union, he stated "that conditions are more serious than many people realize, and than most of us are willing to admit. There is almost a complete financial breakdown on a world-wide basis. America holds a dominant place in finance, and by reason of the enormous debt of approximately ten billion dollars that Europe owes us, and which has now been adjusted, we have brought these states across the sea under tribute to us, and this tribute will continue to be paid for the next two generations.

"How can these payments be made? We have a large proportion of the gold of the world and we want no more gold, for it is a well known fact that when gold piles up in one place it becomes an embarrassment to the owner. The only way the European countries can pay is to sell goods; America however erects a tariff wall so high that no one can sell to us. In retaliation other tariffs are being raised against us, and on top of all this, with the discontent growing out of bad economic conditions, is criticism of America. We are saying to Europe: 'Now be good; quit your militarism; quit your fighting and let us sell our goods in your markets; that's the way to have world peace.'

"This has led to a deep cynicism on the part of the rest of the world in regard to everything American. But there is more than that behind it all and the thing that should cause us to ponder the present situation seriously is that, rightly or wrongly, the European nations believe that America has a very definite policy for the future; that she is determined to secure world hegemony and exercise

it, not by force of arms, but by force of her economic power, her mechanical ability and her geographical position, and for this reason she is anxious to have all the rest of the world disarmed so that they will have no defense against her.

"Of course every American who is interested in peace will resent this implication, and we know that it is not true; nevertheless this is the background that will help to create the atmosphere in which the Disarmament Conference will meet next February. This will be the biggest event in modern times, and is fraught with the greatest possibilities for good. Disarmament is definitely tied up with the economic situation; debts, reparations, tariffs and disarmament. There can be no economic security until the world is relieved of its burden of disarmament. There can be no disarmament until the world comes to an agreement in regard to reparations, debts and tariffs." In view of what the General Secretary had to say, President Hoover's spectacular and unexpected proposal seems to be a direct answer to these widely discussed questions.

A YEAR'S HOLIDAY ON INTERNATIONAL DEBT AND REPARATION PAYMENTS

The President electrified the world when he made his proposal to suspend for one year all inter-governmental payments, including war debts. It is quite clear that this move on the part of the President came after long and deliberate consideration and study of the question. It is the most hopeful move since the Armistice. This proposal will help Germany to get on her feet and will prove the basis of the beginning of the recovery of the world from its financial depression. All the nations are a unit in commending the action of the American President with the exception of France. She hesitates. France, however, has as much to gain by this as any of the other nations and all the friends of France have a sincere belief that her hesitation is not based on a fundamental conviction that cannot be changed, but is rather her method of bargaining in international matters, a game which her statesmen know so well. The effect of President Hoover's message was to start business on the up-grade at once. If this proves to be merely the first step in the process that will ultimately result in the calling of a world economic conference, then it is a move great beyond anything that could have been anticipated heretofore.

WORD FROM MR. OWEN D. YOUNG

Mr. Owen D. Young's comment on President Hoover's proposal for a war debt holiday is so significant that it is reproduced here:

"These are bad times in the world. We have bad business and unemployment, bad temper and bad politics. Each reacts on the other so that many suffer from want and more from the fear of it. Bitterness and suspicion result.

Naturally, we are in the mood to arm, not to disarm, to tear down, not to build up. And so, among other things, we destroy our own prosperity. The silence of America at such a time would be most discouraging. Now she has spoken through the President. Persons of all parties stand by as they ought. Coming at a time when we are all beginning to doubt whether a democracy could act promptly, wisely and helpfully, it is most encouraging.

It is to be hoped that other governments can and will act also and that private interests with restored faith will be helpful, too. It only takes intelligence, courage, and good-will to make a prosperous world."

THE GERMAN-AUSTRIAN CUSTOMS UNION

When it was announced to the world that Germany and Austria had come to an agreement in regard to their customs duty, it was at once assumed in certain circles that this was the beginning of the establishment of the Pan-Germanic Union. The repercussion of this move was very strongly felt. It had much to do with preventing Briand from becoming President of the French Republic and was a disturbing factor in the last meeting of the Council of the League of Nations. Whatever may be the political consequences and the legal aspects, there are good internal reasons which may be urged for keeping Austria and Germany apart, and equally good reasons for bringing them together. Both Austria and Germany are in a serious financial situation. Both nations have a great financial burden placed upon them and the only way they can meet their responsibilities is by selling their goods. Austria is in an especially serious situation. Vienna is a great world capital without an adequate country or a sufficient territory to maintain her existence. Austrian finances are always in a desperate condition. The Customs Union between Germany and Austria, therefore, can be interpreted as simply a means of protection for Germany and an increase of assets for an impoverished Austria. It is also the answer to Briand's suggestion of a Pan-European Economic Union. Austria and Germany combined,

will have more influence in such a union than either of them could have standing alone. From the German standpoint there is a danger that if the Pan-European Union becomes effective, with the Little Entente favorable to France, all of her plans for expansion will be blocked for the future. Another thing is this: The German-Austrian Agreement is an answer to the American high tariff, to the menace of Russian "dumping" and is largely a protective measure. Whatever interpretation is put upon it, we at least must come to the general conclusion that it is a play in the policy of Germany to free herself from what she considers the unfair restrictions placed upon her and her allies by the Peace Treaties. All of this has a bearing upon the Disarmament Conference. Germany will, with full justice, expect to be treated as an equal among the other nations of the world. She has a right to demand that if world opinion supports the full application to those clauses in the Peace Treaties, which were unfavorable to her, by the same course of reasoning, the parts of those same Treaties which impose obligations upon the other nations should also be made operative. This means that the solemn promise, which was given at the time Germany was disarmed as a first move in the program looking toward general disarmament, that the Allied Powers would proceed to reduce their armaments in proportion as Germany was disarmed, must be made effective. The statement that Germany has not disarmed will not excuse the other powers from doing their duty. The German-Austrian Customs Union therefore, re-emphasizes the fact that the world economic problems must be considered together with disarmament, and that disarmament is not simply a matter of calibre of guns, percentage of soldiers dismissed, of forts built, nor amounts spent in budgets, but that in the discussion must be considered the whole economic life of the nations involved. As to the legal aspects involved in this Union, this will be determined by the World Court.

DENMARK DISARMS

What is said to be the closest thing to total disarmament proposed in any country in the world today is the bill now before the Parliament of Denmark to cut the Danish Army and Navy to a point which will practically mean its complete abolition. The bill has been passed by the Lower House. The passage of this bill

and its effect will be watched with interest. The present Danish army is recruited and maintained in much the same manner as the army in Switzerland. It is a citizens army and every man is subject to equal service.

PAMPHLETS ON DISARMAMENT AND THE DISARMAMENT CONFERENCE

Many excellent pamphlets giving full information about disarmament and the Conference are available upon request. Some of these are free, others may be had at reasonable rates. They are invaluable to everyone wishing to be well informed on this momentous issue. Some of these pamphlets are named below; a larger, and classified, bibliography will be furnished on request:

"Disarmament—The World Alliance

"The Disarmament Conference"—The Federal Council of Churches

"Disarmament Questionnaire"—League of Nations Association

"Disarmament"—Fanshaw, League of Nations Association

"Disarmament"—League of Nations Union of London

"The Issues of the General Disarmament Conference"—National Council
for Prevention of War

"Facts about the Disarmament Conference"—National Council for Pre-
vention of War

"This is the Time to Choose"—National Council for Prevention of War

"Disarmament Conference"—National League of Women Voters

"Disarmament and Business" (in preparation)—World Peace Foundation

"Disarmament Conference"—discussion outline by Foreign Policy
Association

"Speech of the Rt. Hon. Arthur Henderson"—Women's International
League for Peace and Freedom (English Branch), 55 Gower Street,
London, W.

