



Abba Hillel Silver Collection Digitization Project

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The Jacob Rader Marcus Center of the American Jewish Archives

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

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

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

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Box
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1969a

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 *W.L.B.*

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. 14th, 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 "achnerr" 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

180 WEST 34TH STREET
NEW YORK CITY

TEL. MEDALLION 3-1883

JOHN RICH, EDITOR

January 4, 1932

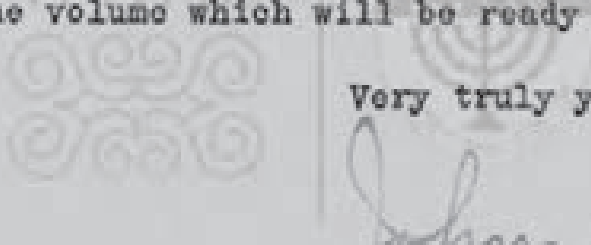
Mr. Abba H. Silver,
The Temple, Ansel Rd.
Cleveland, Ohio.

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,


John Rich
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,

AMS/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 925-4

January 7, 1932

Dr. Abba Hillel Silver
The Temple
Cleveland, Ohio.

Dear Dr. Silver:

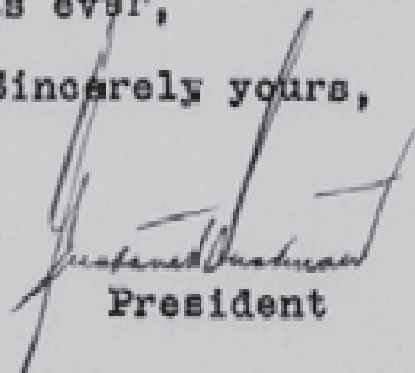
May we have the honor of your presence at our great Annual All Star Show and Fashion Revue to be held at Madison Square Garden on Saturday evening, March 19th at eight o'clock?

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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LETA E ADAMS ORDER LIBRARIAN
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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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Erie's Oldest and Newest Men's Store

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 H. Aster -

It was typed for me and two words
were misspelled - you can see
corrections.

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

Sincerely

Dorothy B. Schwan
(Mrs.) Joseph Schwan.

LITHUANIAN LEGATION
WASHINGTON, D.C.

No. 51.

January 13, 1932.

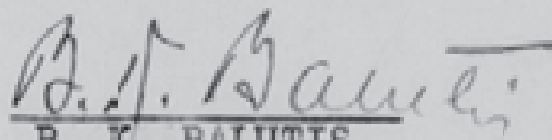
Rabbi Abba Hillel Silver,
The Temple,
E. 105th St. & Ansel Rd.,
Cleveland, Ohio.

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. Kisinas, 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.

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American Association for Labor Legislation

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(QUARTERLY)

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and the officers

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,

John B. Andrews
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
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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
120 DISTRICT OHIO

COMMITTEE
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,

Chester C. Bolton

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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My dear Miss Rothenberg:

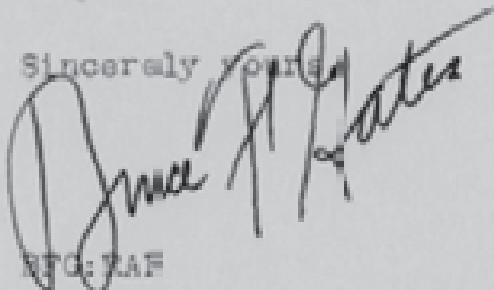
Yes, I have the photograph of Rabbi Silver, but I am still holding it waiting for his manuscript. You may remember that my original request was for his photo and the manuscript of the address, which he intended to give at our convention in Chicago.

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,



REG: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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PROF. ALBERT BUSHNELL HART

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.

With kind personal regards and best wishes,

I remain

Sincerely yours,

Sol Bloom
Sol Bloom

Associate Director

Rabbi Abba Hillel Silver,
The Temple,
East 106th 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
a s s o c i a t i o n

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.,

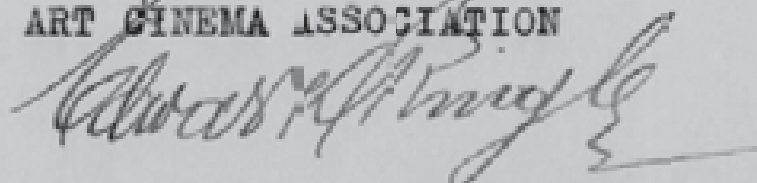
The MANAGEMENT of the theatre is in the hands of an expert, who will contribute his experiences of many years for the benefit of the enterprise.

