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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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General correspondence, 1949.

Jewish National Workers' Alliance



אידיש-לאציאנאלער אַרבעטער פאַרבאנד

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MEYER BROWN, VICE-PRESIDENT
IRVING BOXENBAUM, TREASURER
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	A. SHUDROFF	

45 EAST 17th STREET, NEW YORK 3, N. Y.

March 17, 1949

Dr. Abba Hillel Silver
c/o The Temple
Ansel Rd. at 105th Street
Cleveland, Ohio

My dear Dr. Silver,

Your letter of March 11th, came as a great surprise and was received by the General Executive Committee with deep regret.

I am sure that from the first day of your membership in the Alliance, you were fully aware of its Labor Zionist ideology and character. The fact that persons like yourself and others prominent in Jewish and Zionist life holding diverse viewpoints have accepted membership in the Alliance and were so warmly welcomed into it, confirms the broad Zionist and folks base of the Alliance which is a fraternal organization and not a political party.

The General Executive Committee of the Alliance is responsible only for official statements issued by it directly. It assumes no responsibility for statements made by other bodies no matter how close the Alliance holds itself to them ideologically. Neither can the Alliance be held responsible for articles written by individuals in their personal capacities.

It was painful for the General Executive Committee to read the following paragraph of your letter:

"I am not averse to political discussion and controversy but it is certainly not in keeping with the 'fraternal' character of the organization which you asked me to join a few years ago to engage in character assassination."

The Jewish National Workers' Alliance in all its history has tried its utmost in its relationship with individuals and groups to champion morality and ethics. It is, therefore, painful to us to note that you have attributed to the Alliance any action which leads to "character assassination".

Dr. Abba Hillel Silver

- 2 -

March 17, 1949

In view of the foregoing, we respectfully urge you to please reconsider your request to have your name removed from the membership roster of the Jewish National Workers' Alliance. We regard your resignation as a loss to the organization, all the more regrettable because it would result from a misconception of the true situation.

May I, in conclusion, add a personal note? While I alone am responsible for the articles I write, you will not find in any of my articles about the unfortunate recent U.P.A. controversy, any personal attack on you. On the contrary, you know that from the very beginning of the controversy, I endeavored to the extent of my ability to try and help bring about a peaceable compromise. Certainly the existence of different political opinions between us does not minimize my high regard for you personally and for your leadership in Jewish life and in Zionism.

I am hoping that you will reconsider your decision and will withdraw your resignation as a member of the Alliance.

Expecting to hear from you, I am, with all good wishes,

Fraternally yours,

LOUIS SEGAL
General Secretary

LS:PMK

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.

WESTERN UNION

1201

SYMBOLS

DL - Day Letter

NL - Night Letter

LC - Deferred Cable

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W. P. MARSHALL, PRESIDENT

PM 9 52

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RABBI ABBA HILLEL SILVER=

THE TEMPLE ANGEL RD & EAST 105 CLEVE=.

HAPPY TO ADVISE YOU AMERICAN ASSOCIATION FOR JEWISH EDUCATION

WILL HONOR YOU WITH CITATION AS FIRST PRESIDENT OF YOUR

CENTRAL AGENCY FOR JEWISH EDUCATION AT ITS TENTH ANNIVERSARY

ANNUAL MEETING DECORATION DAY WEEKEND ATLANTIC CITY RITZ

CARLTON HOTEL LETTER FOLLOWS=

MICHAEL A STAVITSKY PRESIDENT AMERICAN ASSOCIATION

FOR JEWISH EDUCATION=.

THE CHICAGO MEDICAL SCHOOL
710 SOUTH WOLCOTT AVENUE
CHICAGO, 12, ILLINOIS

DEPARTMENT OF PUBLIC RELATIONS

June 20, 1949

Dr. Abta Hillel Silver
The Temple
Ansel Road
Cleveland, Ohio

Dear Dr. Silver:

You are fully cognoscente of the difficulties in the field of medical education facing our Jewish youth. While the Chicago Medical School is conducted on a non-sectarian basis, our student enrollment is approximately 85% Jewish.

After a long and difficult struggle, this School under the dynamic leadership of the Dean, Dr. John J. Sheinin, was fully approved by the American Medical Association in November, 1948.

In the past, our support has come mainly from a handful of interested and public spirited individuals in Chicago and New York. In view of the fact that we always have five or six boys from Cleveland who invariably come from poor families, we feel we must turn to your community as well as others for some support.

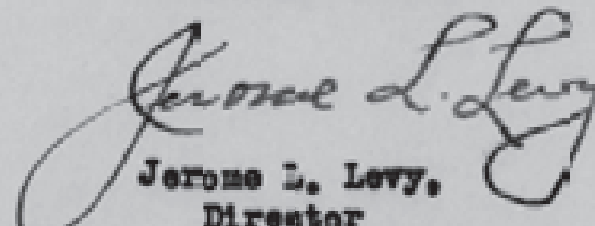
Just recently we made an application to the Beaumont Fund and letters of application went to both Nathan Dauby and Nathan Loeser.

I know full well, the influence you carry with these gentlemen and am writing to ask if you will be kind enough, after reading the enclosed material, to speak on our behalf for a gift that will help us through the current year.

I realize fully how busy you have been with many important problems as well as Jewish affairs, and hope that in this instance you will be able to give us a little of your valuable time for this very important cause.

With warm personal greetings, I am,

Sincerely yours,


Jerome L. Levy,
Director
Public Relations

JLL-pg
Enclosure

United
Nations **WORLD**



*"We the peoples
of the
United Nations,—"*

510 madison avenue, new york 22, new york

July 14, 1949

Dr. Abba Hillel Silver

Cleveland, Ohio

Dear Dr. Silver:

Beginning with the next issue of UNITED NATIONS WORLD, we plan to present a series of articles devoted to discussion of the proper sort of prayer to open United Nations deliberations. As of today, we have received expressions of opinion on this important and vital subject from His Grace the Archbishop of Canterbury, George Bernard Shaw, Bertrand Russell, Professor C.E.M. Joad, and many leaders of world opinion.

No doubt you have followed the discussion of the propriety of opening United Nations sessions with a prayer and have perhaps formulated an opinion as to what such a prayer should contain. We would be very grateful if you would let us have your suggestions for inclusion among the others in our coming issue. If there is any question, I will be very glad to have you telephone me or, if feasible, to discuss the matter with you in person at your convenience should you plan to be in New York.

Sincerely yours,

Ladislav Farago
Ladislav Farago
Senior Editor

888 UNION COMMERCE BUILDING
CLEVELAND, OHIO

August 30, 1949

Rabbi Abba Hillel Silver,
19810 Shaker
Cleveland, Ohio

Dear Rabbi Silver:

With the establishment of the new State of Israel a reality, a new and even more exciting aspect claims our attention today. Its economic and industrial development is required to make its economic foundation as secure as possible.

Because we feel sure that you are interested in this phase of Israel's progress, we have arranged a dinner conference for a select group at the Wade Park Manor on Monday, September 12 at 6:30 P.M.

We will have the privilege of obtaining a vivid picture of the tremendous economic opportunities in Israel from

Mr. Robert Szold

a founder and Chairman of the Board of Directors of the Palestine Economic Corporation, who is an outstanding expert on political and economic problems in Israel.

Mr. Szold, a former president of the Zionist Organization of America, has returned recently from an extended trip to Israel.

We hope you will make every effort to be with us. Reservations for the dinner are \$2.50 each. A reservation card is enclosed for your convenience.

Associated with me in extending this invitation to you are Mr. Max Simon, Mr. Arthur Reinthal, Mr. Harry Kangesser and Mr. Willard P. Livingston.

We are looking forward to welcoming you on September 12th at the Wade Park Manor.

Cordially yours,

Maurice Bernon
Maurice Bernon

MB/s

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HON. MAURICE BERNON,
CARE, SANDFORD N. CURTISS,
1501 Euclid Ave.,
Cleveland 15, Ohio



HON. MAURICE BERNON,

Please reserve_____seats for attendance at the P. E. C. dinner,
Monday, September 12th, 6:30 P. M. at the Wade Park Manor.

Name

Address

Congregation Emanu El
requests the honour of your presence
at the
Dedication
of its new Temple
on Friday, the ninth of September
at eight o'clock in the evening
Nineteen hundred and forty-nine
Elul 16, 5709
1500 Sunset Boulevard
Houston, Texas

SEPTEMBER 12, 1949

CONGREGATION EMANU EL
1500 SUNSET BLVD.
HOUSTON, TEXAS

PLEASE ACCEPT BELATED GREETINGS ON OCCASION OF
DEDICATION OF YOUR NEW TEMPLE. MAY YOU PROSPER
IN EVERY WAY.

ABBA HILLEL SILVER

יום יום
THE DAY
THE NATIONAL JEWISH DAILY

183 EAST BROADWAY, NEW YORK 2
TELEPHONE ORCHARD 4-3300

September 16, 1949.

Dr. Abba Hillel Silver
The Temple
Cleveland, Ohio.

Dear Dr. Silver:

You may recall that the other day, while I was visiting you at your home, I mentioned the open letter I addressed to Baruch Zuckerman (via Aaron Zeitlin) in connection with a number of things, including his famous letter in the Forward, in which he indorsed, in the name of the Central Committee of the Poale Zion, the scurrilous article by Ehrenreich.

Enclosed please find the text of my open letter to Zuckerman. I trust you will enjoy it.

Wishing you and yours a very Happy New Year, I am

Cordially yours,

S. Margoshes
S. Margoshes

SM:h

(Encl.)

SEPTEMBER 18, 1949

MONTEFIORE HOME
3151 MAPLEFIELD ROAD
CLEVELAND, OHIO

ON BEHALF OF THE TEMPLE ACCEPT HEARTIEST CONGRATULATIONS
ON OCCASION OF YOUR SIXTY FIFTH ANNIVERSARY. MAY YOUR
FINE SERVICE TO OUR COMMUNITY CONTINUE FOR MANY YEARS TO
COME.

ABBA HILLEL SILVER



September 19, 1949

Dr. S. Margoshes
The Day
183 East Broadway
New York 2, New York

My dear Dr. Margoshes:

Thank you for your letter of September 16th and for the enclosed reprint. It is certainly a life-sized portrait of the gentleman, and I enjoyed reading it tremendously.

With all good wishes for a most Happy New Year, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:er

September 20, 1949

Mr. Charles Fahy
Vanderbilt Hotel
34th & Park Ave.
New York, New York

My dear Mr. Fahy:

I need not tell you that it was with keen delight that I read of your appointment as alternate delegate member of the United States to the United Nations. I know of few men better qualified by scholarship, character and disposition to represent our great country in the United Nations, and by sound and fair judgment to help in the solution of the grave international problems of our day. I know, too, that your knowledge and experience will be of inestimable value in finding the proper solution for the political problems which confront the newly-established State of Israel as they will be reflected in the deliberations of the United Nations. I wish you all success.

I do not know when I shall be in New York, but I shall give myself the pleasure of calling on you when I get there which I hope will be soon after our High Holy Days.

With warmest greetings, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:er

219490

The VANDERBILT Hotel
Park Avenue at Thirty-Fourth Street
New York 16, N.Y.

September 25.

My dear Dr. Silver;

It was good to have your letter, which I deeply appreciate. My selection this year as a member of the delegation came as a surprise, and it was for some reasons rather difficult to accept. But it is work

was a great pleasure to
work with you in the
cause to which you made
such an unique and
incomparable contribu-
tion.

I sincerely hope you are
in good health.

Very cordially yours,

Charles Faby

I enjoy and, besides, I did not feel that it was right to refuse.

I shall look forward to seeing you when you are in New York, if time permits you.

It was indeed good of you to send me your most generous letter. I'm

THE YOUTH BUREAU OF CLEVELAND

The Youth Bureau offers case work service to boys and girls between the ages of 14 and 21 and to their parents or parent substitutes who are concerned about the problems of adolescents. Persons of all races, nationalities and religions living in Cuyahoga County are eligible for service. The adolescents for or by whom service is requested may be living with their families, with relatives or independently of their own homes. Unmarried mothers are accepted only when complete separation has been effected between the unmarried mother and the child due to death or adoption of the child. Adolescents who are married are not accepted for service.

The distinguishing feature of the agency is that the focus is on the young person. Often he seeks help on his own after learning about the agency through another social agency, through his parents, through his teacher, through the police or the court.

The predominant problems about which help is requested are: conflicts between adolescents and their parents or other members of society; problems of personal adjustment in relation to physical or mental health; problems of educational and vocational adjustment; unsatisfactory living arrangements; financial need.

As a part of total service, the agency offers financial assistance for maintenance and/or supplemental needs when the applicant meets eligibility requirements and when public funds are not available to him. To be eligible for financial assistance the applicant must establish financial need, furnish verification of need, utilize his own and appropriate community resources toward relieving the need, and indicate in what way financial assistance will sustain or better his situation.

Placement in Youth Bureau foster homes is available to adolescents except when it is clear at the time of application that the need is for long time (over 2 years) placement in which instance applicants are referred to an agency that can provide long time care. Placement in institutions is available on the same basis. Continuing service by The Youth Bureau after institutional placement is dependent on whether or not an institution has its own casework service. Exceptions on the length of placement time are made when there are two adolescents in the same family, the younger needing long time placement and the older needing short time placement. The Youth Bureau does not accept adolescents for placement when brothers and sisters under 14 years of age are in placement with another agency except when separate planning from the rest of the family group is indicated for the adolescent.