"Disarmament and Unemployment"—Women's International League for Peace
and Freedom, London.

INTERNATIONAL CONFERENCES

THE WORLD ALLIANCE

As has been announced heretofore, the World Alliance holds its International Conference in Cambridge, England. The sessions will begin on September 1 and will continue until September 5. A strong program has been arranged and a large attendance is anticipated.

WORLD CONFERENCE FOR INTERNATIONAL PEACE THROUGH RELIGION

The Executive Committee of the World Conference for International Peace Through Religion will hold a meeting in Geneva, in the "Athenée", August 12 - 14. This will be a public meeting in behalf of disarmament and in support of the World Disarmament Conference.

World Alliance for International Friendship Through the Churches

OPPORTUNITIES AND PRIVILEGES OF MEMBERSHIP

The attention of those intending to become members or to renew membership in the World Alliance for International Goodwill is directed to the following considerations:

First—The World Alliance is in part a voluntary organization, and therefore, its influence is enlarged by the addition of every new member.

Second—Each member is entitled to full voting participation in the Annual Convention of the Alliance, which is held at some important center the second week in November of each year.

Third—Each member will receive all of the literature issued by the Alliance, including the "News Letter," which is issued at least every two months, and the "Annual Appraisement Message." Some man or woman of outstanding ability will be selected every year to interpret the problems of International Co-operation, and present them in form for useful service.

Fourth—The World Alliance carries an "Information Service" which stands ready at any time to answer questions concerning international affairs. Bibliographies will be furnished upon request.

Fifth—Membership in the Alliance offers the privilege of co-operation with men and women throughout the world who are working in the field of International and Inter-racial understanding and, therefore, constitutes the highest type of patriotic service. While the central purpose, as indicated by the title, is to cultivate this sentiment through the churches, the Alliance cordially invites to its membership those of other religious organizations and faiths. It is a world organization with branches in twenty-nine nations. It is seeking to mobilize for service all of those who sincerely desire to help in promoting the methods which will produce universal goodwill among men.

NOTE: The names of members will not be published, but will be kept confidential and used only for mailing purposes and official notices.

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THROUGH THE CHURCHES
70 Fifth Avenue, New York City

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WORLD ALLIANCE FOR
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*Opportunities and privileges
of Membership*

THE ADULT EDUCATION ASSOCIATION

IN AFFILIATION WITH

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MILDRED CHADSEY
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CLEVELAND COLLEGE BLDG.
PUBLIC SQUARE MAIN 1102

July 5, 1932

Rabbi A. H. Silver
The Temple
Cleveland, Ohio

My dear Rabbi Silver:

I have been asked to write an article for the Journal of Religious Education on "Adult Education in Cleveland during 1931-32". Will you be good enough to give me a statement about the study and discussion groups carried on in the Temple? I am especially interested in the subjects studied, the method used, the average and total attendance, and anything else you would like to have me include.

May I have this information by July 10 as I am leaving on my vacation soon after that and I would like to complete the article before I leave.

Thanking you, I am

Yours sincerely

Mildred Chadsey

MC:AL

CLEVELAND PUBLIC LIBRARY

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THE ORDER AND ACCESSION DEPARTMENT
LETA E ADAMS - - - - - ORDER LIBRARIAN
325 SUPERIOR AVENUE N E CLEVELAND OHIO

July 21, 1932

Rabbi Abba Hillel Silver
The Jewish Temple
105th Street & Ansel Road
Cleveland, Ohio

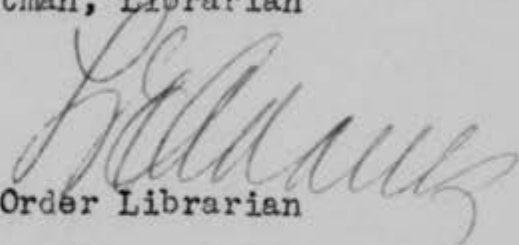
Dear Sir:

We do not find that we have received a reply to our letters of December 21, 1931, and January 12, 1932, in regard to your published Addresses.

The latest one that we have is entitled, "Role of Religion in Changing World", and if later ones have since been issued, we should be very grateful if you could send us one copy of each to complete the set.

Very truly yours,

L. A. Eastman, Librarian

By: 
Order Librarian

A/As/G

Please address correspondence
to: L.E. Adams, Order Librarian

אם אפשרך ירושלים תשנה ימינו

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206 EAST BROADWAY



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S. SILVERMAN, Sec'y, 1484 E. 8th St., B'klyn, N. Y., Tel. Dewey 9-4420

July 22nd, 1932

Rabbi Abba Hillel Silver
Cleveland, Ohio

Dear Rabbi Silver:

Some members of our Camp as well as myself heard you speak at the dinner given at the Hotel Astor in New York on June 22nd, on the occasion of the closing of the American Palestine Campaign for the year of 1932.

We have heard you speak before, but on this particular occasion we were very much impressed with the manner in which you presented your subjects and the eloquence and logic used in your speech.

The members of our Camp would be extremely happy if you will permit us to have your speech printed in pamphlet form and distributed to members of our organization, business men, and others affiliated with the Zionist Movement, free, as propaganda.

We feel that those who were not fortunate enough to hear you speak this evening would find it a source of pleasure to read your sincere and overwhelming appeal.

Sincerely yours,

S. Silverman, Secy.



MJAltschul:DJ

JEWISH ORGANIZATION RESEARCH & SERVICE
of Cleveland

TEMPORARY OFFICES

10117 SOMERSET AVE.

July 23, 1932

Rabbi Abba Hillel Silver,
Ansel Road Temple,
Cleveland, Ohio.

Dear Rabbi:

Recognition of your work and interest in the moral, educational and social advancement of things Jewish, particularly in Cleveland, prompts this letter regarding a plan sponsored by the above organization.

To introduce ourselves and our purpose, suffice to say that we are young men, active members of several Jewish social groups of Cleveland, concerned in uniting all local groups in a common interest, in the form of a Jewish Organizations' Year Book and Directory.

This Year Book and Directory will contain a listing and classification of all Jewish social groups (clubs, fraternities, sororities, etc.), of Cleveland, pertinent facts concerning the activities of each, statistics, valuable information and reference material relative to club life in general.

Although the above is roughly the original idea sponsored by this organization, nevertheless it is hoped that the responsive interest, approval and support shown by the groups of Cleveland and such Jewish leaders as yourself will enable us to carry our plans still further and eventually establish a monthly publication devoted entirely and exclusively to the activities of Cleveland Jewish groups.

If this plan at all finds favor with you and merits it, won't you kindly write us your approval and indorsement.

We sincerely hope that we may have the opportunity shortly to call upon you for a word of comment in our publication.

Sincerely,

H. P. Goldsmith
H. P. Goldsmith,
Research Director.

HPG:ABF

July 26th, 1932.

Mr. L. E. Adams, Order Librarian
Cleveland Public Library
325 Superior Ave.,
Cleveland, Ohio.

My dear Mr. Adams:-

In reply to your communication of July 21st permit me to say that I have published no addresses since the publication of "Role of Religion In A Changing World". I shall be glad to forward you whatever lectures I publish from time to time.

With kindest regards permit me to remain,

Very sincerely yours,

AHS:FS

August 1st, 1932

Mr. S. Silverman,
1484 E. 8th St.,
Brooklyn, N. Y.