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 12nd Street)

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PAST PRESIDENT, EX-OFFICIO

New York City, Jan. 21, 1932

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
549 Vallejo 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

Fraternaly yours,

Irving F. Reichert

CHESTER C. BOLTON
120 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:-

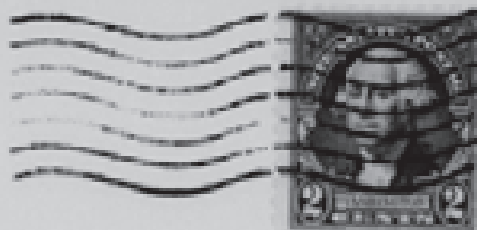
I have your letter of January 18th.
We are glad, of course, to post your letter on our
Bulletin Board where it will be seen by the profes-
sional men on both our House Staff and Visiting Staff.
We hope that you may have a good meeting.

Yours very truly,

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

PJM:MR

THE WHITE HOUSE



WRHS
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.

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Green, Ky.

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

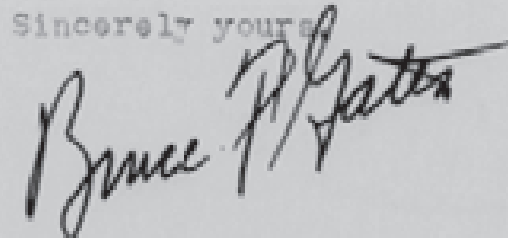
Rabbi Abba H. Silver,
The Temple,
East 105th St. at Ansel Rd.,
Cleveland, Ohio.

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
135 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 subjects.*

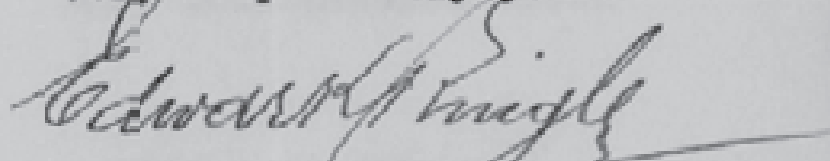
Aside the honor that I respectfully request in a separate letter to have you on our patrons list, I would appreciate it very much if you would be kind enough to grant me a personal interview.

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 orier 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

MOSE

"The Business College with a University Atmosphere"



ONE ONE SIX SOUTH MICHIGAN AVENUE

Twelfth Floor, Lake View Building

CHICAGO

January 28, 1932

PAUL MOSER, Ph. D., 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

Jan. 26th, 1932

Rabbi Irving F. Reichert,
Congregation Anshe-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 Samael Harden Church	George E. Roberts
Dr. John H. Finley	President F. H. 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, Clark
Feb. 17.
Mar 8 32

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Vice-President
MRS. ELIZABETH SCHWARTZ

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Corresponding Secretary
MRS. CLARENCE S. MOSES



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

Women's International League for Peace and Freedom

CLEVELAND BRANCH

January 27, 1932.

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MRS. ELIZABETH D. FRY
MRS. PAUL PIEPER

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. Julius 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 450-79

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

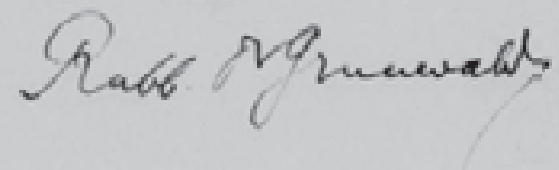
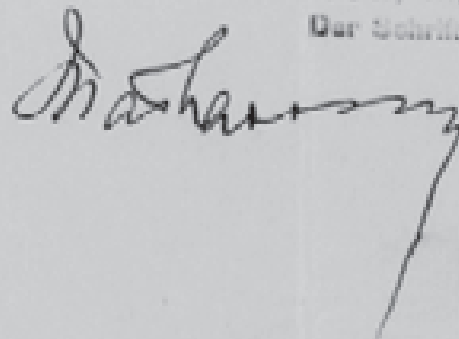
ISR. KINDERBEWAHRANSTALT

des VEREINES WOHLFAHRT

Wien, II., Schiffamts-gasse 15

Der Schriftföhrer:

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 30, 1933

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:LTC

THE CITY CLUB of CLEVELAND

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712 VINCENT AVENUE

Telephone Main 0002

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J. J. THOMAS
C. W. SELLERS

*DECEASED

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,

J.JL:MD



Secretary.