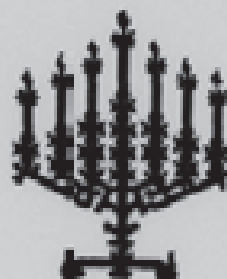
About half the boys and girls now active with the agency are living in their own homes with their parents. About 20% are in agency-made placements and the rest are with relatives or are older adolescents living independently.

Some typical applications in 1949 are as follows:

Young people 18 years and over in State Receiving Hospital or Psychiatric Clinic at University Hospital ready for discharge, without families to help them, faced with the problem of getting reestablished in the community. The Youth Bureau has given casework service and also has assisted in finding places to live, in temporary financial aid, in referral to resources for vocational counselling and job placement.

Adolescents 16 to 18 years who have left home, either voluntarily or forced out by parents, and who are having difficulty in getting along on their own. In many instances the most acute problems are not financial but are those of discouragement and loneliness. Complaints of parents about adolescents with desire on the parents' part to turn over responsibility to someone else. In these cases agency staff has worked closely with the adolescents and with the parents.

The Youth Bureau has a staff of 19 people, 13 professional and 6 clerical. The number of boys and girls carried as active cases has averaged 316 per month for the first eight months of 1949.



*The Rabbis, the Officers and
the Board of Trustees
of
South Shore Temple
cordially invite you
to attend*

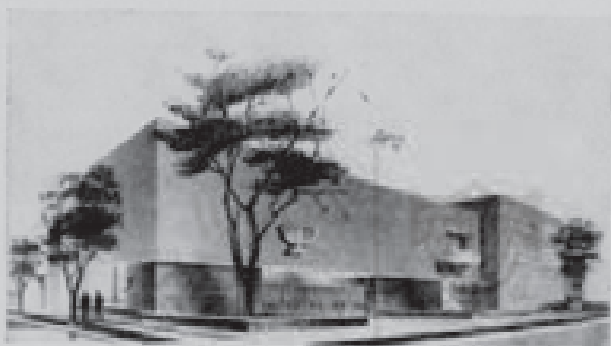
Dear Dr. Silver:

Would you send us a message in connection with this event? We are eager to print your greeting in our Bulletin.

With good New Year wishes,

Sincerely yours,

Test S. Ross



Architect's Drawing of the New Temple

The Ground-Breaking Ceremony

for the

*New South Shore Temple
Sanctuary*

7215 Jaffrey Ave., Chicago

Sunday, October 2nd, at 12:00 noon

*You, your family, your friends, and
the community at large, are invited
to attend this inspiring occasion.*

*The exercises will be brief.
No solicitation of funds.*

October 4, 1949

Rabbi Theodore S. Ross
South Shore Temple
7215 Jeffery Avenue
Chicago, Illinois

My dear Rabbi Ross:

I received the announcement of the ground breaking ceremony for the New South Shore Temple, and I wish to extend to you, to the officers and members of your congregation my heartiest congratulations. It is always a deep satisfaction to learn of synagogues and temples being built. It is an expression of the loyalty of our people to their faith, and is a happy augury for the future of Judaism in our country. I trust that your new Temple will soon be completed.

With all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:er

KUTCHER CIVIL RIGHTS COMMITTEE

GEORGE NOVACK, Sec'y

19 WEST 10th ST.

NEW YORK 11, N. Y.

8-1-

October 6, 1948

Dear Friend:

James Kutcher is a Purple Heart veteran who lost both legs during combat in Italy in November 1943. Two years ago, after learning to walk on artificial limbs, he went to work as a clerk for the Veterans Administration in Newark, N.J. His job was classifying wage scales under the apprenticeship-training program.

On August 13 Kutcher was given notice of dismissal by the Loyalty Board because of membership in the Socialist Workers Party. Kutcher replied that he belonged to that party and agreed with its views. But he challenged the administration's right to take away his job because of his political opinions.

There is no issue of national security involved, as Kutcher held only a clerical position and had access only to wage information. Nor is there any issue of allegiance to a foreign power as the Socialist Workers Party is not in power in any country in the world, nor is it considered in alliance with any political organization that does hold power.

The basis for Kutcher's dismissal is President Truman's order denying federal employment to anyone belonging to or associating with members of organizations listed as "subversive." The subversive blacklist was issued by the Department of Justice without hearings, without any specification of charges, or submission of evidence. When the Socialist Workers Party demanded a public hearing to secure its removal from the subversive list, the Department of Justice refused on the ground that the Presidential order does not provide for any hearings.

It is a cruel abuse of official power to cut off the livelihood of a war-disabled veteran who supports aged and sick parents. This outrageous act is the most dramatic symbol of the witch-hunt sweeping through our country. If a veteran who lost both legs in battle can be hounded as "disloyal" by government officials and fired from his job solely because of his political beliefs, who is safe from persecution?

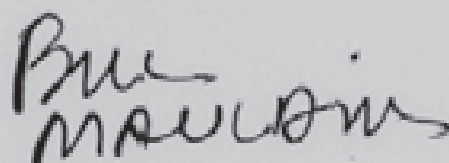
While the undersigned do not necessarily agree with the views held by James Kutcher and his party, we do agree that the right of free speech, the right of unrestricted political activity, and the right to hold public and private employment regardless of belief must be upheld. All these rights are being violated in Kutcher's case.

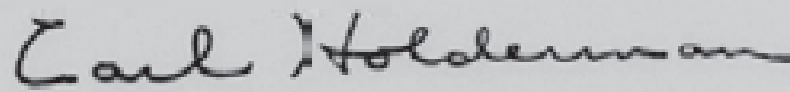
The Kutcher Civil Rights Committee is being organized to assist James Kutcher in fighting his dismissal and defending his civil rights. We intend to bring his case before the public and carry it through all administrative and legal channels in order to test the loyalty purge which is both unconstitutional in procedure and undemocratic in principle. We will oppose the "thought control" practice of blacklisting organizations as subversive by administrative decree. The American Civil Liberties Union is cooperating with our Committee in testing the constitutionality of the "loyalty" discharge procedure.

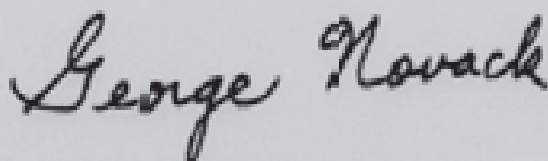
We urge you to join our Committee and help halt the inquisition which today threatens to subvert our most cherished democratic traditions. Please signify your willingness by signing the enclosed card and returning it to George Novack, Secretary, Kutcher Civil Rights Committee, 19 West 10 Street, New York 11, N.Y.

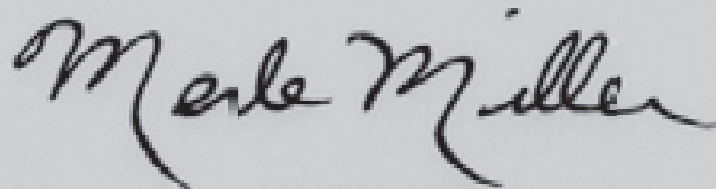
Sincerely yours,


Chairman
Academy Award Winner, "Best Years Of Our Lives"


Author of "Up Front"
and "Back Home"


President,
New Jersey CIO Council


Secretary, Civil Rights
Defense Committee


Former Editor of "Yank"
Novelist, and Editor of "Harpers"

James Kitcher -

Fri. 11/11 = Evening 8 pm

Dr. Bruecher

Dr. Sharp



Gas.
Mr. Christian

Ga 3544 = 1362 E₁₀₅

HE WAITS FOR HIS COUNTRY'S REWARD



LEGLESS VETERAN, James Kutcher of 135 Seth Boyden Terrace, Newark a war casualty who was discharged by the U. S. because he is a member of Socialist Worker's Party. Picture taken after sixth operation on his stumps.

By SIMON BLOOM

When James Kutcher dies, he may be honored by the government of the United States, by having a rifle squad shoot a volley over his body as it is lowered into the grave.

He might even be buried in Arlington Cemetery and Old Glory will dip its colors to do him honor.

Those are the perquisites of the soldier who has honorably served his country. There are those who think Kutcher served his country exceptionally well. Two missing legs and the award of a Purple Heart testify to that.

When Kutcher dies it will be one story, but while Kutcher lives it is a different story. He lives under a cloud, his name is besmirched, he is shunned by many of his fellow men, he is ostracized.

Kutcher is not a felon, he is not a leper. That is not the reason he is avoided. Kutcher is one of those who has been accused of disloyalty to the government of the U. S. and as a result he has become notorious, has lost his job with the government and has become, already, a nationally known individual whose name has been in headlines.

James Kutcher, for those who don't already know, is a native of Newark. He didn't get much of a break in life in the way of schooling or other advantages. His parents did what they could for him, and brought him up in an atmosphere of love and reverence for his country. For they knew what it was, not to have the benefits of our American way of life.

Kutcher grew up, did ordinary types of work, and then in 1941 was taken into the army. In 1943, a German mortar crew in Italy got his legs. They pumped them full of steel shrapnel and when Kutcher woke up, he woke up with his legs gone.

Returned to the U. S. after learning how to move his stumps on artificial legs he was given a job about two years ago with the Veterans Administration. He didn't have any of the country's secrets at his finger tips. His job was to

classify wage scales of other disabled veterans.

He was happy there and did his work.

Then the bombshell!

He was told he was going to lose his job because he was a member of the Socialist Workers Party. That party had been put on the subversive list by the Justice Department.

Kutcher was given a hearing by a loyalty board of three men. He secured an audience with Attorney General Clark. Clark told him, that the mere fact that he was a member would not be conclusive that he was a disloyal citizen.

But Kutcher was informed by letter of the loyalty board's ruling that "reasonable grounds exist for belief that you are disloyal to the Government of the United States . . ." What were those reasonable grounds? The mere fact of

membership of Kutcher in the Socialist Workers party.

Kutcher appealed the loyalty Board's decision, and his appeal was heard last week in New York, and his attorneys now have to file briefs with the Board, and in due time the decision on the appeal will be handed down.

Where does this all leave us? Here is a man who has given his two legs to his country, and now the country, in effect, tells him he doesn't have a "leg to stand on."

Is that right? Is that fair, is that American Justice?

Harold Russell, the armless veteran who won an Oscar for his movie work, doesn't think it's fair. So the armless veteran is fighting for the legless veteran. How? A Kutcher Civil Rights Committee, a non partisan group has been formed, which is fighting for the civil rights of Kutcher, and Russell is the head of the committee. The man who has had encomiums heaped upon him, is doing his utmost to help the man who has been denied his daily bread, and who has to support two aged parents.

One man has no arms-the other has no legs.

Both lost their extremities in the service of their country. Both love their country.

But one believes that a form of Socialism would be a good thing for this country. Therefore he is a patriot.

That's what it amounts to.

I asked Kutcher what the program of the Socialist Workers Party was. In simplest terms he explained to me that the party advocated the formation of a workers and farmers government. We have had men in the Senate and House who advocated that.

I asked Kutcher if either he or his party advocated overthrowing our present form of government by force or violence. He told me, definitely, "no."

The Loyalty Boards have done some outlandish things. The amazing story about Kutcher seems to top them all.

The Socialist Workers Party that Kutcher belongs to is bitterly condemned by Stalin and the Communists. You have to be smartly schooled in Marxian dialectics to understand why. All I know is what Kutcher told me, and to top it off the cardonic thing is that the Communists in this country have denounced Kutcher. He is certainly in the middle.

I first saw Kutcher when he was recuperating in the Beth Israel Hospital of his sixth operation on his stumps. I had heard about the Kutcher case, but like the average American had not gotten aroused over it. And all of a sudden I

was shocked out of my complacency. To some it might sound gruesome how that happened, but I will tell it. For, I think, it will illustrate what goes on in the minds of most of us. We keep taking things for granted.

I saw on the bed a slight figure, in flannel pajamas, a sort of pink striped cloth. The chap didn't look like a fireball, as a matter of fact with his slight build and sparse hair he seemed sort of innocuous.

I shook hands with him, got to talking, told him I would like to hear his story, and then the photographer showed up and took the picture you see above. While the photographer was arranging the bed for the picture to be shot, I saw some golf bags back of the bed. The golf bags had golf clubs in them. I wondered, what in the world did Kutcher want with a golf bag and clubs, in the hospital?

And that is how I was shocked out of my complacency. All of a sudden I realized, that those golf bags, weren't golf bags at all. **THEY WERE ARTIFICIAL LEGS.** And what I had taken for clubs, were Kutcher's canes, which he uses to support himself!

I was actually in a cold sweat as I realized with a sick feeling that this man had to do his walking on what I had taken for Golf bags. **HE DID HIS WALKING ON GOLF BAGS!**

Then is when I really felt for the first time this man had been given a "dirty deal." You who didn't see him sitting there on the bed with his stumps, can't get the feeling of nausea and vomit that I had at that moment.

I quickly turned and looked at Kutcher again. He was pensive. The photographer was shooting the picture of Kutcher and he looked to me then, like "The Thinker" of Rodin. That bronze memorializes man's rise from brutishness. That brooding launching hulk of Rodin portrays the eternal why and wherefore.

Look at that picture reproduced in this newspaper. There sits the caricature of American Justice. It is unbecoming to these glorious United States.