My dear Mr. Silverman:-

Permit me to thank you for your kind
letter of July 22d.

I am of course, happy to grant you your
request to permit you to print in pamphlet form the
address which I delivered at the banquet of the American
Palestine Campaign on June 22d.

I am enclosing herewith the essential parts
of that address.

With kindest regards and Zion's greetings,
I remain

Very sincerely yours,

AHS/IR

Day letter

August 9th, 1932

Dr. David Philipson,
Haddon Hall
Atlantic City, N.J.

Mrs. Silver and I extend to you our heartiest
felicitations on your seventieth anniversary Stop
We wish you many more years of great and
distinguished service Stop You have made
monumental contributions to American Israel and
your vigor has not abated Stop Please convey our
greetings and best wishes also to Mrs. Philipson.

Dr. & Mrs. A. H. Silver

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August 16, 1932

Rabbi A. H. Silver,
The Temple,
East 105th Street at Ansel Road,
Cleveland, Ohio.

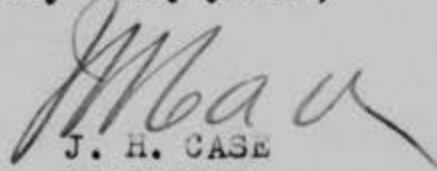
Dear Rabbi Silver:

It has given the Association of Community Chests and Councils and myself, personally, great encouragement as well as pleasure to receive your acceptance of our invitation to be a member of our National Citizens Committee. The rallying of so many national leaders so immediately and enthusiastically, forecasts success for our united efforts to stimulate generosity throughout the communities of our country.

Mr. Newton D. Baker, our National Chairman, has expressed a similar appreciation of your response and will communicate with you soon regarding specific activities of the Committee. He is at present on vacation.

The first meeting of the Committee will be in connection with the Welfare and Relief Mobilization Conference at Washington on September 15th, complete program of which will be sent you in a few days. We trust you can attend the Conference, and appreciate heartily your self-sacrifice in being willing to serve in so important a capacity.

Very truly yours,


J. H. CASE
President

P.S. - We are having calls for pictures of the National Committee and you will help our plans greatly if you will send us a copy suited for newspaper reproduction. Thank you for this help also.

August 17th, 1932

Mr. J. H. Case,
Ass'n. of Community Chests,
Graybar Bldg.,
43d St. & Lexington Ave.,
New York, N. Y.

My dear Mr. Case:-

In compliance with your request conveyed in your letter of August 16th, I am herewith sending you a photograph of Rabbi Silver for use in your publicity.

After the photograph has served your purpose may I ask that you please return it to us.

With kindest regards, permit me to remain

Very sincerely yours,

Secretary to Rabbi Silver

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FOURTEENTH ANNUAL
PASTORS' CONVENTION

JAN. 30-FEB. 2, 1933

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Testimonial

Rabbi Abba Hillel Silver,
Jewish Synagogue,
Cleveland, Ohio.

My Dear Rabbi:

The book described on the enclosed page is in the galley proofs and will be printed the last week in this month. I would like to use your blank verse poem, "America's Making," with proper credit.

I write to ask your permission, and sincerely hope you may grant me this favor. I am using five prayers from your Ritual. Rabbi Samuel Schulman of New York City secured that privilege for me from Rabbi Marcuson of Macon, Georgia, the Secretary of the Central Conference.

My manuscript has been read in the proof sheets by Rabbi Merton M. Berman, an associate of the Free Synagogue in New York City, and it was approved by Rabbi Tarshish of this city before it was set in type. The Catholics are checking it in the University in Washington, and the Protestants through The National Y.M.C.A. Press in New York.

With kindest regards and best wishes for you in all of your work, I am,

Respectfully,

E. S. Matheny

August 19th, 1932.

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THE MENORAH JOURNAL

63 FIFTH AVENUE

NEW YORK CITY

Editor
HENRY HURWITZ



Cable Address "MENORAH"

Aug. 22, 1932.

Rabbi Abba Hillel Silver,
The Temple,
East 105th St. at Ansel Rd.,
Cleveland, Ohio.

Dear Rabbi Silver:

You have said some very harsh things about me personally in print. None the less, I am moved to send you my sincere compliments on your fine article, "The Depression and American Jewish Life", which I have just read in a recent issue of The American Hebrew. It seems to me to embody the wisest thought on the present emergency (and challenge) of Jewish life in America.

Differences in outlook there must always be; but, especially in a time like the present, it is tragic that there should be misunderstanding or enmity between men who, above all differences, are devoted to a common encompassing ideal - the perpetuation of Judaism or Jewishness on the highest plane. For my own part, I have made errors galore in the past and I have no pride of former attitudes. Nor do I remember personal attacks, justified or not. Hence I send you this word of genuine friendship, if you will have it - an old (and, if I may put it so, an organic) friendship which I keenly regret was ever broken.

Believe me,

Most sincerely yours,

A handwritten signature in cursive script that reads "Henry Hurwitz".

HH:ND

American Hebrew and Jewish Tribune

DAVID A. BROWN
President and Publisher

August 26th
1932

71 WEST 47th STREET
New York

Dear Dr. Silver:-

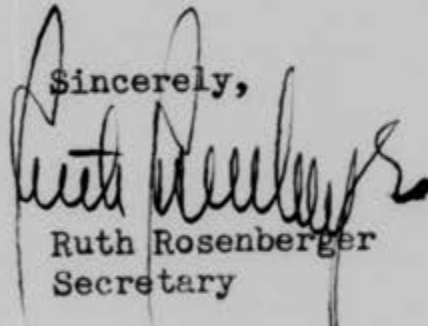
The American Hebrew is to go on the air again starting Sunday, September 11th at twelve o'clock noon, and Rabbi Landman writes from Star Lake, asking that I extend his invitation to you to broadcast some Sunday before your departure for foreign lands. Rabbi Landman hopes that you find such an opportunity to speak to our tremendous air audience.

We broadcast from station WMCA, 1697 Broadway, New York, promptly at noon on Sunday, for fifteen minutes.

~~We hope that you will accept~~
that we might know two or three weeks in advance, the date and theme.

With thanks,

Sincerely,


Ruth Rosenberger
Secretary

Dr. Abba Hillel Silver
The Temple
105th St. and Ansel Rd.
Cleveland, Ohio

Carol ✓

August 29th, 1932

Miss Ruth Rosenberger,
Secretary, The American Hebrew,
New York, N. Y.

My dear Miss Rosenberger:-

Permit me to thank you for your kind letter of August 26th and for the invitation which you extend to me to broadcast some Sunday morning in connection with your broadcasting hour.

I wish I were free to avail myself of your kind invitation. Unfortunately I shall not be able to leave Cleveland on any Sunday from now until my departure. Our congregational activities begin early in September and I shall be compelled to remain here continuously until my departure.

With kindest regards and thanking the American Hebrew for its kind invitation, I remain

Very sincerely yours,

AHS/IR

see Sentimental file

August 29th, 1932

Mr. E. S. Matheny,
Ohio Council of Churches,
215 Outlook Bldg.,
Columbus, Ohio.

My dear Mr. Matheny:-

In reply to your letter of August 19th
permit me to say that you may use my poem, "America" in
your forthcoming book "American Patriotic Devotions."

I am enclosing herewith the correct version
of the poem. Incidentally the name of the poem is "America"
not "America's Making."

With kindest regards and best wishes, permit
me to remain

Very sincerely yours,

AHS/IR

WHO'S WHO IN GOVERNMENT

PUBLISHED BY

THE BIOGRAPHICAL RESEARCH BUREAU, INC.