J. J. Lafferty

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. Zell, Ph.D., M.B.A., President



PHILADELPHIA
1200 WALNUT STREET

College

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

January 29, 1932.

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

Dear Rabbi Silver:

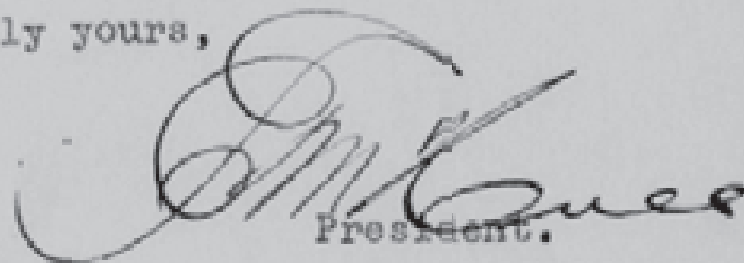
I am writing to you to make inquiry about the address you delivered at the convention of the Commercial Teachers' Federation in Chicago during the Christmas holidays. The Secretary of the Board of Governors of the National Association of Accredited Commercial Schools is anxious to publish your address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


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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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

MHER*PS

152

Congregation B'nai Jeshurun

Des Moines, Iowa

February 3, 1932

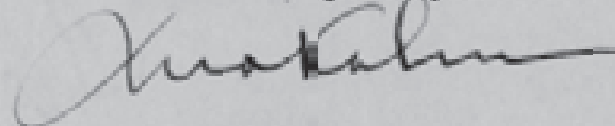
Rabbi Abba Hillel Silver
Cleveland
Ohio

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. F. 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.

- - - - - Tear off here - - - - -

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 _____

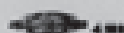
Street _____

City _____ State _____

Modern Speakers Bureau

Room 2004, 104 Fifth Ave.

New York City



LUCILLE B. MILNER
ADELAIDE SCHULKIND

February 10, 1933.

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.

for Lucille B. Milner
Adelaide Schulkind

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,

MHS/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

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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.

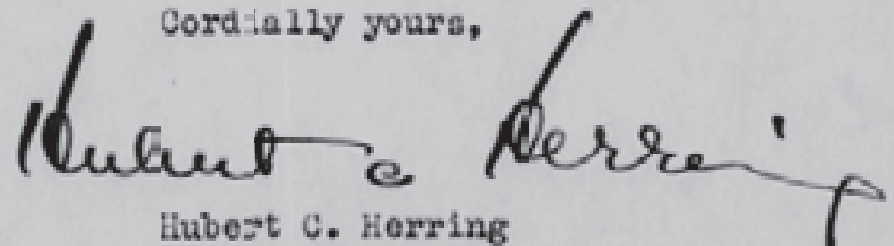
The recent excavations at Monte Alban in Oaxaca are the most important archaeological discoveries in the Western Hemisphere and have created new interest in Mexico. In the round table on archaeology, lead by Dr. Frans Blom of Tulane University, members of the Seminar will have the opportunity of studying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

The New American

Devoted to the American Offspring of the Immigrant

Published Semi-Monthly by The New American Publishing Company
8436 BUCKEYE ROAD

TELEPHONE: GARFIELD 2661

Cleveland, Ohio

February 17, 1938.

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

Dear Sir:-

Acting on the suggestion of Mr. Joseph Remyer, 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. Kink

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,

AMS/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.

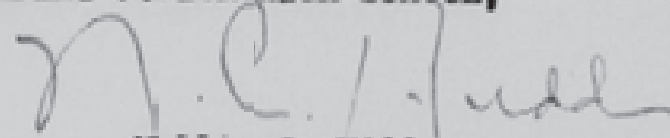
Dear Rabbi Silver:-

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 LO



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 sixty 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 M. Warburg and Lessing Rosenwald, Colonel Herbert H. Lehman, Prof. Albert Einstein, Dr. Cyrus Adler, Prof. Felix Frankfurter, the Messrs. Adolph S. Cohn and Louis Wiley, Dr. Stephen S. Wise, Mr. Robert Szold, Justice Louis D. Brandeis, Mr. Jacob de Haas, Prof. Morris R. Cohen, Mr. Morris Rothenberg, and others representing every phase of Jewish life.