Kutcher has an imposing array of famous celebrities who are helping him fight. There are world famous scientists such as Nobel Prize Winner Harold C. Urey, famed lawyer Arthur Garfield Hayes, many, many AFL and CIO Unions are back of him. Kutcher's own Veterans group is back of him. Teachers groups, civic associations, the list is almost endless and is constantly growing.

But do you know whose opinion I would like to have most on this wierd situation.

I would like to talk to the men of Kutcher's division. The men who were shot at, the men whose guts were pierced with bayonets, whose brachial plexuses were shattered by machine guns, whose brain pans were smashed. The men who marched, who were captured and suffered torture, the men who he buried in foreign soils, who drowned like rats, the men, Kutcher's buddies, all of them who gave and gave and gave.

Those are the ones I would like to hear from as to whether Kutcher is entitled to hold his free and independent opinion of his own political beliefs.

They are the ones who can tell us the rights and wrongs in this.

They are the ones who are entitled to talk.

They and Kutcher.

SOUTH SHORE TEMPLE
7215 JEFFERY AVENUE
CHICAGO 49, ILLINOIS

OFFICE OF
RABBI THEODORE S. ROSS, D. H. L.

October 10, 1949.

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

Dear Dr. Silver:

Please accept my very real thanks for your ready response to the announcement I sent you of the new South Shore Temple sanctuary.

I appreciate very much your gracious note and message in connection with the Ceremonies. Shortly your message will appear in our Temple bulletin, and will, I know, be of great interest and stimulus to the Congregation in furthering the Building project.

With every cordial greeting,

Sincerely yours,

Theodore S. Ross

TSR:V

Congress of Industrial Organizations



718 Jackson Place, N. W. • Washington 6, D. C.

Office of
JAMES B. CAREY
Secretary-Treasurer

EX-105 5581



October 10, 1949

Dr. Abba Hilfiel Silver
The Temple
E. 105th & Ansel Road
Cleveland, Ohio

Dear Doctor Silver:

We would be pleased and honored to have you attend the sessions of our Eleventh Constitutional Convention in Cleveland during the week beginning Monday, October 31. The opening session on Monday is scheduled for 9:30 A.M., and all sessions will be held in the Public Auditorium.

If you accept, and I trust you will, we will have a guest badge for you that will admit you to all sessions.

With warm personal regards.

Sincerely,

James B. Carey
James B. Carey
Secretary-Treasurer

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.

WESTERN UNION

JOSEPH L. EGAN
PRESIDENT

1220

SYMBOLS

DL = Day Letter

NL = Night Letter

LC = Deferred Cable

PM 5 Night Letter

Ship Radiogram

(26)

OCT 11

The filing time shown in the date line on telegrams and day letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

TSCL234 LONG DL PD=CD NEWYORK NY 11 350P=

DR ABBA HILLEL SILVER=

THE TEMPLE EAST 105 ST AND ANSEL RD=

OUR MUTUAL FRIEND, HARRY UVILLER, IS REPUBLICAN-LIBERAL-FUSION CANDIDATE FOR COMPTROLLER, WITH LEHMAN FOR SENATOR AND MORRIS NOR MAYOR. IN VIEW OF HIS SERVICES TO PALESTINE AT A CRITICAL PERIOD IN 1947, I HOPE YOU CAN SAY A FEW WORDS IN HIS BEHALF EITHER BY RADIO FROM CLEVELAND OR BY SPEAKING HERE. WE CAN MAKE EITHER ARRANGEMENT IN ACCORDANCE WITH ANY SUGGESTION YOU HAVE. IF YOU CAN EITHER TELEPHONE OR TELEGRAPH ME AT WHITEHALL 3 3430 I SHOULD BE MUCH OBLIGED=

ADOLF A BERLE JR 70 PINE ST NEW YORK NY=

OCTOBER 12, 1949

APPRECIATE YOUR INVITATION FEEL HOWEVER THAT IT WOULD NOT BE WISE FOR ME TO INJECT MYSELF INTO NEW YORK CAMPAIGN. KINDEST REGARDS

ABBA HILLEL SILVER

1949 3 3430 70=

October 12, 1949

Senator Arthur H. Vandenberg
University of Michigan Hospital
Ann Arbor, Michigan

My dear Senator:

It was with deep concern that I read in the public press of your illness, and it is with great happiness that I recently read that you have been making splendid progress for full recovery. All of your friends, of whom there are legion and among whom I count myself as one, are hoping and praying for your speedy restoration to full health and strength so that you may be able to carry on your great services in behalf of our country.

I send you all my good wishes.

Most cordially yours,

ABBA HILLEL SILVER

AHS:er

October 13, 1949

Mr. James B. Carey
Congress of Industrial Organizations
718 Jackson Place, N.W.
Washington 6, D. C.

My dear Mr. Carey:

Thank you for your kind letter of October 10th and for your gracious invitation to attend the sessions of the 11th Constitutional Convention of the C.I.O. which will meet in Cleveland during the week of Monday, October 31st. I appreciate it very much and I shall be very happy to attend some of the sessions.

With all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:er

Jewish National Workers' Alliance



אידיש-לאציאנאלער אַרבעטער פאַרבאנד

DAVID PINSKI, HON. PRESIDENT
MEYER BROWN, PRESIDENT
IRVING BOXENBAUM, TREASURER
LOUIS SEGAL, GEN. SECRETARY
J. KATZMAN, ASSOC. SECRETARY
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B. TELLER, ASST. SECRETARY
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DR. ISAAC GROSSMAN
CHIEF MEDICAL DIRECTOR
MILES M. DAWSON & SONS
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WM. GELBARD	DR. A. MARSHLIS	I. WALLACE
M. GOODMAN	B. I. PERLMUTTER	

45 EAST 17th STREET, NEW YORK 3, N. Y.

October 18, 1949

Dr. Abba Hillel Silver,
c/o The Temple,
Ansel & E. 105th St.,
Cleveland, Ohio

My dear Dr. Silver:

In checking over our statements, I regretted exceedingly to note that your account with us is now in arrears for three quarters and that consequently your membership certificate in the Alliance has lapsed.

I am calling this to your attention in event it has slipped your notice.

We value your membership in the Jewish National Workers' Alliance and hope that you will become reinstated by sending us at your earliest convenience a check in the amount due.

As you probably know, the beneficiary of your policy is the Jewish National Fund.

Please let me know whether I can be of service to you in any way in straightening out your account.

With all good wishes,

Fraternally yours,

Jacob Katzman
Jacob Katzman
Associate Secretary

JK:ER

P.S.--The amount due on your account is \$9.93. An additional payment of \$12.58 will cover your premiums for the entire year of 1950.

On his twenty-fifth anniversary
as our rabbi

The Congregation of Temple Beth Zion

is pleased to honor

Dr. Joseph Lionel Fink

Will be at a 
Testimonial Banquet

Saturday evening
the twenty-second of October
nineteen hundred and forty-nine
at six-thirty o'clock
in Hotel Stoller
Buffalo, New York

OCTOBER 22, 1949

DR. JOSEPH L. FINK
TESTIMONIAL DINNER
HOTEL STATLER
BUFFALO, NEW YORK

I JOIN YOUR MANY FRIENDS IN SENDING YOU WARMEST FELICITATIONS
ON THE OCCASION OF YOUR TWENTY FIFTH ANNIVERSARY AS RABBI OF
TEMPLE BETH ZION. YOUR DISTINGUISHED CAREER HAS BEEN A SOURCE
OF SATISFACTION TO ALL OF US AND I HOPE THAT THE ONCOMING YEARS
WILL BE REplete WITH INCREASED OPPORTUNITIES FOR LEADERSHIP AND
ACHIEVEMENT AND WITH MUCH PERSONAL HAPPINESS TO YOU AND YOURS.

ABBA HILLEL SILVER

October 22, 1949

Mr. Jacob Katzman
Jewish National Workers' Alliance
45 East 17th Street
New York 3, New York

Dear Mr. Katzman:

I am replying to your letter of October 18th addressed to Dr. Silver. Dr. Silver resigned from your organization some time ago. I refer you to his letter of March 11, 1949, addressed to Mr. L. Segal.

Sincerely yours,

Secretary to Dr. Silver

er

TOM CONNELLY, TEX., CHAIRMAN
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HENRY CABOT LODGE, JR., MASS.
FRANCIS G. WILCOX, CHIEF OF STAFF

United States Senate

COMMITTEE ON FOREIGN RELATIONS

Pantlind Hotel
Grand Rapids, Michigan
October 27, 1949

Dr. Abba Hillel Silver
Cleveland,
Ohio

My dear Dr. Silver:

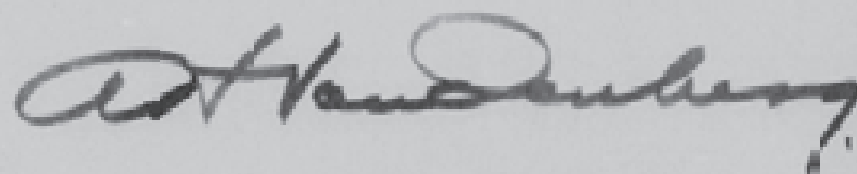
This is the first opportunity I have had to acknowledge your thoughtful and generous note when I was hospitalized. It was typical of your deeply appreciated friendship and helped my morale no end.

I am glad to report that the "operation" has been declared a success - although the process of recuperation seems to promise no final freedom until perhaps New Years. But all's well that ends well.

Thanks again for your stimulating and gracious message.

With warm personal regards and best wishes,

Cordially and faithfully,



November 1, 1949

Rabbi Nathan Kaber
Temple Beth Israel
Altoona, Pennsylvania

My dear Nathan:

Thank you so much for your courtesy in sending me a copy of the souvenir program of the 75th anniversary of Temple Beth Israel. It is attractively gotten up, and I was interested in scanning the history of your congregation.

Permit me to congratulate you and your Temple, and to wish you continued success and prosperity in all your undertakings.

Most cordially yours,

ABBA HILLEL SILVER

AHS:er

THE JEWISH QUARTERLY REVIEW

Published by
The Dropsie College for Hebrew and Cognate Learning
BROAD AND YORK STREETS
PHILADELPHIA

EDITORS:

ABRAHAM A. NEUMAN
SOLOMON ZEITLIN

November 2, 1949

Dear Doctor Silver:

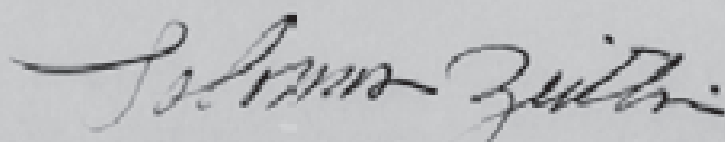
When I took over the editorship of JQR, after the death of Doctor Cyrus Adler, you were kind enough to promise a subsidy of \$150 annually to the Quarterly. We have received this sum annually from the Federation of Cleveland. Lately I was informed that it will be discontinued.

I am well aware of the great needs of Israel and that all our efforts should be concentrated to secure money for that cause. Hence many of our philanthropic and worthy activities have to be curtailed. This apparently is the reason that the Federation of Cleveland suspended the contribution.

You know that the JQR is the only Jewish scholarly quarterly in the Diaspora. Unfortunately our laymen do not yet appreciate scholarship and therefore I turn to you to assist us in securing this or even a greater sum. Although the JQR has more subscribers than ever before, the publishing expenses are very high and cannot be supported by subscriptions alone. Furthermore our subscribers in England and Israel, of whom we have many, cannot forward money to us due to governmental restrictions.

I hope to hear from you at your earliest convenience. Thanking you for your efforts and with kindest regards to Mrs. Silver and yourself

Cordially yours,


Solomon Zeitlin

JEWISH JOURNAL AND DAILY NEWS

77 BOWERY

NEW YORK 2, N. Y.

Dr. Bernard Bergman

EDITOR AND PUBLISHER

November 2, 1949

Rabbi Dr. Hillel Silver
The Temple
Cleveland, Ohio

Dear Rabbi Silver:

We hereby take the honor of inviting you to join the National Committee in connection with the 50th Anniversary of the Jewish Morning Journal.

The Jewish Morning Journal is one of the oldest, most prominent Jewish newspaper in America, and it has become the National platform for American Jewry, particularly for the great masses of orthodox Jews.

The prominent leaders of American Jewry, the greatest writers and publicists have always preached in the columns of our paper the true principles and ideals of American Democracy, also the spirit of our great prophets and loyalty to the ancient tradition of our people.

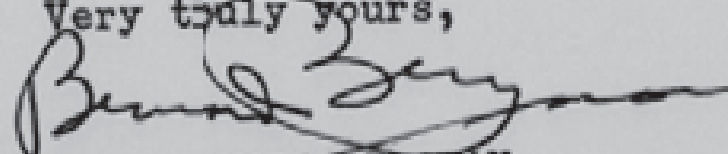
Furthermore, during the 50 years of our existence, we fought for the realization of the establishment of Israel.

Our Jubilee Celebration will simultaneously become the celebration of the entire American Jewry. In preparation of that day we are organizing committees and mass meetings throughout the country to celebrate the 50th anniversary with participation of the most prominent leaders and representatives of all National Organizations both in this country and Israel. In addition, a special jubilee issue of our paper will be prepared for that day. All outstanding writers and leaders will contribute towards this particular issue. This edition will reflect the life and accomplishments of American Jewry. We expect this issue to be one of the most valuable historic publications in America.