460 WEST 34TH STREET, NEW YORK

Rabbi A. H. Silver
Mem., Comm. on Cooperation with Natl.
Groups & Assns.
Cleveland, Ohio

Dear Sir:

Because of the importance of your position as a government official, your name has been chosen for inclusion in Volume II (the 1932 edition), of WHO'S WHO IN GOVERNMENT.

Kindly fill in the enclosed questionnaire and return it promptly. After editing, it will be returned to you for approval.

In supplying this information you help make this publication authentic. There is no obligation incurred.

Thanking you for your kind attention, we are

Yours truly,

John Rich
Editor.

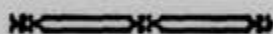
CHAPLAIN E. S. MATHENY

Ohio Council of Churches, 44 E. Broad St.

COLUMBUS, OHIO

MINISTER, AUTHOR, LECTURER

AMERICAN PATRIOTIC DEVOTIONS



The book "American Patriotic Devotions" by Chaplain E. S. Matheny, is a real effort to broaden through prayer and historic data, the American Patriotic ideal. It was written to create the spirit of good will among our people of different races and religions.

The prayers, invocations and meditations are built around the great characters and outstanding incidents in our history, and interpret our American life.

Part I, covers the religious, educational and patriotic background of our national spirit; and includes in historic continuity leading characters in our struggle for civil, political and religious liberty.

It clearly pictures the truth that no one group has a monopoly of the virtues because their ancestors happened to come from one European country rather than from another.

The spirit of tolerance and the wickedness of intolerance are stated in every period of our history.

Part II, gives verses quoted from the Bible by our Presidents in their papers of state, and where the wording is different the Jewish, Catholic and Protestant texts are all used. The many references in public utterances and documents relative to God, the Bible, the House of Prayer, and the unseen forces of righteousness in governmental life are noted.

Also extracts from letters written by our Presidents

to Jews, Catholics, Protestants, Indians, and Negroes—thanking them for services rendered the government, or noting what they may have suffered because of their race or religion.

Part III, names the basic elements on which our American civilization is build—the Home, the Bible, the Sabbath, the place of Prayer, the School, the Law, Free Speech and Free Press. Also the Ballot Box—the Ark of the American Covenant. Universal prayers and historic data center in all these forces.

There are prayers and statements covering each one of ten Sciences, six Arts, and seven Discoveries, and their relationship to human Brotherhood, and World Peace.

The book is a challenge to Jews, Catholics and Protestants to appreciate more thoroughly the values for right living in each other's creeds, and will be helpful to all teachers in their chapel exercises, and to chaplains in the army and navy and in legislative assemblies; and to ministers and all public servants who of necessity must give messages to the people of various racial and religious groups.

The spirit of the book has been approved by nationally known Rabbis, Catholics and Protestant clergymen.

The advance edition will contain approximately 400 pages, clear, readable type, good paper, and will be sold at the following prices:

In Paper Cover	\$1.00
In Cloth Cover	\$2.50
In Deluxe Leather Cover	\$4.00

CHAPLAIN E. S. MATHENY,
Ohio Council of Churches, 44 E. Broad St.
Columbus, Ohio.

Dear Chaplain Matheny: Enclosed you will find my check for \$....., for which please send to my address copies of your book "American Patriotic Devotions" ^{First} Edition.

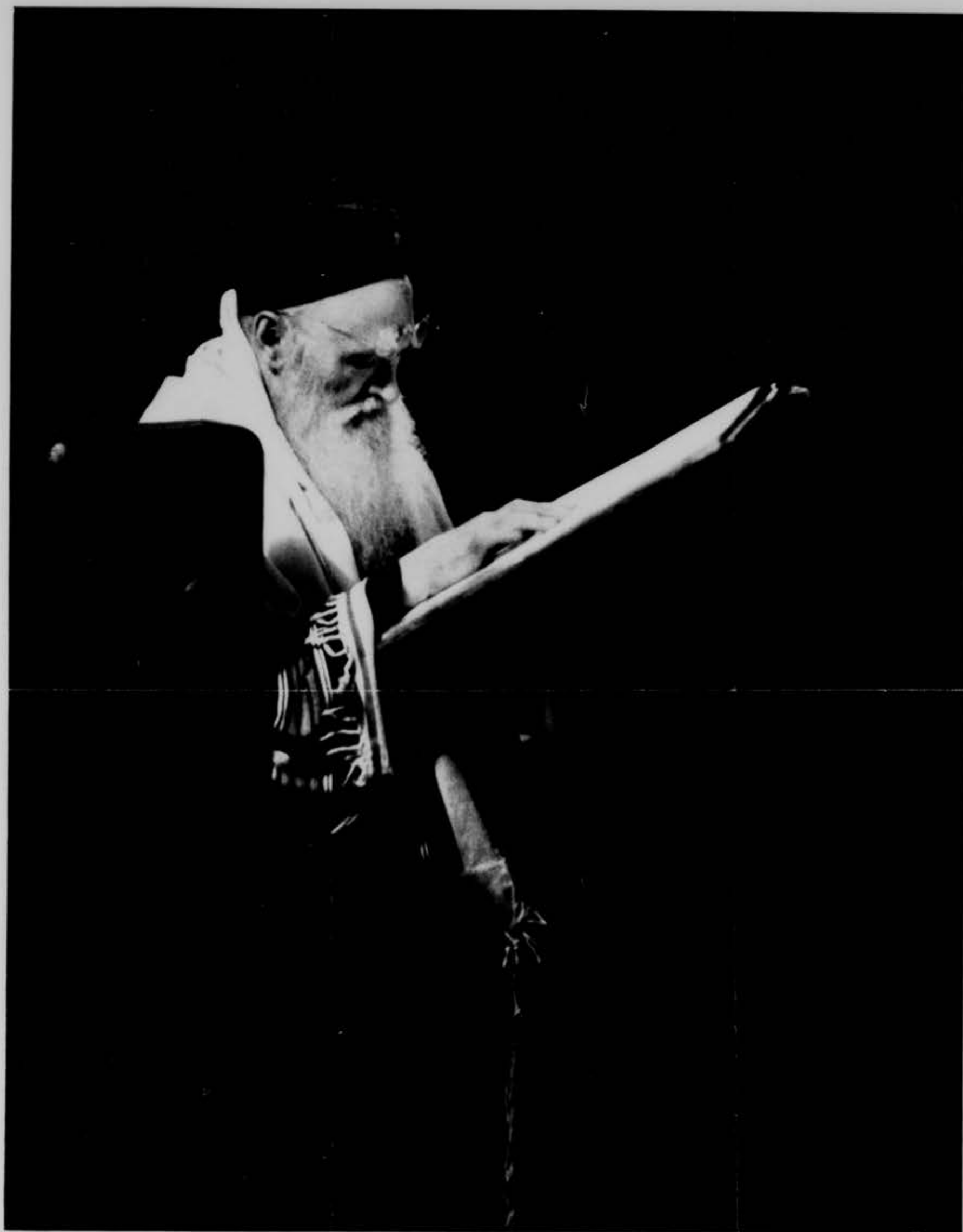
Very truly yours,

Name

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City.....

Note—Add 10c for postage.



Gilchrist

L'SHONAH TOVAH TECOSAVU

ROSH HASHANAH, 5692

man, "Nothing doing. A cut, and you get no novelties from us."

As new operas are the life of old houses, a fact which the impresarios knew but were not so sure that the juvenile composers knew too, the reduction was not insisted upon.