May I and the Messrs. Bernard Senel and Irgel Matz, 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. Magnoles

S. Magnoles,
Editor-in-Chief.

SM:MF

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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 TEMPLE 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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C. W. SELLERS
*DECEASED

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



J. J. Lafferty
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 Less Reserve for Depreciation	\$49,307.30 <u>7,537.16</u>	\$41,870.73
Cash - Cleveland Trust Company		112.59
Guardian Trust Company		570.43
Petty Cash		50.00
Returned Check		6.25
Investments		25,184.43
Accounts Receivable - Advertising		45.00
Initiation Fee		298.75
Capital Stock		1,368.32
Dues Receivable - Senior	\$ 1,349.16	
Junior	<u>106.00</u>	
	\$ 1,454.16	
Undistributed Income	<u>1,454.16</u>	<u>0.00</u>
		\$69,473.50

Liabilities

Capital Stock Outstanding	\$21,960.00
Treasury Stock	2,540.84
Special Deposit	73.96
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>83.01</u>
	\$42,306.07
Surplus	<u>27,168.43</u>
	\$69,473.50

Income & Expense Statement

Three Months Ending
February 29, 1932

Income

Membership Dues	\$ 6,047.40
Advertising	142.50
Bridge	420.19
Cigar Stand	51.42
Dining Room Banquets	347.83
Initiation Fees	463.75
Interest on Deposits	.33
Miscellaneous	.80
Vending Machine	36.07
	<u>\$ 7,519.19</u>

Expense

Annual Show	\$ 19.06
Accounting Fees	250.00
Billiards	9.88
Commissions	110.00
Dining Room Linen, Laundry, Etc	33.80
Entertainment	.75
Forum	243.91
House	230.74
Insurance and Taxes	74.65
Interest	251.43
Library	29.86
Light	208.54
Maintenance of Equipment	38.31
Miscellaneous	4.54
Postage	126.36
Printing	64.23
Printing "The City"	360.00
Rent	2,250.00
Salaries - Administrative	\$1,435.00
House	<u>1,431.72</u>
Stationery & Office Supplies	100.90
Telephone	<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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WEST 19TH AVE. AT JULIAN
GALLUP 3234
DENVER, COLO.

EASTERN OFFICE
902 FLATIRON BUILDING
ALBANY 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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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.

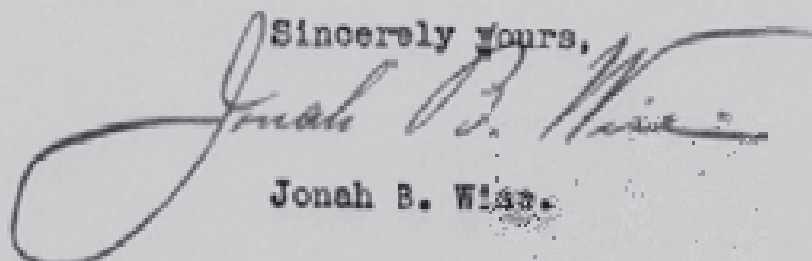
In the face of conditions, I have agreed to go on with the work for the present. It involves great risk on my part as you well realize, because my congregation needs me in these critical times very badly. If the Lord spares me I shall be able to meet both tasks with some degree of confidence. The men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

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
Holy at Avon Road
Saint Paul

HARRY E. MARQUESS
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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Latin American Secretary

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*Accepted
Mar 7 - 1932*

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,

*Wendell 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:
BAHÁ'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 F. 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, 1911

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'is 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 Ealkans 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 rations, 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 qua 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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"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 formulæ have ceased to promote the welfare of the general-ity 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 preludeing 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

MF/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,



J. B. Matthews

JBM: EL

March 11th, 1932

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

My dear Mr. Landau:-

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 afloat 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 MUSLIMS

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 feet 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 Noakhali, 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. A. Miller*
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 interest-
ing 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 Jerome
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	C
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
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