We trust and hope that you will honor us with your participation in the National Committee.

Awaiting your reply, we remain

Very truly yours,



DR. BERNARD BERGMAN
Editor.

November 4, 1949

Dr. Bernard Bergman, Editor
Jewish Journal and Daily News
77 Bowery
New York 2, New York

My dear Dr. Bergman:

Permit me to thank you for your letter of November 2nd.
I shall be very pleased to join the National Committee
which you are organizing in connection with the 50th
anniversary of the Jewish Morning Journal.

With all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:er

The Officers and the Board of Trustees
of The Euclid Jewish Center

request the honor of your presence at the

INSTALLATION SERVICES

of their first Spiritual Leader

Rabbi Bernard S. Raskas

at the Briardale Community Center

24151 Briardale Avenue, Euclid, Ohio

on Sunday Evening, November 6, 1949

at 8:15 o'clock

Installing Rabbi

Rabbi Abraham E. Halpern

Congregation B'nai Amoona

St. Louis, Missouri

Please respond

217 East 242nd Street

RE. 5540

RE. 6477

NOVEMBER 6, 1949

RABBI BERNARD S. RASKAS
24151 BRIARDALE AVE.
EUCLID, OHIO

ACCEPT MY HEARTIEST FELICITATIONS ON YOUR INSTALLATION
AS RABBI OF THE EUCLID JEWISH CENTER. MAY YOU FIND
DEEP SATISFACTION AND FULFILLMENT IN YOUR MINISTRY IN
OUR COMMUNITY.

ABBA HILLEL SILVER



November 7, 1949

Dr. Solomon Zeitlin
Jewish Quarterly Review
Broad & York Streets
Philadelphia, Pennsylvania

My dear Dr. Zeitlin:

Thank you for your letter of November 2nd. I have communicated with the Federation concerning the restoration of the subsidy to the Jewish Quarterly Review, and I hope that favorable action will be taken at its next meeting. I shall keep in touch with you.

With all good wishes in which Mrs. Silver joins me, I remain

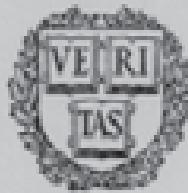
Most cordially yours,

ABBA HILLEL SILVER

AHS:ter

HARVARD UNIVERSITY PRESS ♦ CAMBRIDGE 38 ♦ MASSACHUSETTS

Promotion Department



44 Francis Avenue

November 7, 1949

Rabbi Abba Hillel Silver
105th Street Temple
Cleveland, Ohio

Dear Rabbi Silver:

You will find herewith advance proof of Sterling P. Lamprecht's Our Religious Traditions, which we shall publish between February 15 and 30. This is a book that we think really important to the growth of inter-faith comprehension and coöperation. In it, as you will see, Mr. Lamprecht strikes straight for the vital, enduring genius of each of the three great religions. He does so with notable fairness, and so simply and readably, and in such brief compass, that he who runs may read -- and then think more warmly of his neighbour's faith.

Your deep concern for religious tolerance and coöperation embolden us to ask whether you would consider reading Our Religious Traditions with a view to giving us an opinion of its merits that we might quote on the jacket of the book. There is no one whose opinion would carry greater weight with the adherents and friends of all three religions.

We look forward very much to hearing from you -- sometime this month, if at all possible.

Sincerely yours,

Frances Morgan

Mrs. Copley Morgan
Publicity Director

FM:evy

THE GROLIER SOCIETY INC.

Publishers of the Book of Knowledge

2 WEST 45TH STREET, NEW YORK 19, N.Y.

November 11, 1949

Dear Rabbi Silver:

The year 1950 will be an important milestone in the career of The Book of Knowledge, for it will mark forty years of service to the children of America. The first set appeared in 1910, and though the volumes of that early edition appear now as quaint records of a civilization "far away and long ago", they were treasured in their day by thousands of boys and girls. The first few thousands of sets published grew to hundreds of thousands and then to millions.

If we may judge by the testimony of men and women who had these books at home, their usefulness was never a matter of occasional reference. The volumes were read and reread. We hear now (almost invariably) when the title comes up in casual conversation "Why, I was raised on The Book of Knowledge"; or "I grew up on it!" The very title came to have a sort of generic meaning, and soon became a familiar household term.

Through the kaleidoscopic years, the editors' aim has been to keep the Book of Knowledge as entrancing to young minds as was that first edition of long ago, while keeping the set abreast of the times. The present editors believe that the more the book changes the more it remains the same.

To celebrate the fortieth birthday of The Book of Knowledge, we are going to print, in the front of Volume 1, a section of inspirational messages from distinguished persons to the children of today -- persons who know The Book of Knowledge, who have written for it, or have had it as children, or whose children have it.

I take pleasure in inviting you to write a short greeting to the boys and girls who will, we hope, cherish the new Book of Knowledge as much as their parents and grandparents treasured earlier editions. A hundred words would be about right; and we should also like, if you will permit, to have printed your photograph alongside your words.

May we count on your participation in our "Birthday Party"?

Sincerely yours,

Barry J. Holloway

Barry J. Holloway
Vice-President

BJH:JW

Rabbi Abba Hillel Silver
E. 105th St. and Ansel Road
Cleveland, Ohio

[October 13, 1949]

LEST WE ERR GRIEVOUSLY . . .

THE MOST IMPORTANT ISSUE OF TODAY: How to stop the rising threat of atomic catastrophe

The atomic race is officially on, between the U.S.A. and the U.S.S.R. Today the atomic power of the United States is still overwhelming. But by 1952 and probably sooner, twelve ideological fanatics of the Politburo will have enough atomic bombs to destroy scores of cities in western Europe and the United States. To allow the Moscow rulers to complete the building of their atomic stockpiles is to commit, by default, a crime against humanity. But to seek the destruction now of Russian cities by American atomic bombs in a preventive war is also a crime against humanity.

What shall we do? Shall we choose the lesser of these two evils? Shall we continue our present policy of half-measures through the Marshall Plan and the Atlantic Pact; or shall we go all-out for economic reconstruction of the world (Point Four)? Shall we continue to support the present impotent, veto-ridden United Nations; or shall we go all-out for the reconstruction of the UN, with or without Russia -- a new UN, strong enough to guarantee a peaceful Russia against aggression, and to guarantee (by legal force if need be) a peaceful world against an aggressor Russia?

DOCTRINE ONE:

We must reject reliance on Force, and concentrate on world economic reconstruction.

Here are two doctrines. Today America is at the crossroads between these two doctrines, and a choice must be made.

DOCTRINE TWO:

We must organize world force under world law, to prevent the violence of the few from prevailing over the peace of the many.

World Reconstruction

A Positive Program Believed Needed, Nehru's Visit Cited

TO THE EDITOR OF THE NEW YORK TIMES:

We venture to hope that the great address of Nehru given at Columbia University on the evening of Oct. 17 will be recognized widely as of vast importance. Is it indeed conceivable that a voice from Asia, the home of the majority of mankind and the cradle of religion and philosophy followed by millions of people in Europe and America, can be heard without the deepest respect and concern?

He proposes a drastic reconsideration of the methods by which we can attain that world community, of freedom, understanding and cooperation longed for by the masses of mankind.

He reminds us that the emergence of his own country into independence was accomplished by determined effort but with no reliance upon force as its major method of implementation.

Competition in the use of force has come to a dead end. For, no matter who wins, all lose. There is still a possibility that the world may not be destroyed. But there is no longer a possibility that force alone can be the means of the world's escape.

If we put our billions into a positive program of world aid with no hope or expectation of monetary return, if we share with the world our industrial skill and our technical superiorities in scientific food production, we will go far to strengthen the faith of the world in our disinterestedness and in our leadership for freedom.

A positive program for world reconstruction is called for in these days of judgment.

Lord Boyd-Orr, in his concept and work for a world food organization, President Truman's fourth point program, and countless scientific and technical international organizations outside of government—these are the seedbeds of the future.

In fact, our present trends need immediate rethinking. And Nehru's visit to this country may result in deeper discussions, in less timidity of expression and in finding for ourselves, and in the light of our own traditions, new openings.

Rev. HENRY SLOANE COFFIN, JOHN DEWEY, Right Rev. CHARLES K. GILBERT, ALICE HAMILTON, MILLICENT C. MCINTOSH, ERNEST O. MELBY, Rev. RALPH W. SOCKMAN, MARY K. SIMKHOVITCH, GERARD SWOPE.
New York, Nov. 9, 1949.

WHERE DO YOU STAND?

Legal Force for Peace

Program Outlined for International Bar to Aggression

TO THE EDITOR OF THE NEW YORK TIMES:

A letter of disturbing implications was published in the Nov. 12 issue of THE NEW YORK TIMES, and signed by a group of distinguished Americans. The authors, using as a starting point the speech "of vast importance" given by Nehru at Columbia University on Oct. 17, approve Nehru's proposal for "a drastic reconsideration of the methods by which we can attain that world community of freedom, understanding and cooperation longed for by the masses of mankind."

These methods, they aver, should be based on our putting billions into a positive program of world economic and technological reconstruction, aided by "our technical superiorities in scientific food production." And, as in the case of India's emergence into independence, we should eschew "reliance upon force as its major method of implementation."

"Competition in the use of force," they write, "has come to a dead end. For no matter who wins, all lose." This is indeed a noble program. But I submit that if carried to its logical conclusion such a program can only result in the triumph of Moscow dictators who believe only in force and who respect only a superior force.

To preach the abandonment of force by peaceful nations in the face of the vast military and atomic power now being mobilized by the most ruthless clique of dictators ever assembled is not pacifism. It is passive-ism of the most disastrous kind. It is a mortal illusion based on false analogy to compare the profoundly noble non-violence movement of India (with its special conditions) to the tragic plight in which the world finds itself today.

It is not true that "no matter who wins—all lose." If, in our era of great wars and turmoil, the totalitarian dictatorships—fascist or communist—win, then humanity will be condemned to the servitude of centuries in the new Dark Age. It is true that in order to achieve a true lasting peace religion

must change the hearts of men, education must enlighten the minds of men, and a minimum of economic justice must prevail between the haves and the have-nots. But no religion can change dictators, no education can cleanse the minds of ideological fanatics and no economic justice can prevail so long as the greatest of all economic injustices—war and the back-breaking load of the armament race — saps the strength of humanity.

The greatest of all causes of war is the anarchy of sovereign states, where each nation is a law unto itself and where a clique in control of a nation may rear for aggression with impunity or attack a divided world with chances of success. Immediate and practical means exist today for international control of atomic energy, effective elimination of the armament race, and control of aggressors based on the lawfully organized force of the rest of the world.

No, we must not abandon force as the principal agent of humanity's salvation. We must create a world force under a world law, to the end that the violence of the few may not impose its law upon the peace of the many. The real issue is not between force and non-violence, but between legal force and arbitrary force. "Competition in the use of force has come to a dead end" only because we have so far failed to establish an international organization under a higher law, with a world judge and a world policeman strong enough to prevent, by force if need be, armament for aggression and wars of aggression. If we do that we shall avert the atomic war.

For no nation, including Russia, can be strong enough to defy the justly organized might of the world. We must concentrate on this, and concentrate urgently, as the only program for world salvation.

The distinguished writers of the letter say that "our present trends need immediate rethinking. . . . We must find for ourselves new openings." Indeed our rethinking must be immediate. But we can find the new openings only by closing the old ones, only by stopping the huge social hemorrhage of wars.

ELY CULBERTSON,
New York, Nov. 13, 1949.

(Your answer to our inquiry:)

 / I agree with Doctrine One

 / I agree with Doctrine Two

Name. Address.

Remarks.

(Please tear off and mail to Citizens Committee for UN Reform, 16 E. 62nd St., New York 21, N. Y.)

CIRCUIT COURT OF ILLINOIS
COOK COUNTY

CHAMBERS OF
JUDGE JULIUS H. MINER

CHICAGO
November 17, 1949.

Rabbi Abba Hillel Silvers,
East 105th at Ansel Road,
c/o The Temple,
Cleveland, Ohio.

My dear Rabbi:-

As I remember, in one of your speeches several years ago you denounced President Roosevelt and his Foreign Department for their double dealing with the Jews and the Arabs on the Palestinian question.

I was then and am now wholeheartedly in accord with those views expressed by you and I would very much appreciate the exact quotation from your address, if I am not imposing too much.

Thanking you for your kindness and with best wishes, I am,

Very sincerely yours,

Julius H. Miner

In the hope that
this may interest
you. Your response
is invited.
M.D.

COMMENTARY MAGAZINE -- BENEFIT OR DETRIMENT TO AMERICAN JUDAISM?

WRHS
A LECTURE DELIVERED BY RABBI MILTON STEINBERG
BEFORE THE PARK AVENUE SYNAGOGUE, NEW YORK CITY
FRIDAY EVENING, NOVEMBER 18th, 1949

It is now some five years since the American Jewish Committee launched Commentary magazine as a monthly journal of Jewish life, letters and opinion. The time would be ripe in any event for an appraisal of the enterprise. But it is not a sense of its appropriateness which impels the evaluation I am about to attempt, but a conviction of its urgency. For, in the course of its career Commentary has developed not only very considerable strengths which have won for it admiration and friendship; it has come to display very considerable weaknesses also, negative and destructive traits which tend to neutralize the virtues and to bring into question whether, on the balance, it is more a benefit or detriment to American Judaism.