Of this group, Weinberger, who has a little villa next to Antheil's *mas provençale* in Cagnes, is the strongest at present. His *Schwanda* outdrew all the old-line favorites last year, enjoying more than 750 performances throughout Europe. Puccini's *Madame Butterfly*, for years the favorite, was a bad second with 400-odd performances.

Krenek, who wrote *Johnny Spiel Auf*, still leads the group in that his opera has topped all records for all time, but he didn't do so well as Weinberger last year.

Kurt Weil, who has written *Der Jasager* (*The Yes Man*) and *Mahogany* (which has Alaskan settings and Mammy burlesques), is not far behind these two.

Antheil, starting a little later and a "foreigner from America" with all the handicaps that implies in musical Europe, is almost abreast of Weinberger. He is considered, by the rest of them at least, the budding genius of the lot.

His *Transatlantic*, *Oedipus* and now *The Private Life of Helen of Troy* are reasons for this. *Helen of Troy* was booked into the Cologne Opera House before Antheil went home to finish it and will have its world première there next autumn. His *Transatlantic* played seven performances in three weeks at the Frankfurt Opera House after its première and was looked upon as the novelty smash of last year.

All this merely shows how seriously Antheil is taken abroad. It's got so now that whenever anybody wants to pull a party he says, "George Antheil will be there"; although he works so hard, he rarely goes anywhere.

Some time ago I introduced Antheil to the late Frank Harris. Antheil was talking about the number of performances a modern opera gets. Harris remarked how Wagner wondered if a new opera of his was going to run a hundred performances. George asked what kind of man Wagner was,

and Harris replied that Wagner was absolutely certain of himself and always was furious if anybody doubted that he was the greatest composer that ever lived.

With a humility that you sometimes see in even great minds, Harris asked Antheil if the younger men didn't think Beethoven was bigger than Wagner. George replied that sometimes he and his friends had arguments far into the night as to who was the greatest — Wagner, Beethoven, Bach or Mozart — and that it was his opinion that one was not greater than another; they were different.

"There are some compositions that Mozart has done which Beethoven never could do, and others that Beethoven has done that nobody else could touch. When Wagner was young, in order to learn Beethoven's music by heart, he copied every note of it down on paper and he knew forever afterward every note that Beethoven ever wrote."

The best side of these composers of modern music is that they know their old masters. I think any of them could do as well by Beethoven as Wagner did.

● Like all good artists, Antheil has been one from infancy. He began as a violinist at six and went over to the pianoforte at ten.

All this was cute enough until, at fourteen, he announced to his family that he was going to become a composer. It was a frightful shock to them, although it wasn't a sudden decision, since he had made up his mind when he was six that he would be a composer and never changed it afterward.

It was all very well from the point of view of the Antheil family to have their little George play the piano a bit, but to take up music as a life's work was something else again.

They said, "No more lessons."

To which he replied, "O. K., I'll get them myself."

They laughed, relieved.

But he fooled them. He got a teacher who agreed to teach him theory for fifty cents a week. He worked afternoons and Saturdays and earned in all about two dollars a week, and this paid for all his lessons. Later, he studied bookkeeping, shorthand and stenography, and at eighteen was secretary to the manager of a telephone company.

All the while he was working on his piano technique, and a wise concert manager booked him for a European tour when he was twenty. This paid the concert manager well, but didn't pay George at all; so he quit the tour in Berlin, leaving the manager in a state of defeated fury.

It was about the time when you could live in Berlin like a millionaire for five dollars a week. George got the swankiest apartment in town for that sum, and it was so big he asked everybody he knew to come and stay with him, if they would bring their own food.

Stravinsky, Leginska and Doctor August Brenner, now a famous gland specialist, were among them. Leginska even brought her own piano.

There Antheil met Böske Schnitzler, niece of Arthur Schnitzler, the novelist, and Doctor Schnitzler, the famous Viennese surgeon. Shortly afterwards, Böske — who was, and still is, the prettiest rhapsody that was ever pulled out of the Blue Danube — and George were married, and are now in the eighth year of their honeymoon, as sweet a couple as ever tried making order out of this chaos called love.

Surely before long the boy-wonder, who at thirteen composed a piece called *The Sinking of the Titanic*, and at thirty got as far as *The Private Life of Helen of Troy*, will be called to take a curtain bow at the Met.

The money itself involved in such a recognition won't be much to him — only this spring he turned down the Prix de Rome, which means \$7,500 and a villa free for three years — but it will be great to see how big his old man takes the scene.

It is of course possible that even such a recognition would leave Old Man Antheil still maintaining that George would have made a better shoe-salesman. But I doubt it.



THE COUNCIL FOR THE RECONSTRUCTION OF JEWISH LIFE

TENTATIVE PLATFORM

As Jews to whom the present status of Jewish spiritual life is a matter of deep concern, we believe that the first step in any attempt to improve that status is to reorganize our entire mental outlook with regard to Judaism. The problems with which the Jewish people has to grapple today are without precedent in its entire career. The cataclysmic changes which have recently taken place in the life and thought of mankind have rendered many of the traditional conceptions of Judaism either irrelevant or inoperative. In all of the existing Jewish parties--Orthodox, Conservative, Reform, and Nationalist--there are earnest men and women who feel the inadequacy of the principles professed by their respective parties, mainly because those principles fail to take into account present day experiences, ideas and needs. If Judaism is to function, if it is to be intellectually and spiritually satisfying, it must be so reconstructed as to reckon with the totality of the social, economic and intellectual forces that spell the modern world.

We therefore propose to devote ourselves to the earnest consideration of the problems of Jewish life with a view to formulating a program of thought and action that will present Judaism as a great cause for which Jews throughout the world might unite. The principles enunciated, and the decisions thus arrived at by us, may prove helpful to us in our own perplexities and enable us to contribute toward the rehabilitation of the Jewish people.

I

We propose the following principles as the basis of a new approach to Judaism:

1. Judaism is a civilization. No term hitherto used to describe Judaism is adequate, since each of them expresses but one aspect of Jewish life. Neither religion, nor nationalism, nor culture, is sufficiently inclusive. The term "civilization" connotes the totality of social and spiritual manifestations of Jewish life, both in the past and in the present, and the achievements of the Jewish people, not only in the realm of ideas and literature, but also in the individual and social forms of living.

Judaism thus regarded includes specifically the social framework of national unity, a continuing history, a living language and literature, folkways, mores, laws, religion, and art. All of these elements are so organically related and interdependent that each draws its vitality and derives its significance from the rest, and contributes both vitality and significance to the rest.

2. The framework of Jewish life is that of national unity. That unity is not determined by geographic boundaries; it is cultural rather than political. The Jews are an international people, function-

ing as a nation by virtue of their consciousness of a common past, their aspiration toward a common future, and the will to co-operate in the achievement of common ends.

3. Palestine is the center of the Jewish people. Without a common center in which Judaism can be developed in its historic setting, the Jews of the world cannot maintain the international bond which united them in the past, and which must continue to unite them. Besides, without the spiritual aid and example of the adjustment of Judaism to modern life in the more favorable spiritual conditions prevailing in Palestine, the efforts at similar adjustment by other Jewries of the world would become very much more difficult.

4. Religion must continue to be the central identifying characteristic of Jewish civilization. The Jewish genius has always sought to express itself in religious terms; it has always sought to interpret every individual act and process, both natural and human, in the light of Reality as a whole regarded as creative and meaningful. Like all other phases of human life, religion is subject to the process of evolution. Jewish religion should ally itself with the modern orientation toward religion as the spiritual reaction of man to the vicissitudes of life and as the expression of the highest needs of his being.

5. The effective functioning of the Jewish religion is contingent upon a distinction being drawn between personal religion and folk religion. Jewish folk religion consists in all those expressions of Jewish life, and all those forms of customs and law, through which the individual identifies himself with the life and strivings of his people. It is therefore to be expected that Jews will find in folk religion a common spiritual denominator. Personal religion, on the other hand, is essentially the world outlook which each one is taught and encouraged to achieve for himself. Such religion every individual Jew should be free to develop in accordance with his sincerest convictions regarding life and the universe.

6. Jewish customs and folkways must be modified, both in form and in motive, so that they may be observed sincerely and wholeheartedly by modern Jews. New folkways and customs should also be developed and sanctioned to give Jewish significance to numerous occasions in individual and social life at present devoid of spiritual meaning.

7. The community and not the congregation should be the basic unit for the organization of Jewish life. Congregations, with their emphasis upon worship, will continue to be important elements in Jewish communal organization. The effort should be made to affiliate as many Jews as possible with congregations, so that they may serve as centers of Jewish life, including as many forms of Jewish expression as possible beyond that of worship. But the community is larger than its congregations, and must, of necessity, provide for needs and activities that do not fall within the scope of the congregation. All of the organized forms of Jewish life should therefore be integrated into a collective unity,--the community.

8. Jewish education, in its broader sense, is the central

function of the community. Among the functions of Jewish communal life, priority should be given to Jewish education. In relief work and social service the community discharges nothing more than an elementary human duty. But it is in the socialization of its members through the transmission and enrichment of a spiritual heritage that a community lives up to the highest purpose of its existence. The problem of Jewish education in its widest sense as applying to children, adolescents and adults, must constitute the chief raison d'être of the Jewish community.

9. Jewish economic life should be directed into more productive occupations. The position of middleman, which history has imposed upon the Jew, is economically insecure and unsound. For the sake of greater economic security, and because of the dignity and moral worth of engaging in productive labor, we should affiliate ourselves with all enterprises aiming to direct Jews into the fields of industry and agriculture wherever opportunities permit.

10. True to their historic tradition, Jews should continue to identify themselves with all activities and movements which aim to abolish poverty, to socialize wealth, to equalize opportunity, to further security and to establish universal peace.

II

Implications of the New Approach

Loyalty to Judaism viewed as a civilization consists in the will to be in and of that civilization, to live as Jews and to perpetuate Jewish life, to strive to achieve the maximum of Jewishness compatible with one's powers and circumstances. That will to live as Jews must manifest itself as:

A. The will to experience the sense of continuity with the past of the Jewish people: the will to historic continuity.

B. The will to avail oneself of every possible opportunity to express oneself as a Jew: the will to Jewish self expression.

C. The will to seek out one's fellow Jews for purposes of mutual and universal good: the will to co-operate as Jews.

A

To foster the will to historic continuity, a clear and organized idea of the Jewish past as an evolutionary process must be developed. An elaborate reinterpretation of the content of the Jewish past must be effected at the hands of scholars and thinkers. In this way, an active interest in the habits, ideas and experiences of the Jewish past would be revived, and these elements of the Jewish heritage would be enabled to become sufficiently assimilated to the thought of the modern Jew. They would acquire that relevance which would make of them a means to mental and moral growth.

B

In fostering the will to Jewish self expression Jews must reckon with the circumstance that they live under varying conditions of national and political life. The development of Judaism as a modern spiritual civilization will vary in different lands. The chief variations will correspond to the three great zones of the Jewish Diaspora today--(1) Palestine as the Jewish national home, (2) Eastern Europe with its recognition of minority nationalities, and (3) Western Europe and America with communal organization as the form of organization most compatible with their political institutions.

Another circumstance of vital significance is the necessity for the creative approach. Just as the Prophets and the Sages created values for all time by addressing themselves to the needs of their own generation, so those who direct Jewish life today should enrich the Jewish heritage by formulating ideas and evolving norms of living which are relevant to the needs of this generation. Unless Judaism becomes creative, unless it becomes prospective rather than retrospective, it will not be able to maintain itself in this world, which demands creation for spiritual satisfaction.

The following are some of the specific means to Jewish self expression:

1. The practice of the maximum possible number of Jewish customs and folkways compatible with one's circumstances. Examples of these would be the observance of the Sabbath and festivals, modified in accordance with the conditions and needs of modern life, the observance of customs connected with birth, marriage, and other vital events, and the use of Jewish symbols in the home.
2. An active interest in the Jewish training of the young on a far more comprehensive scale than has hitherto been planned. This must be supplemented by a systematic development of adult Jewish education. The school must be supplemented by the home. But if the home is to possess the requisite Jewish atmosphere the adults as well as the young must continue their interest in Jewish study.
3. The encouragement of Jewish learning by maintaining institutions of higher learning, and so apportioning the duties of those engaged in communal work as to leave time and leisure for them to continue to grow in the knowledge of their respective callings.
4. The stimulation of the creative arts expressive of Jewish ideas and reactions in the home, in the synagogue, in the construction of Jewish public buildings.
5. The endeavor to formulate a new ideology which all of these media of self expression should crystallize. This should involve an active interest in religion and in its possibilities for the enlargement of human horizons and the socialization of the human being.
6. The endeavor to render public worship as significant as

possible by relating it to this ideology. Based upon the Jewish traditional forms as far as compatible with spiritual appeal, it should emerge out of the awareness of this ideology, in beautiful music and prayer.

7. Affiliation with Jewish organized life through congregations, or other forms of Jewish societal unity, and active service in these organizations.

C

1. Jewish communal life is the sine qua non of co-operation among Jews. In America particularly Jews will need a measure of social communal autonomy, if an American Jewish civilization is to develop along broad and inclusive lines. Organized Jewish life should embrace all the activities of Jews, and integrate those activities into an organic unity. To such communities will belong all Jews who feel physical or spiritual kinship with the Jewish people, all those who are interested in Jewish creativity, no matter what their personal philosophy may be. Congregations will be units in these communities, units consisting of groups of Jews who wish to express their Judaism through common worship. But there should also be other units consisting of groups and individuals who wish to express their Jewishness and their creativity through literature, the arts, and activities for the furtherance of social welfare and social justice.

To house these various activities, neighborhood centers should be established, and, through their organization, synagogal, philanthropic and educational problems will be dealt with. Civic activities should also be instituted, such as the establishment of Jewish arbitration courts, the recognition and recording of births, marriages, divorces and deaths, the representation of Jews before the non-Jewish community, and the defense of Jewish rights. These centers, subsidized by the community, will stimulate Jewish creative effort among writers, scholars, artists, musicians, social workers and others.

2. Jews should work together for the upbuilding of Palestine. Judaism cannot maintain its character as a civilization without a Jewish homeland in Palestine. There a center can develop in which this essential Jewish creativeness will take Hebraic forms, not so easily developed in other lands; a center also in which the Jews will ultimately form a sufficiently large proportion to express their ideas and social will in all forms of organized life and thought. The continued interest of international Jewry in such a central homeland, as well as the cultural association and interchange of achievements with it, should prove a unifying bond, stimulating Jewish creativeness everywhere.

3. Jews should throw in their lot with all movements to further social justice and universal peace, and bring to bear the inspiration of their history and religion upon the pressing problems of economic inequity in the present day world.

These are the objectives of the Council for the Reconstruction of Jewish Life, which is to consist of rabbis, educators, social workers, creative artists, publicists and informed members of the laity who subscribe to the foregoing platform. That Council will meet at regular intervals to present and publish material bearing upon this new approach, and to discuss in detail the means of fortifying the structure of Jewish life.