It is this, the darker side of Commentary, which is both the occasion and the burden of this address. I am not made happy by the tenor of what I have to say, especially not since I began as an ardent friend to this magazine. I was among its charter subscribers. Quite unsolicited I made it my business, when promising articles came my way, to direct them to Commentary. For at least two pieces published in its first year or so I served as a volunteer agent. I am naturally reluctant to admit that my friendship was misplaced.

And yet speak this piece I must.

For the sake, in the first instance, of the magazine, the virtues it possesses, the promise implicit in it.

I doubt whether either the editors or the sponsoring Publications Committee representative of the American Jewish Committee are aware of the extent and bitterness of the hostility they have awakened in broad sectors of American Jewry, especially among informed and committed Jews.

But these, the Jewishly knowledgeable and ardent, are the largest, most interested and dependable of followings for a publication of Jewish interest, as contrariwise they can become, by very virtue of the firmness and fervor of their convictions, the most powerful and implacable of antagonists. In making enemies of its natural friends Commentary, I fear, is engaged in nothing less than undermining its own status, perhaps its existence.

Behind my concern over Commentary looms a larger, deeper anxiety, over the precarious position and uncertain prospects of Judaism in America.

There is, I believe, still a chance for the achievement of a vital Jewish religious, ethical, cultural and communal life in this land, edifying and redemptive to us as individuals and through us to America, Israel, mankind. The chance, however, is slim and diminishes rapidly. The alternative is a deJudaized American Jewry, bereft of its God and Torah, its will to live and joy in life, a mass golem of five million persons kept alive only by the evil spell of anti-Semitism.

Against the grimness of this prospect, there is one inescapable criterion for any Jewish enterprise: its Jewish impact. What, we must ask, is its effect on Jewish morale and spirituality? Does it enhance or diminish in Jews their sense of the worthwhileness and hopefulness of the Jewish enterprise, their will to rethink and refashion Judaism into higher meaningfulness?

This is not to say that I expect a Jewish undertaking, in this instance a journal of Jewish opinion, to be in favor of survival blindly and unquestioningly, or to serve as a house-organ for Jewish organizations, or to make itself a mouthpiece of causes simply because they lay claim to survivalist intentions. Nor is there anything in Jewish life, be it belief, value or institution, too sacred for open, unsparing examination. Criticism of Judaism and a variety of viewpoints concerning it are not only legitimate, they are burning necessities. Indeed it is only in a searingly honest scrutiny of the Jewish condition and radical and ruthless analyses of all proposals for its amelioration that hope may be reposed for any Jewish future at all, let alone a better one. But the criticism, no matter how unsparing, must be life-bent not death-driven. It must be motivated by hope not despair. It must be, if not immediately, then ultimately, constructive in intention. Even when it attacks or despises whatever in Jewish life is hateful or unlevelly, its very hatred must be, like that of the prophets of old, an expression of an ultimate love.

It is then from a conviction, a hope and a sense of duty, that I speak this,

believe me, very difficult and distasteful piece. The conviction is that Commentary magazine has disclosed itself as deficient in that ultimate love of Judaism without which no Jewish enterprise can be other than morally bankrupt. The hope is that this deficiency^{is} is not so deep-seated in the editors as to be irremediable. In any event, the duty to speak is clear. Is it not written:

"Thou shalt surely correct thy brother and not bear sin because of him."

* * * * *

Were Commentary some inconsequential sheet I would, no matter what its tenor, expend neither your time nor my energy on it.

The fact is, as I have already indicated, that it is a publication of many virtues.

Thus it is handsomely gotten up and appears regularly -- no slight merit in a Jewish journal of opinion.

Again, it is expertly edited, at least on the technical level. To this fact, apparent on the face of things, I can testify from personal knowledge. I have seen the pieces which I steered Commentary's way both before and after public appearance. In each instance, the integrity of the content has been preserved, the form however had been skillfully recast. What is more, I have had the experience within the past year of rewriting an essay composed by one of my friends for publication in Commentary. In the form in which I had recast it it was, I assumed, passably fluent. I was left altogether admiring by the fashion in which the editor assigned to it improved it by pointing up crucial sentences and rearranging materials. There is a talent peculiar to editing as to other arts. It was exhibited here.

But the excellences of this magazine run more than skin deep. It provides a medium of expression for established American Jewish authors; it has developed new writers as well. It has succeeded in enlisting for the discussion of Jewish affairs men of talent, Jewish and Gentile alike, who otherwise would have stood aloof from such concerns. It has, on the whole, done a splendid job of reporting the Jewish

scene, though considerably better as to Europe than Israel and immeasurably better as to both these than as to America. These reportorial pieces have been widely quoted, reprinted and disseminated. Through the feature Cedars of Lebanon, it has unearthed and given appealing presentation to neglected or lost masterpieces of Jewish thought and aspiration. By translation or critical discussion, it has brought to the attention of American Jews significant European and Israeli personalities and turns of thought of Jewish relevance. And while, as is the case with any magazine, it runs uneven in quality, article to article, and issue to issue, there is scarcely a number which does not contain something, and often many things, deeply rewarding.

Given all this, what is my complaint against Commentary? My complaint is against the spirit which animates it as disclosed in three circumstances: that the magazine has studiously ignored some of the most significant elements in Jewish life; that it has consistently given distorted presentation to certain others, no less crucial; and, finally, that all too frequently it takes on an air of condescension and superciliousness toward matters Jewish, including historic Jewish sanctities, and of offensiveness toward Jewish sensibilities.

* * * * *

I say that Commentary ignores, but almost totally, many of the institutions, movements, practices and programs most essential to Judaism as it now is and as it is mostly likely to be in the future, if it survives at all. And here let me underscore that I am not pleading on behalf of any institutional vested interest, nor asking the magazine to make of itself a special pleader of any sort.

Nevertheless consider the Synagogue. Is it not among the most conspicuous institutions on the present day American Jewish scene and perhaps the most influential also? What is more, if there is validity to the opinion, widely expressed of late, that only as a religious communion can Judaism endure in this land, the Synagogue is destined to be the focus of whatever Jewish life is to come.

How then is it possible for any magazine, supposedly concerned with Judaism, to ignore the Synagogue, its structure, its problems and programs, its partisan movements, its potentialities and deficiencies.

Commentary has managed to do just that. In all the over five years of its publication, it has published, to the best of my recollection, scarcely an article on the American Synagogue. But I do not wish to rely on impressions. On this point, as on the others which follow, I have reviewed the files of Commentary in detail for the year 1948. One year out of five seems to me to constitute a fair sampling. What is more, the file for 1948 is the latest to be completed, thus representing the magazine at its maturest. Now in the year 1948 Commentary averaged eight feature articles per issue, special departments apart, making a total of somewhat under a hundred articles. Of all this total -- to revert to the issue at hand -- one and only one concerned itself with the Synagogue in any of its phases, and that -- I adduce the fact without comment -- was from the hand of an ex-chaplain and on the theme: Why I Gave Up My Congregation.

Or consider the problem of Jewish observance. For very many Jews this is a burning matter. Most students of Jewish life are agreed that it cannot survive without some regimen of ritual practice. The issue seems not to exist for Commentary, which in 1948 gave it not a single article.

As with the Synagogue and Jewish observances, so also with the federations of Synagogues, rabbinical associations, the seminaries which prepare men for the American rabbinate, the American rabbinate as a profession. All smothered in an unbroken blanket of silence.

Or to leave the Synagogue for an area of decision in Judaism no less determinative than it: Jewish education. What is Commentary's record on this theme? Throughout 1948, not a single article on the subject in any of its many aspects.

But this is still not the whole story. Is not the Jewish Community Center a characteristic expression of American Jewry, a conspicuous element in its landscape,

of profound influence on its future? To the Center, its philosophies, programs and problems, to the Jewish Welfare Board, the nation-wide coordinating agency of community centers, to its philosophy, programs and problems, Commentary assigned not an article in 1948.

Is the organization of the local Jewish Community, its Federation, its Welfare Fund, its Community Council a matter of consequence to American Jews? Not by Commentary's testimony, which in our sample year, did not publish so much as one article concerning it.

Certainly Jewish social work, the problems of preparation and training for it, its ideological issues and conflicting programs, the vexatious riddle of the role of Jewish values in its practice, surely all these ought to engage the earnest attention of a magazine of Jewish interest. Commentary in 1943 passed it over in total silence.

There is no end to the themes of Jewish urgency which Commentary has let lie fallow: the struggle now in process over national philanthropic budgets; the rebellion of smaller communities against big city and big organization domination; the functioning of the NCFAC, the coordinating instrument for defense agencies, and so on ad libitum.

But these are not only conspicuous issues; on them Jewish survival hangs. Yet these are just the issues Commentary has somehow contrived to overlook.

Now perhaps we can account for the air of dilettantism and literary dandyism which hovers over Commentary, the impression it lends of being so very much in "the high aesthetic line." What is wrong in this respect is not that Commentary concerns itself with problems of the creation and criticism of Jewish literature, real issues and deserving of concern, but that it fails so generally to concern itself with the issues of Jewish life.

Most recently (this occurred, however, in 1949 rather than in my test year 1948) Commentary ran a two-issue symposium by some twenty contributors on the

scarcely urgent question whether Jewish writers find themselves affected in their work by the presence in the Anglo-American literary tradition of anti-Semitic motifs. To such recondite problems, twenty essays, but not even twenty lines to most of the pressing matters I have enumerated and many more that I have left unlisted for lack of time.

No wonder then that the magazine seems ivory-towerish and irresponsible, yes, to persons who take Judaism and Jewish life seriously, even trivial.

As with subject matter, so also with contributors. One would expect a Jewish magazine to draw freely, extensively, on the rabbinate, on members of faculties of institutions of Jewish higher learning, on Jewish educators, social workers, communal leaders. After all, these are the groups most expert in Jewish thought and experience. These are the men whose regard for Judaism has led them to make it their life careers.

The absence of just these groups from the roster of Commentary's writers is flagrant. Of 1948's articles, one was by the ex-rabbi to whom reference has already been made, a second by another rabbi who has also given up the rabbinate, and only one, one out of almost a hundred, by a rabbi who had enough faith in Judaism and his profession to remain in it. Only one was by a member of the faculty of a Jewish institution of higher learning. None was by a Jewish educator, whether an educator of the top flight like Dushkin, Bergson, Chipkin or Eisenberg, or by any of their younger colleagues. Indeed, the list of those who have not appeared in Commentary's columns would coincide pretty closely with the names which would occur in a Who's Who in American Jewish religious and cultural life.

But these are not only the people who know Judaism best; they are also the leaders of Jewish survivalist effort, of the struggle to assure the continuance of the Jewish enterprise on the American scene. Which means in effect that Commentary, a magazine of Jewish interest, is stifling just the groups most devoted to Jewish interests.

There is reason to believe further that this lockout on Commentary's part against the persons who represent positive Jewish attitudes carries over into the field of literature itself. The magazine during 1948 overlooked, surprisingly, almost all the distinguished writers part of whose distinction is their Jewish affirmations: Ludwig Lewisohn, for example, Marvin Lowenthal, Marie Syrkin, Maurice Samuel, (except for advance chapters from his book on Peretz) Chaim Greenberg and Irving Fineman.

Perhaps, however, the fault lies not with Commentary but with these groups. Perhaps they do not volunteer articles. Plausible at first glance such an explanation dissolves under scrutiny. Anybody conversant with the workings of an editorial office knows that few articles come altogether unsolicited. Indeed, this is the prime business of an editor: to be an entrepreneur, to think of themes and suggest them to likely authors. Which is exactly what the editors of Commentary have consistently failed to do with the most informed, committed and ardent elements of American Jewry.

Or perhaps these people lack writing ability or else opinions worth publishing?

In some instances this may be the case. The possession of a rabbinical diploma, a passion for, or expertness in, Jewish education, leadership in even the greatest Jewish endeavors, constitutes no automatic assurance of literary capability. But granted this, is it not also the function of an editor to recast into intelligibility and grace the ideas of thoughtful but inarticulate people? Besides, while a lack of literary skill may be argued against some, perhaps even many, of American Jewry's educators and rabbis, it is by no means so general, let alone so universal, as the magazine's performance would indicate. Witness the fact that many of them have had books published by leading houses and articles by America's most distinguished journals.

Or perhaps these people have been asked to write for Commentary and have refused. But this only deepens the mystery. Is it possible that so heterogeneous a

group shall refuse so consistently? No other Jewish magazine experiences such a response. Besides, is not Commentary a magazine of prestige, is it not virtually the only magazine in American Jewish life which pays its contributors?

Whereupon an interesting question suggests itself. Who are the authors of Commentary? They are of course a widely variegated group and, needless to say, included among them are writers of pronounced Jewish commitments. But the type that recurs most frequently and which therefore comes close to a norm is a young man who has contributed short stories and articles to the publications of the non-Stalinist left. X

Now this fact argues nothing against their character or literary abilities and, in my view, pleads much for their social idealism. What makes the point relevant to our purposes is that the entire following of these left publications, writers and readers alike, is marked at best by indifference to Judaism and its survival and more usually by active hostility.