MORDECAI M. KAPLAN

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The Prosperity Wheat Association

A Corporation Not For Profit

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Knoeppel Industrial Engineering

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Commissioner of Employment

Rev Ralph Walker
Euclid Avenue Baptist Church

GENERAL INFORMATION ON THE "HELP EAT THE SURPLUS WHEAT" CAMPAIGN

1. The Prosperity Wheat Association organized as a corporation not for profit.
2. A campaign to popularize the eating of wheat, for the dual purpose of relieving hunger and releasing the wheat surplus.
3. This campaign was conceived and planned to become self-supporting once it has been introduced into any community.
4. Wheat is a food of unusual nutritive values. Millions of bushels of wheat - millions of hungry people - and it is impossible to buy wheat as you buy other foods.
5. The purchase of wheat in the regular retail channels by those who can buy, is being made possible through a marketing plan that distributes wheat in an attractive five-pound carton similar to the usual cereal packages.
6. Wheat is being made available for those who cannot buy, through co-operation with charitable organizations for the free distribution to undernourished families, undernourished children in schools, and charity supported institutions.
7. A program of education is a part of this campaign and will show the many tasty ways in which wheat may be prepared, as well as to inform the public of the unusual food value of wheat.
8. The package in which wheat will be sold in the retail stores, carries an attractive flag design embracing the title, "Prosperity Whole Wheat Kernels", and also prominently features the slogan, "Help Eat the Surplus Wheat".
9. Every package of Prosperity Whole Wheat Kernels carries recipes for a number of appetizing ways in which wheat may be prepared for breakfast, lunch, or dinner.
10. A marketing plan has been adopted which is based on distribution at a price covering only the costs of raw materials and operating expenses, without a marketing profit.
11. At the present price of wheat, five pounds of this good food may be bought in the retail stores for 12¢. Under this unique plan of marketing, the price will only advance to 16¢ for five pounds if wheat goes to \$1.05 a bushel.
12. One of the aims of this organization is to aid in the distribution of the surplus wheat crop both nationally and internationally for the purpose of establishing a market for future crops, thus increasing wealth at its source and thereby relieving the economic conditions.
13. Prosperity Whole Wheat Kernels, when prepared in such dishes as meat loaves, puddings, muffins, or with cheese or eggs, make a very appetizing food, and at the same time a very economical food.
14. We urge a popular response to this "Help Eat the Surplus Wheat" campaign.
15. Such a response can do a great good for our nation this winter.
16. Anyone who has wheat available and wants the recipes which have been prepared by the Cleveland schools for use with the distribution of wheat in this campaign may have a copy free of charge by addressing The Prosperity Wheat Association, 1707 Union Trust Building, Cleveland, Ohio.

QUESTIONNAIRE.

Dear Sir,—I come to you as an inquirer. I am Sec. of a Committee—a Com. commissioned to study the proposed calendars under the auspices of the League of Nations—proposed to take the place of our present calendar, the Gregorian. We were appointed by the Disciples of Christ or Churches of Christ at their International Convention in Seattle, Wash., Oct. 1929. We made our first report to the Convention in Washington, D.C. in 1930. Our second report was made last Oct. in Wichita, Kas. From that Convention we cabled a ringing message to Geneva—a message which helped our Jewish and other friends to make history in the eight day session devoted to the calendar. The Chairman of our Com. is Pres. Walter Scott Athearn of Butler University, Indianapolis, Ind. Dr. Frederick D. Kershner of the same institution is on our Com. So is Pres. D.W. Morehouse of Drake University. I am Prof. Emeritus in the same school, having been Dean of its School of Theology. Our fifth member is Dr. Arthur Holmes of Pennsylvania University. Our third report is to be made in Oct. 1932 in the city of Indianapolis, Ind. As Sec. of our Com. I am gathering data for further study. Will you not, therefore, take time in your busy life to answer the following questions? Or will you cite me to some one you know to be especially competent to make answer?

QUESTIONS.

- 1--I am convinced that the Mosaic Calendar (The Biblical Calendar) was made up of 12 months of 30 days each, and that it kept with or close to the sun in the long run. AM I RIGHT? If not, why not?
- 2--Without intercallation that calendar could not keep close to the sun. I find nothing in the Bible explanatory of intercallation. Nor do I recall anything in Josephus. The Jewish Cyclopedian seems to have nothing positive. WHAT LIGHT CAN YOU GIVE US?
- 3--In the Jewish Cyclopedian I find statements indicating that intercallation with the factors governing it, was not a matter of common knowledge, that it was kept as a secret save for the initiated few. Men who should know, men pushing calendar reform, claim that the secret of Mosaic intercallation is no longer known. I can see how such a complete loss might have occurred. What would be the use of transmitting this knowledge to younger initiates if new methods had made the older obsolete? Methods of keeping closer to the sun or the moon? IS THERE ANY JEWISH SCHOLAR WHO KNOWS OR THINKS HE KNOWS THE MOSAIC METHOD OF INTERCALLATION? If so, please let us know.
- 4--If I am rightly informed the present Jewish Calendar has six months of 30 days each and six with 29. JUST WHEN WAS THE CHANGE MADE & WHY?
- 5--On the Mosaic Calendar this question, also, "JUST HOW WAS A SERIES OF YEARS KEPT WITH OR CLOSE TO THE SUN? I think I know but want to be tested by what you know.
- 6--Were anniversaries observed year after year on the same day of the week? Such for instance as New Year's Day? Was the 10th day of the 7th Month, the day of Atonement, always on the same day of the week?
- 7--The two plans most strongly backed in Geneva at the hearing from Oct. 12th to 20th, are both built around the "blank day" principle. This means that 23 years out of every 26 the real sacred days of the week would be suppressed & and other days placed under the name of the Sabbath, under the name of Sunday, and under the name of the Mohammedan sacred day, Friday!! The author of the 13 month calendar, Mr. Cotsworth, claims that Moses thus sacrificed the 7th Day Sabbath in order to make his calendar more accurate. Both he and Mr. Eastman claim the support of one or two books by Jewish scholars. PLEASE TELL US WHERE WE MAY FIND THESE BOOKS. Name other books which may help us.

Thanking You in Advance for Kindnesses, we are

Yours Very Truly,

International Disarmament Petition

The Nations

have

Renounced War



Let us also

Renounce the

Instruments of War

THE UNDERSIGNED MEN AND WOMEN, IRRESPECTIVE OF PARTY, ARE CONVINCED THAT COMPETITION IN ARMAMENTS IS LEADING ALL COUNTRIES TO RUIN WITHOUT GIVING SECURITY; THAT THIS POLICY RENDERS FUTURE WARS INEVITABLE AND THAT THESE WILL BE WARS OF EXTERMINATION; THAT GOVERNMENTAL ASSURANCES OF PEACEFUL POLICY WILL BE VALUELESS AS LONG AS THOSE MEASURES OF DISARMAMENT ARE DELAYED THAT SHOULD BE THE FIRST RESULT OF THE PACT FOR THE RENUNCIATION OF WAR.

THEY THEREFORE ASK FOR TOTAL AND UNIVERSAL DISARMAMENT AND REQUEST THEIR GOVERNMENT FORMALLY TO INSTRUCT ITS DELEGATES TO THE INTERNATIONAL DISARMAMENT CONFERENCE, MEETING IN FEBRUARY, 1932, TO EXAMINE ALL PROPOSALS FOR DISARMAMENT THAT HAVE BEEN OR MAY BE MADE, AND TO TAKE THE NECESSARY STEPS TO ACHIEVE REAL DISARMAMENT

NAME	ADDRESS
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THIS POLYGLOT PETITION FOR WORLD DISARMAMENT

is being circulated simultaneously not only in English, French and German but in many languages in 26 countries and is to be presented to the next International Disarmament Conference.

DIRECTIONS

Please ask everyone who signs this petition to make a contribution, if possible. Every sum, no matter how small, will help! Please send the petition with all the signatures and contributions you can secure to Women's International League, 1805 H St. N. W., Washington, D. C. Send for as many more copies as you can get into circulation through friends and even casual acquaintances.

The following list of DISTINGUISHED PERSONS have already signed:

Jane Addams, Chicago	Dr. Selma Lagerlöf, Sweden
Countess of Oxford and Asquith, Great Britain	Dr. John H. Latane, Maryland
Dr. Frank Aydelotte, Pennsylvania	President Daniel L. Marsh, Boston University
Prof. Harry Elmer Barnes, New York	Rosa Mayreder, Vienna
Dr. Charles A. Beard, New York	Edna St. Vincent Millay, New York
Ella A. Boole, New York	Dr. Parker T. Moon, New York
Dr. Robert Bosch, Stuttgart	Prof. Harry A. Overstreet, New York
Dr. Richard C. Cabot, Mass.	Dr. Marion Edwards Parks, Pennsylvania
Dr. Carel Capek, Czecho-Slovakia	Dr. Leonard Ragaz, Switzerland
Carrie Chapman Catt, New York	Maude Royden, Great Britain
Dr. W. W. Comfort, Pennsylvania	Prof. Bertrand Russell, F. R. S., Great Britain
Prof. Jerome Davis, Conn.	Marguerite de St. Prix, France
Prof. Dr. Albert Einstein, Berlin	Minister Stauning, Denmark
Henry Ford, Detroit	Silas Strawn, Chicago
Harry Emerson Fosdick, New York	Senator André Strug, Poland
Dr. Joan Fry, Great Britain	Rabindranath Tagore, India
Zona Gale, Wisconsin	Dr. Augustus O. Thomas, Maine
Charles M. Gardner, Massachusetts	Prof. Dr. jur. Rustem Vambréy, Hungary
Prof. Dr. Ch. Gide, France	Harry Ward, New York
Dr. Kerstin Hesselgren, M. P., Sweden	Dr. Mary E. Woolley, Massachusetts
Dr. Rufus M. Jones, Pennsylvania	Mrs. Israel Zangwill, Great Britain
Betzy Kjelsberg, Norway	Dr. Stefan Zweig, Austria

CRITICISMS OF ESSAYS

THOSE WORTHY OF ATTENTION BY THE JUDGES

CLASS "A":

(Read by Dr. Benderly)

- 1 -- Comprehensive

(Read by Dr. Pool)

- 2 -- Well written and ambitious
3 -- Well written and factual
7 -- Well written, comprehensive
10 -- Devoted for the most part to education. Gives twenty practical suggestions

CLASS "B":

(Read by Dr. Karpf)

- B1 -- A logical and consistent statement. The program is not always well thought through, but interesting and suggestive. A young edition of Kaplanism. Should be given consideration.
B4 -- Interesting. Some good thinking. Nothing startling. Worth consideration.
B6 -- Well written. Weak in program. Is interesting and should be given consideration.
B7 -- Worthy of consideration.
B8 -- A plea for Cultural Zionism. Should be considered.

ALSO WORTHY OF CONSIDERATION BY THE JUDGES

CLASS "A":

(Read by Dr. Pool)

- 17 -- Good, though only a general survey. Lacks any specific character.
33 -- Good, though slight in volume
43 -- Good though perhaps lacking in depth
46 -- Good, though more analytic than constructive

NOT UP TO STANDARD

CLASS "A":

(Read by Dr. Pool)

- 6 -- Recommends recognizing our spiritual life through more personal contacts
11 -- Deals only with Judaism, not with the Jew.
16 -- Finds the solution in the organization of a field clergy
18 -- Immature
19 -- Does not meet the issue
25 -- Fantastic
26 -- Words
27 -- Confused
28 -- Immature
34 -- Vague
35 -- Deals only with prejudice
36 -- Homiletic

Page 2
Criticism of Essays

- 37 -- Biblical
- 38 -- Recommends the organization of Judaism, Inc.
- 42 -- Vague and hortatory
- 47 -- Generalizing without facts
- 48 -- Deals only with Judaism as a religion
- 49-Pot pourri

(Read by Dr. Karpf)

- 51 -- Fairly learned and logical. Organizationally and psychologically unsound, though interesting.
- 57 -- An outline of the problem and suggested courses of study. Very little of an acceptable program.

CLASS "B":

(Read by Dr. Karpf)

- B3 -- Not much of a program. Essay is fairly well written. Not outline, summary, index.

BENEATH CONSIDERATION

CLASS "A":

(Read by Dr. Pool)

- 4 -- Zoharistic mysticism.
- 5 -- Only a history of the Jews culminating in Zionism.
- 8 -- Fantastic.
- 9 -- Unbalanced
- 12 -- Recommends Bahaism
- 13 -- Messianic interpretations of the Bible.
- 14 -- Words.
- 15 -- Theology.
- 20 -- Muddled theology
- 21 -- Recommends spiritual progress.
- 22, 23 -- Unbalanced.
- 29 -- Theological words
- 30, 31 -- Messianism.
- 32, 39, 41, 44 -- Christianity.
- 40 -- Sex education.
- 50 -- Quite irrelevant.

(Read by Dr. Karpf)

- 52 -- Theological and historical. Very little, if any, of a practical program. Not worthwhile.
- 53 -- Verbiage frequently meaningless. Not worth consideration.
- 54 -- This does not meet some of requirements. Should have been disqualified.
- 55 -- An intelligent non-Jew's view of the situation in social and economic terms. No acceptable program. Not to be considered.
- 56 -- Does not meet requirements. See comments on #54.
- 58 -- Does not meet requirements. See #54.
- 59 -- Does not meet requirements. See #54.
- 60 -- Deals exclusively with Palestine. Does not deal with problem. Does not meet requirements.
- 61 -- A biological argument with an impossible program. Not worthwhile.
- 62 -- Impossible. Should have been disqualified. Meets none of requirements.
- 63 -- No worthwhile program.

(BENEATH CONSIDERATION)

CLASS "B":

- B2 -- This deals with everything from the creation of the worth to the Kellogg Peace Treaty but not with the problem of the essay.
- B5 -- Proposes a super "Y". Half baked, poorly written, not worth much.

FEDERATED JEWISH WOMEN'S ORGANIZATION
of Cleveland

2550 Arlington Rd.

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio.

My dear Rabbi Silver:

The need to provide the necessary Pesach supplies to the Jewish families that are clients of the Jewish Social Service Bureau has been brought to the attention of the Federation of Jewish Women's Organizations. The affiliated organizations have enthusiastically agreed to try to raise funds for this purpose.

We find, however, that on account of conditions it will not be possible to raise sufficient funds without the help of the community. It was the opinion of the group that this was an opportunity for the Jewish community to express its unity and its feeling for Jewish traditions. It was therefore decided that a request be made to our spiritual leaders to cooperate with us through an appeal to their congregations from the pulpit and in the Temple Bulletin.

We know that you will help us to make it possible for every Jewish family in the community to observe Pesach.

Respectfully yours,

Edith J. Goldsmith
(Mrs. Walter Goldsmith)
President

Doctor David Philipson

*appreciates greatly your kind expression of
felicitation and thanks you heartily
for your good wishes.*

The family of
Julius Rosenwald
is deeply appreciative of
your kind expression of sympathy