Which leads to a fantastic paradox: there are very many Jews of positive orientation toward Judaism, possessed of significant opinions concerning it, and also of literary skills, who have never been invited to write for Commentary. Yet, the American Council for Judaism apart, there is scarcely a Jew negative in attitude toward Jewish values whom the magazine has overlooked as a contributor. And I know of at least two instances of individuals, pronouncedly hostile to Judaism, who have had to resist the importunities of the editors, and this despite open confession of the negativism of their outlook. J

* * * * *

So much for what Commentary ignores by way of themes and writers. Now for the distortions I allege against it.

Consider that issue, until recently the most controversial of all Jewish issues: political Zionism. On the reportorial level, so far as concerns descriptions of events in Israel, the United Nations and among the D.P.'s the magazine has done a

good job of providing honest, objective coverage. But so soon as ideology and policy are at stake, the presentation has been not only biased but deviously so.

This is the record for 1948. I count a total of sixteen articles on Palestine and Zionism. Of these, eight are purely or almost purely reportorial, that is to say, they record and interpret events with little or no attempt to suggest policies either to Israelis or American Jews. Eight remain then as dealing with policy.

Of these, no less than six, or three quarters, are non-Zionist, ranging from outright anti-Zionism to such borderline Zionist positions as Ihud. Only two reflect main-line Zionist thought. If ever there was an instance of an unrepresentative coverage of a controversial issue, this is it.

As with Zionism, so also with Theology. Here too Commentary, when it does not engage in outright attack, as it did in the very first article it published on the theme, a beautifully written statement of philosophical atheism, distorts the picture of over-emphasizing fringe positions. Prevailing, when it interprets or evaluates Judaism as a system of affirmations, it does so in terms of Kierkegaard or the neo-Reformationist outlook, legitimate enough as a coin of vantage, but scarcely either the most significant, let alone the sole, touchstone. Most important and revealing is the temper with which Commentary takes recourse to the existentialist and crisis theology. It uses them less as a source of possible enrichment of the Jewish religion than as a stick with which to beat it, an occasion for pouring contempt on Judaism, the Synagogue and the rabbinate alike.

As with Zionism and theology, so also with Reconstructionism, which quite obviously is not to the liking of Commentary's editors. The magazine made its bow to the world in a first issue containing an account of Reconstructionism so distorted that I who have been associated with the movement since its very beginning and have been taken by Dr. Kaplan, its founder, to be a faithful expositor of it, did not recognize the cause with which I was identified. To be sure, thereafter an opportunity for response was made available to Dr. Kaplan. But as is so generally the case with

defenses and retractions, the damage may well have been beyond retrieving. In any event, Reconstructionism has ever after had short shrift and rough treatment at Commentary's hands.

I make no issue, for example, of the fact that Commentary did not get around to reviewing my own A Partisan Guide to the Jewish Problem until sixteen months and four printings after its publication, thus making this the last journal of consequence to register its evaluation of this book. But I must ask point blank, what shall one make of a Jewish magazine which, to the present day, almost two years after its appearance, has yet to publish a review of so consequential a work by so consequential an author as The Future of the American Jew by Mordecai Kaplan?

* * * * *

I turn now to the third and last of the items in my bill of particulars. It was William Paley, the English divine, who once asked: "Who can refute a sneer?" To which a more troublesome question must be appended: how is one to prove that a sneer is intended? For he whom we charge with sneering can always protest: "But I am only smiling" or else, "these are the natural lineaments of my face."

I cannot therefore establish my next point incontrovertibly as I could in the case of Commentary's omissions, nor presumably as with Commentary's distortions. Nevertheless I assert concerning Commentary that though it does not always sneer at Judaism and Jewish life in America it does so often enough to make the expression fairly typical of the cast of its countenance.

Every person I have talked to on the matter is persuaded of the presence of a sneer in The Month in History, a regular department of the magazine issue until October 1948. Written in its earlier days by Mr. Sidney Hertzberg, the feature professed to be a review of the month's events of Jewish interest. Now the appearance of this department coincided with the period when the full horror of the concentration camps and gas chambers was being disclosed, when the tragedy of the D.P.'s was emerging into light of day, when the Labor Party was busy breaking Britain's word to

the Jews and Bevin with anti-Semitic utterances and acts, culminating in the monstrosity of the deportation back to Germany of the passengers of the S.S. Exodus 1947. It was a time when every sensitive Jew, every sensitive human being, wondered at times that he was not going mad with grief and outrage. But not the writer of The Month in History.

To him, the Zionist attempt to open the doors of Palestine appeared not as an expression of righteous indignation nor an insistence on mercy for the D.P.'s but as merely a "pressure campaign." The rejection of the Anglo-American Commission on Palestine of a Jewish State seemed to please Mr. Hertzberg. In him British policy in Palestine found an apologist: "If Soviet influence was to be kept out of the Middle East and if Anglo-American routes and resources were to be protected, the first job of the two powers was to insure a modus vivendi with Arab leaders."

Worse than what this columnist said was the manner in which he said it. In the presence of one of the most tragic ordeals in all history, he remained unmoved, aloof, superior to it all, his manner as he watched the anguished contortions of Jews suggested nothing so much as an entomologist studying, with no feeling except distaste, the antics of some remote and peculiarly ugly insect.

Many of us have felt too that sneers lurk in not a few of the essays descriptive of American Jewish life and published under the caption From the American Scene. And not rabbis and other professional Jews alone. At least one of the writers for Commentary, a contributor several times over to this very department, a young woman of warm and positive Jewish attachments, has told me that such is the mood of the magazine and its influence on her that whenever she undertakes an assignment for it she finds herself writing with an altogether uncharacteristic condescension toward Jewish values and practices.

The recently published piece by Isaac Rosenfeld entitled Adam and Eve on Delancy Street has already been discussed adequately and more. I have no desire to discuss, let alone to denounce it further. If I refer to it, it is only because it



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November 21, 1949

Rabbi Abba Hillel Silver
The Temple
East 105th St. and Ansel Road
Cleveland 5, Ohio

My dear Rabbi Silver:

Several weeks ago I sent you the enclosed letter and have been anticipating your reply, but as yet have not received it. May I urge you to please give my request your earliest consideration and to communicate with me as soon as possibly convenient, inasmuch as we are, at this time, preparing to print our revised letterhead. I shall be looking forward to your reply.

With kind regards and every good wish,

Very sincerely,

Daniel A. Poling
Daniel A. Poling

Enc.

COPY

October 21, 1949

Rabbi Abba Hillel Silver
The Temple
East 105th St. and Ansel Road
Cleveland 5, Ohio

Dear Rabbi Silver:

In 1946 I assumed the organizing chairmanship for this organization because I was convinced of the woefully inadequate attention being given to research into blinding eye diseases -- a tragic affliction which affects countless thousands of men, women and children throughout our nation.

The National Council to Combat Blindness was conceived by several young people, themselves faced with blindness, and although their beginning was humble, their determination was boundless. After investigation of the facts, I was astounded to learn that while there are over 600 agencies for the blind, almost always their activities are directed to rehabilitation after blindness has set in, and that there was no great single agency primarily concerned with eye research to combat this situation. I realized then that it was my duty to do what I could so that there might be such a movement in this land of ours.

Many from nearly every walk of life joined with me on a committee of sponsors for the National Council to Combat Blindness. During the three years which followed, this pioneering effort has made great strides forward, and I am enclosing one of the brochures of the organization so that you may familiarize yourself with the facts and objectives.

In June of this year, the National Council to Combat Blindness was responsible for Congressional hearings on the need for Federal aid to eye research, and I felt privileged to participate as a witness in these hearings. I am enclosing a reprint of an item by columnist Drew Pearson which is but a brief coverage of what took place in Washington.

You will note from the committee of sponsors on this letterhead that the late Stephen Wise was one of this group. With his passing, this committee has lost an outstanding citizen, representative of the Jewish faith. I am writing you because I feel that you can best fill his place. I shall eagerly look forward to your response, and it would be a privilege for me to welcome you as a member of the committee of sponsors of this vital and most essential organization.

The National Council to Combat Blindness must and will take its place among the other great health agencies of our nation endeavoring to alleviate human suffering.

With every good wish,

Very Sincerely,

s/s

Daniel A. Poling

HERBERT BAYARD SWOPE
745 FIFTH AVENUE
NEW YORK 22, N.Y.

25 November 1949.

Dear Dr. Silver:-

The other day Dr. Goldmann said
to me that he thought you would be interested in
reading my letter to The Times about Dulles. Here
it is.

My warm regard,

Dr. Abba Hillel Silver,
The Temple,
Ansel Reed & 100th Street,
Cleveland, Ohio.



Name-Calling in Campaign

TO THE EDITOR OF THE NEW YORK TIMES:

I have known John Foster Dulles for thirty years, as a newspaper man and as a friend. In that period I have never known him to express an opinion even faintly touched with bigotry as to religion or bias as to race.

I am a Democrat (I think) and shall vote for Governor Lehman, but that predilection does not enable me to excuse an attack based upon phrases torn out of their contextual relationship. That practice is never good, for it creates an emotional disturbance not easily soothed.

Senator Dulles' election (which I do not expect) will not enshrine bigotry; Governor Lehman's election (which is probable) will not destroy that vice.

Let's face the truth—both are good men, although I happen to believe Mr. Lehman would be at this time, and later, of greater importance to the country than would the opposition candidate.

After all, the achievement of freedom and democracy is not to be gained without certain restraint, respect and the absence of intolerance. The candidates of the two big parties should remember that their chief fight is not against each other, but for the preservation of the country. That won't be won by name-calling.

HENRY RAYMOND SWOFF.

New York, Oct. 28, 1940.

November 23, 1949

Dr. Daniel A. Poling
National Council to Combat Blindness
1186 Broadway
New York 1, New York

My dear Dr. Poling:

Let me thank you for your kind note of November 21st. I shall be very happy to serve on the committee of sponsors for the National Council to Combat Blindness.

With all good wishes and hoping that I may have the pleasure of seeing you before long, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:er



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November 29, 1949

Rabbi Abba Hillel Silver
The Temple
East 105th St. at Ansel Road
Cleveland 6, Ohio

My dear Rabbi Silver:

I have your letter of November 23rd, and am honored and pleased to welcome you as a member of the Committee of Sponsors of the National Council to Combat Blindness. This is a cause worthy of much public attention and interest, and I feel confident that your association with us will add much significance to this effort.

With kind regards and every good wish,

Sincerely,

Daniel A. Poling
Daniel A. Poling



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November 30, 1949

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

Dear Rabbi Silver:

This is to acknowledge receipt of your letter of November 7th, in which you request allocations to the Jewish Quarterly Review, Bitzaron and Historia Judaica.

Please be advised that a request for the Historia Judaica and the Jewish Quarterly Review had been presented to the Budget Committee last March at the time the budget for the 1949 Welfare Fund Drive was prepared. No request had been received from Bitzaron, although the former beneficiaries of the Contingent Fund had been advised to apply directly to the Jewish Welfare Fund if they wished to receive support in 1949.

No allocations were made to the Jewish Quarterly Review and the Historia Judaica, in view of the shortage of funds available. The Budget Committee also questioned the responsibility of a welfare fund toward this type of organization.

At present, no funds are available for distribution during the current year. If the three organizations wish to be included in the 1950 campaign, I would suggest your advising them to submit a request at an early date.

Sincerely yours,

H A Rucker

Henry A. Rucker,
President

RM-gs

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Temple Bnai Ansh

1845 COMMONWEALTH AVENUE

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Cantor

HENRY E. KOHN

Ritual Supervisor

ABRAHAM MITTELL

TEMPLE OFFICE

ALgonquin 4-9588

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AIR MAIL

December 1, 1949

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Rabbi Silver:

May I bring to your attention that we are moving into a New Temple December 11, when we plan to hold a special Dedication Dinner in honor of that historic event. We are publishing a Souvenir Booklet and my community and myself will be highly honored if you can spare the time and find it possible to send me a greeting in honor of this sacred occasion.

I have had the privilege to know you for a goodly number of years and it would be indeed a great honor for my community to have your greeting in this Souvenir which we are preparing. I shall be grateful if you can send it as soon as possible.

With sincerest best wishes and deepest gratitude, I am

Cordially yours,

Joseph S. Shubow
Rabbi Joseph S. Shubow

JSS:A

The Presbyterian Outlook



AUBREY N. BROWN
Editor

DIAL 2-9492 • 403 E. FRANKLIN ST. • RICHMOND 19, VA.
Old in Service • Established 1819 • New in Spirit

J. S. BROWN
Business Manager

New Address - 1 N. 6th St.
December 6, 1949.

Dear Rabbi Silver,

I am enclosing an article which we carried in our last issue which interested me very much. I wonder if you would like to make a 200 to 300-word comment on it for use in our columns. I shall be grateful to you for this help.

Very truly yours,

Aubrey N. Brown

ANB/dk

Jew and Christian Have Much in Common

By H. H. SMITH, Sr.*

IT HAS BEEN SAID that Judaism and Christianity are the two greatest facts in history. The Jews, then, have given us the most important thing of life: God's revelation of himself to man; first, through Moses and the prophets, and later through Jesus Christ. Albert C. Knudson, in his book, "The Religious Teachings of the Old Testament," expresses our debt to Israel in this brief paragraph: "The moralization of the idea of God was Israel's supreme achievement. Its importance in human history can hardly be exaggerated. It saved religion from the groveling superstitions associated with signs and omens, superstitions that degraded both intellect and conscience. It likewise saved religion from the irrationality and emptiness of mere ceremonialism, a system of rites that stood in no vital relation either to the personality of the individual or the social good."¹

Teamwork Is Important

Jews and Christians, in being the recipients of a true knowledge of God and his revealed will to man, owe it to the world to declare this truth to mankind. If teamwork ever was important in any enterprise, surely it is of supreme importance here. But what do we find? "Jews and Christians," says a writer, "live, as it were, in two distinct and separate social and religious hemispheres of the same great world."

As far apart as Jews and Christians are in some respects, they have much in common. In the first place, they have a common guilt as respects the aloofness mentioned above. Both are to blame for this estrangement, and both need the "mourner's bench," for they have sinned against each other and against God.

Jews and Christians are also on the same footing as they face their supreme need: the need to be saved from sin. All the world is "under the judgment of God," for "all have sinned and come short of the glory of God." Jew and Gentile find salvation only as they humble themselves before God, repent, and by faith accept the forgiveness of a merciful Father. (The Christian believes that this saving grace of God is revealed through Jesus Christ.)

A Common Weakness

The synagogue and the church have much in common. First, they have a common weakness: their shortcomings and sins are manifest. They have the light, but too often walk in darkness and follow the evil inclinations of the human heart. Spiritual leaders in church and synagogue complain that "secularism," which takes the form of leaving God out of one's life—trying to live as though Divine help were not necessary for man's welfare, here or

hereafter, appears as a threatening menace. Several years ago a Chicago rabbi made this complaint: "We Jews have given religion to the world, yet we have little of God in our hearts. The Jews are not studying their Bible—other people are studying it. Our tremendous indifference is our worst ailment. We are troubled with agnostic atheism, materialism and Christian Science." From other sources there have been complaints that "younger people, in particular, seem to have less and less regard for the tenets of their traditional faith and seek stimulus in socialism and Labor Movements. . . . Zionism and nationalism are taking the place of religious faith."

The church is in no position to criticize the synagogue. While the church is ministering to millions at home and abroad, other millions never darken the doors of the sanctuary, and millions of children are growing up without receiving any religious training whatever. But the picture is by no means entirely dark for either the synagogue or the church, for it has come to pass as Jesus pre-

★
Here is an earnest plea for people
who have a similar spiritual heri-
tage to make more of it.
★

dicted in his parable that carried both warning and encouragement. "The cares of this world, the deceitfulness of riches, and lust for other things entering in, choke the word and it becometh unfruitful." Nevertheless, there is assurance of a harvest: "Some bear fruit, thirty-fold, sixty-fold, and a hundred-fold."

If the church and the synagogue have their shortcomings in common, they may rejoice in common achievements. Who are the most dependable leaders in civic and religious life today? Are they not found among Jews and Christians who are striving to keep the faith, as each understands it? Only the uninformed or the prejudiced look upon the Jews as being incapable of a deep religious experience and exalted character, because they have not accepted Christ as Savior and the New Testament as the Word of God.

We must not forget the godly men and women of the Old Testament. Some ultra-conservative Jews may be living in Leviticus today, but progressive-minded Jews—and there are many—strive to follow the teachings of the great prophets: "Amos, Hosea, Isaiah, Jeremiah, Micah, Ferdinand Isserman, in his book, "This Is Judaism," says:

"When Christians seek to compliment a Jew, they say that he reveals fine Christian character. They mean he has love for justice, passion for truth, sympathy for the weak, a sense of human brotherhood. These ideals which in the mind of the Christian constitute Christian character are the ideals of the synagogue, the teachings of the prophets, the wisdom of the rabbis. Neither the church nor the synagogue has a monopoly of them. What Christians mean by Christian character, Jews mean by Jewish character."

Amen to Every Sentence

When people of diverse religious views are in dire distress, or face some great trial that drives them to God, they find no difficulty whatever in worshipping together. During the war Jews and Christians found they had more in common than they had ever realized, as they worshipped together at certain times. The synagogue next Sunday (or Saturday, perhaps), he might hear the leader use the following prayer from "The Union Prayer Book for Jewish Worship." A devout Christian would say "Amen" to every sentence of this prayer:

"We come into Thy house, O Lord, to voice the longings of our hearts in prayer. In the pressure of daily living, we often forget Thee, and stifle the nobler impulses of our nature. On the Sabbath Day, in this hour of worship, we regain the feeling of our kinship with Thee. Help us, O Father, to keep alive this sense of our high lineage amid the labors and duties of our common life. When selfishness and greed prompt us to wrong-doing, may the sense of Thy nearness restrain our desires and save us from degradation. May the inspiration of this hour open our hearts that we may receive the helpless and despondent with sympathy and love. When summoned to give our strength to a noble cause, let the influence of our Sabbath worship fill us with eagerness and ardor that we may bring our offering with joy. May it be Thy will that our prayers be not barren of results; aid us to make them meaningful and fruitful. Hear Thou our supplication and bless us; for in Thee alone do we trust."

Jews and Christians may unite in this prayer because they are children of one Father, with a common faith in the essentials of religion: the Fatherhood of God, the brotherhood of man, the forgiveness of sin, and the life everlasting. They may also unite in repeating every word of the Lord's Prayer, and of course, in the Ten Commandments they find a common guide to ethical conduct.

This Was Jesus' Heritage

We should not undervalue the spiritual heritage of the Jews. Remember that Jesus worshipped "the God of Abraham, Isaac and Jacob," and declared that he "came not to destroy the law or the prophets, but to fulfil." We should ever keep in mind that the Psalms, that great body of devotional literature, so highly appreciated for its inspirational value, is the common heri-

*Mr. Smith is a retired Methodist minister of Ashland, Va.

tage of Jew and Christian. Rabbi Isserman truly says: "If a thousand ties bind together the followers of all great ethical religions, then a thousand and one ties bind together Jew and Christian."

Someone, perhaps, may ask: "If Judaism and Christianity have so much in common, why do Christians conduct missions among Jews, and why did the Apostle Paul sacrifice his life to preach the gospel of Christ to his countrymen and others?" Briefly, Paul knew both Judaism and Christianity at first hand and found through Christ an experience of God and a way of salvation that Judaism never supplied. Moreover, he saw thousands of his fellow Jews and others transformed by accepting this gospel of the Nazarene. A new spiritual force, "making the weak and the cowardly strong and brave, and the impure and

the ungodly chaste and devout," was the experience of those who became followers of Christ.

Concerning "the creative fact in early Christianity," Dr. H. F. Rall, in his book, "Christianity and Judaism Compare Notes," (Rall and Cohen), says:

"Primary is the fact of Jesus himself and his profound experience of the Eternal, an experience that expressed itself alike in his word, his deed, and his death. Primary, too, is the fact that for his followers he brought a like living experience of God. In him they saw the presence of God. His word and his life were to them a revelation of God, and in his death they saw the saving deed of a God of Mercy seeking to win men to himself. The word of Paul voiced their common faith: 'God was in Christ reconciling the world unto himself.'"

Jews and Christians who are earnestly trying to serve God are brethren should feel a sense of obligation to make known to the world the great truths of their faith. Many years will pass, no doubt, before Jews and Christians see eye to eye in their religious beliefs; in the meantime they cannot do better than to bear in mind the words of that broad-minded Christian, John Wesley: "We can no more think alike than we can see or hear alike, but we can all love alike."

Quotations by permission of copyright owners: "The Religious Teachings of the Old Testament," by Albert C. Knudson (Abingdon-Cokesbury Press, Nashville, Tenn.). "This Is Judaism," by Ferdinand Isserman. (Harper Bros., New York). "Christianity and Judaism Compare Notes," by H. F. Rall and S. S. Cohen.

Christians Are Providing Food

By JOHN S. LAND*

DURING MY recent visit to Germany, I saw indescribable need for food, clothing and medicine. Memorable was my pilgrimage to three old people's homes. The first of these was formerly a hotel in Prien. Here were many old people with noble faces and aristocratic bearing, eating their supper of bread and soup. I went to some of their rooms, which were very nice. On the first floor was a social room with games and a radio. I was impressed with the apparent happiness of the people. Many of these were busy with some hobby.

Nearby was the Chiemsee Hotel. Again I was impressed with the splendid bearing of these inmates who were grateful for the love and protection afforded by Christians far away. Their food was not too bad. Here an Orthodox minister from Russia had adapted a little room as a chapel. He and his grateful flock were proud of this place of worship.

Heaven for the Aged

The third home was called Kamperwand. It was the newest of the three. There was a very attractive dining room with new furniture. The living rooms for couples were the best I saw anywhere. You could sense the happiness of the people. Said one old person, "This is heaven." These aged friends of many nationalities are grateful to God and to the kind people of our churches who have provided the funds for these provisions and comforts.

The next three centers visited on successive days, were unlike these old people's homes. In an old German barracks 6,000 Displaced Persons were crowded together in heartbreaking fashion. These large rooms were separated by wires or strings on which were hung sheets or pieces of paper pinned together to form partitions. In these cubicles fami-

lies up to eight and ten were living. Men, women and children were crowded together. There was no chance for privacy and little possibility of decency. The improvised furniture and fixtures were huddled together even as were the people.



LAND: At the Linguaphone school in Gablingen near Augsburg.

As far as possible they try to help themselves by mending shoes, learning trades and studying English. In a very small room there were seventeen men crowded together as they were being taught electric wiring and radio repair. Their ingenuity and resourcefulness in doing all they can for themselves elicited admiration. With all of their wistfulness, one never heard a word of complaint.

One of these centers was heart-rending. It was in a badly-bombed school building. The edifice was con-

demned by the authorities. Nevertheless, these desperate people had pushed in and esconced themselves in this scarred building with windows and doors missing. In company with a social worker from Church World Service headquarters, I visited a number of the rooms and chatted (through an interpreter) with the inmates. One was a woodcarver who hoped to sell his wares. Another was a mechanic whose little room was wonderful to behold, seeing the use to which he put broken bicycles and other scraps of metal. In other instances men and women were repairing garments, sewing, knitting and doing other things with the scarce material at hand.

At CIMADE Headquarters

When I came to Paris I went at once to 25 Rue Blanche, the headquarters of CIMADE. These letters are the initials of the French name of the organization which is dedicated to Christian work among evacuees. The dynamic and charming little lady who is the beloved secretary is Mlle. M. Barot. I had notified her of my coming in advance and enclosed a letter from her friend, Dr. Vernon Broyles. She and her staff received me warmly. For fifteen minutes she answered my questions and told me of the four main operations of her organization from Paris to the German border. The ministry for old and young combines Christian witnessing and practical helpfulness. I had lunch with the staff where our meal was frugal but our fellowship was fine. Upon coming downstairs an hour later I found the spiral staircase and the floors below choked with refugees who had come in during that short space of time. Here, as in Germany, people come "from nowhere" hourly and beg for shelter, food and clothing.

Before leaving Munich and Paris, I requested a list of urgently needed articles. The church of which I am pastor is organizing a vigorous crusade

*Minister, St. Charles Avenue Church, New Orleans.

382 197

The Day

THE NATIONAL JEWISH DAILY
183 EAST BROADWAY
NEW YORK

GOODWIN G. WEINBERG
SECRETARY

December 6, 1949

Dr. Abba Hillel Silver
The Temple
East 105 St. & Amstell Road
Cleveland, Ohio

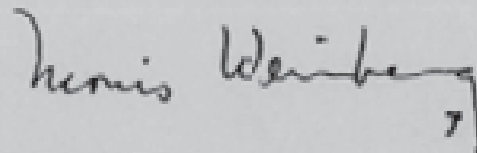
Dear Dr. Silver:

THE DAY, the foremost Jewish daily, is celebrating the thirty-five years of its existence on December 25th, 1949.

During those thirty-five years, THE DAY has served democracy and fought for the highest ideals of Judaism in our country.

A word of greeting to our readers and American Jewry for publication would be greatly appreciated.

Respectfully yours,



Morris Weinberg,
Publisher

mw:rs

December 6, 1949

Rabbi Joseph S. Shubow
Temple Bnai Moshe
1845 Commonwealth Avenue
Brighton 35, Mass.

My dear Rabbi Shubow:

I learned with pleasure that you are moving into a new Temple on December 11th, and I should like to join your host of friends throughout the country and extend to the members of Temple Bnai Moshe my heartiest felicitations and my prayerful hopes for a career of great achievement and service in your new edifice. Had time permitted it, I should have been most happy to attend the dedication services, but I am unfortunately prevented from doing it. I should like you to feel, however, that I am with you in spirit on this auspicious occasion.

It is good to know that Jewish communities are building synagogues and religious centers for the propagation and the perpetuation of our historic faith. American Jewry has a role of destiny to play in the future of Judaism. Humanity needs today more than any time in the past the principles and ethical ideals of our historic faith. It alone can restore the balance to a materialistically biased and dangerously distraught civilization.

More power to you and to your co-workers in building another center of radiant Jewish idealism in this country!

Most cordially yours,

ABBA HILLEL SILVER

AHS:er

December 6, 1949

Rabbi Milton Steinberg
Park Avenue Synagogue
New York, New York

My dear Milton:

Thank you so much for your kindness in sending me a copy of your lecture, "Commentary Magazine - Benefit or Detriment to American Judaism?" I read it with much interest, though with no surprise. A competent analysis of the Commentary Magazine is long overdue. I hope that your lecture will reach many people and will open the eyes of the leaders of American Jewish communities who are helping to raise from an unsuspecting American Jewish public the sum of \$150,000 annually to finance a magazine whose characteristics you have so well defined in your lecture.

The hope that you express at the conclusion of your address that the editors of the magazine will see the error of their ways and repent is, I am afraid, a vain hope.

Under separate cover I am sending you a reprint of an article "Why Do the Heathen Rage?" which I wrote nearly 25 years ago, directed to a refutation of the same Eliot E. Cohen who, in those years, was venting his contempt of all positive values in Jewish life in the columns of the Menorah Journal of which at that time he was, I believe, an associate editor.

The leopard does not change his spots.

With all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:er

December 6, 1949

To Whom It May Concern:

The Jewish Journal and Daily News of New York is celebrating this year its 50th anniversary. During this half-century of activity in the field of Jewish journalism this daily newspaper in the Yiddish language has served the cause of American Jewry and world Jewry exceedingly well. Every constructive movement in Jewish life has received its support. It has been an influence for good in American Jewish life among the tens of thousands of readers which this newspaper reaches.

I understand that it is contemplating publishing a special Cleveland edition on the occasion of its 50th anniversary which will tell the story of the Cleveland Jewish community during the last half-century in all its phases and activities. The project is to be highly recommended.

Most cordially yours,

ABBA HILLEL SILVER

AHS:er

cc: Mrs. Leo Neumark
2943 S. Park Blvd.,
Shaker Heights, O. December 8, 1949.

Mr. Joseph Kapell, Chairman
Jewish Social Agency Committee
Jewish Welfare Federation
Chester-12th Building,
Cleveland, Ohio.

Dear Mr. Kapell:

The Board of Trustees of The Youth Bureau has been considering the extent to which a pamphlet describing the agency's services might be distributed more widely. This pamphlet was written for boys and girls at the request of school personnel and of parents. It has been sent to all the Senior and Junior High Schools in the county and is being used with many parents and young people. The question now arises of sending it to religious groups. It is in this connection that I am addressing a letter to the Jewish Social Agency Committee. Mrs. Neumark, a member of our Board, suggested your committee as one which might give us helpful opinion and advice.

We know the Jewish Family Service/and The Jewish Children's Bureau offer Jewish young people case work services of very high calibre and we in no way wish to suggest The Youth Bureau in place of these agencies. It is true, however, that some Jewish young people apply for service at The Youth Bureau and we do not refuse them if they express a desire for help from our agency. It seems to us that Rabbis and other leaders who work with young people would refer them to Jewish agencies if case work service was indicated and would have little or no occasion to consider The Youth Bureau. However, we want to make our services available where they are needed and thought your committee could advise us on this.

A typed copy of a recent statement about The Youth Bureau is enclosed as this gives a more detailed description of the agency than the pamphlet and may serve to answer questions of your committee about The Youth Bureau.

We shall appreciate your consideration of this matter and shall look forward to hearing from you at a later date.

Sincerely yours,

Elizabeth B. Noyes
Elizabeth B. Noyes,
Director.

encl - 5 pamphlets
statement

Souvenir Book

of

Congregation Bnai Moshe

IN HONOR OF

The Three Day Celebration

ON OCCASION OF

*The Dedication of the New Temple
and Talmud Torah*

DECEMBER 9, 10, 11, 1949

FRIDAY EVENING, SATURDAY AND SUNDAY



THE NEW TEMPLE AT 1845 COMMONWEALTH AVENUE
BRIGHTON, BOSTON, MASSACHUSETTS

ook Mr. D. Abba
Hillel Silver
the few who
Moshe
more than any other
leader in our
oration line, was
responsible for the
actual creation
of the
State of Israel
In administration
and vision,
Peoples,
Shalom

A Letter of Historic Significance From the Great Leader of American Jewry.

Dr. Stephen S. Wise, Alav Ha-Shalom

TO OUR OWN RABBI

FREE SYNAGOGUE
New York

SYNAGOGUE HOUSE

40 WEST 68TH STREET

(Near Central Park)

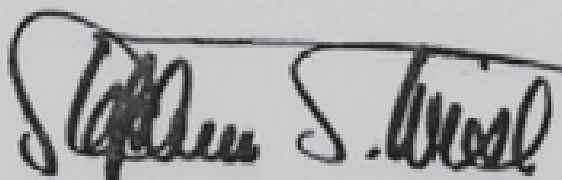
Temple Bnai Moshe
96 Chestnut Hill Ave.
Brighton, Mass.

October 18, 1934

I am looking forward with very great satisfaction to the privilege of having part in the dinner exercises on October 28th for my beloved friend and comrade, Rabbi Joseph Shubow. I have never installed any man with deeper satisfaction than I shall have when I install Rabbi Shubow as the head of your congregation. I have known him for many years. He has been at my side at the Jewish Institute of Religion and after that in the American Jewish Congress, and the longer I know him the more I respect him as an earnest, devoted and consecrated servant of the Jewish people and teacher of the Jewish faith. I shall have much to say about him when we meet.

With warm greetings,

Faithfully yours,



A handwritten signature in dark ink, reading "Stephen S. Wise". The signature is written in a cursive, flowing style. Below the signature is a horizontal line.

The Temple

EAST 105TH STREET AT ANSEL ROAD

Cleveland 6, Ohio

RABBI

ABBA HILLEL SILVER D.D.

JULIUS J. NODEL

ASSISTANT RABBI

EARL S. STONE

DIRECTOR OF RELIGIOUS EDUCATION

HARRY A. LEVY

EXECUTIVE SECRETARY

December 6, 1949

Rabbi Joseph S. Shubow
Temple Bnai Moshe
1845 Commonwealth Avenue
Brighton 35, Mass.

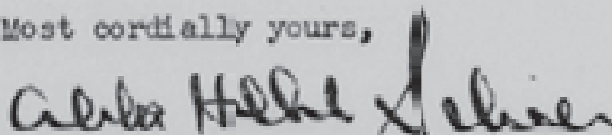
My dear Rabbi Shubow:

I learned with pleasure that you are moving into a new Temple on December 11th, and I should like to join your host of friends throughout the country and extend to the members of Temple Bnai Moshe my heartiest felicitations and my prayerful hopes for a career of great achievement and service in your new edifice. Had time permitted it, I should have been most happy to attend the dedication services, but I am unfortunately prevented from doing it. I should like you to feel, however, that I am with you in spirit on this auspicious occasion.

It is good to know that Jewish communities are building synagogues and religious centers for the propagation and the perpetuation of our historic faith. American Jewry has a role of destiny to play in the future of Judaism. Humanity needs today more than any time in the past the principles and ethical ideals of our historic faith. It alone can restore the balance to a materialistically biased and dangerously distraught civilization.

More power to you and to your co-workers in building another center of radiant Jewish idealism in this country!

Most cordially yours,



ABBA HILLEL SILVER

AHS:er

Zionist Organization of America

Office of the President
41 EAST 42nd STREET
NEW YORK 17, N. Y.

December 5, 1949.

Rabbi Joseph S. Shubow
Temple Bnai Moshe
1845 Commonwealth Avenue
Brighton 35, Mass.

Dear Rabbi Shubow:

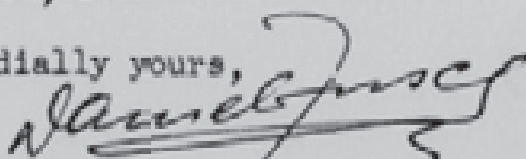
I learned with great pleasure that you are to hold a special Dedication Dinner in honor of the great event of Temple Bnai Moshe moving into a new edifice. May I on this auspicious occasion offer my heartiest congratulations and best wishes for a continued fruitful activity in behalf of the Jewish people.

The synagogue throughout the ages has occupied a central position in Jewish life. It can and should do so again in the life of the Jews in the United States. From the pulpit there has gone forth time and time again a message that stirred the Jewish masses; Jewish tradition has found its greatest bulwark in the Temple. The future, it would seem to me, will reserve a place of honor for the Jewish House of Worship.

You, my dear Rabbi Shubow, have fought valiantly for Jewish causes and are giving your life to Jewish ideals. It is men like you who can restore the Rabbinate to its ancient glories.

With all my best wishes to you, I am

Cordially yours,



Daniel Frisch, President.

Blessed be the Lord who Supplied our Need

A Message From Our President

It has been my pleasure and privilege to serve as President of Temple Bnai Moshe at the time when the foundations for our new Temple and Hebrew School buildings were being laid. Having watched the growth and having been active in the development of the affairs of our Temple for many years, it has been a great satisfaction to me to see that we have now been able to move into our new quarters.

There is no finer praying group in all Greater Boston than that of our own members. The sincerity of our praying is evidenced by the large turnout and serious approach to our services. Although beautiful walls alone do not make a temple, still, in conjunction with a congregation that has a spiritual constituency that always turns to God, the beautiful walls help in maintaining an atmosphere that is most conducive to contemplation and soul-searching in accord with the tenets of our great Hebrew religion.

Surely with a building such as we have now, we need have no fear that our families and our children will forsake our traditions or our teachings. Our Hebrew school will be one of the finest in New England, with all the equipment necessary to help its students learn our glorious Hebrew language, and the traditions, customs and laws of our great religion. Staffed with competent teachers, who will instruct in the modern manner, we are assured that future generations of Jewry will carry the banners of Judaism gloriously, as those same banners have been borne for over two thousand years.

With the tireless efforts of our dear Rabbi Joseph Shubow, who had the cooperation of so many of the active members of our Temple, our Brotherhood and our Sisterhood, the tremendous job of raising funds and building was started and has succeeded. I am sure that God will bless us with a completed building that will do honor to all the Jews of Brighton and Greater Boston, a building that we will be proud to point to as our Bais Tefila, our House of Worship, and our Talmud Torah, our Hebrew School — our Temple Bnai Moshe.

A great honor has come to me on this occasion, when it is my privilege to speak a word in the name of our Congregation at this joyous event. For two years it has been my honor and responsibility to serve as president of Congregation Bnai Moshe and these have been most crucial and important years, for it is during these three years, since our Rabbi returned from overseas, that we have been able to bring together the necessary manpower and financial help to build this beautiful House of Worship and House of Study — this synagogue and our Talmud Torah.

As I have said on many an occasion, I do not consider myself a speaker and I know I am far from the ideal type of president, but for one reason or another you have laid this honored burden upon my weak shoulders and I shall always be grateful to God and to you that during my administration we have been able to go from the old little schul on Chestnut Hill Avenue which, to be

sure, has served us nobly and well, to this magnificent building. Every morning the praying, pious Jew says among the *berochas*, **BARUCH ATG HASHEM ELONHAINU MELEKH HO-OLOM SHEOSO LI KOL TSORKI** — *Blessed art Thou, O Lord, our God, King of the Universe, Who hast furnished me every need.* I think every one of us who recites this prayer from now on will be able to give it special power and more meaning, for what greater need did we have in this community than the need for this beautiful and spacious synagogue and school? Yes, I shall thank God every day that this great need has been supplied during my administration and I shall thank Heaven that we had the right men to help us fulfill our dream. Our community will remain forever indebted to our beloved leader and friend, Jacob B. Lerner, the chairman of our Building Committee, and to his co-chairman, Kermit H. Perlmutter, and to all the members of the Building Committee and to the members of our Board of Directors and to all of you and others in our community who have given generously of their time and their money to make our hope a reality. I want especially to express my thanks, in the name of the community, to those of you ladies and gentlemen who, although you are not members of our congregation, have nevertheless done us the great honor to come here tonight and to have contributed most generously to the success of our great building program.

May God bless all those who have helped in this glorious, divine effort. May we meet in this House of God frequently on occasions of happiness and joy. I thank you and may God bless you!



SAMUEL SCHIFF,

President

An Arduous But Inspiring Experience

Message From The Chairman of The Building Committee

This evening is the most historic event in the annals of B'nai Moshe because tonight I am to turn over to the president of B'nai Moshe the keys to the beautiful building that will house our Talmud Torah and Temple vestry.

There is a great deal of history in this event, as B'nai Moshe started in 1933, housed in a very humble wooden building that contained both our temple and school, with limited facilities for both. But through the hard work and continued effort of our beloved Rabbi Shubow, and the devoted support and undying zeal of the leaders of our temple, the idea of this magnificent building was conceived and realized.

It was in 1946 under the leadership of our then president, Kermit Perlmutter, that a special meeting was called at the home of the Rabbi, in order to start a fund for the building of a temple and school. That evening a small group of men pledged \$50,000 for the purpose of breaking ground for what is now our school.

A great deal of debate took place among the leaders of the congregation as to whether the temple or the school should be built first, for the custom has been to build the temple first. But B'nai Moshe leaders were more concerned about the facilities for their children than the facilities for the elders. They decided to build the school first so that their children might continue their studies of Hebrew and Jewish tradition in modern surroundings that would prove a pleasant place in which to study Torah.

At this time I want to take the opportunity to thank the various committees that have helped to build this magnificent edifice. First I want to thank the co-chairman of the building committee, Mr. Kermit Perlmutter, for his untiring support and devotion to the cause. I also want to thank the treasurer of the Temple, Mr. Louis Nathanson who has been a great supporter and loyal worker in behalf of this project. I also want to thank Ben Rabin who has given his undivided attention and his technical knowledge of engineering, to make my task much easier. The men who have done a great deal and given tirelessly as members of the building committee are: Dr. Harry Coan, Vice-President and Chairman of the Board; David Saxe, Second Vice-President and a great lover of our Temple; Moses Parsons, Chairman of the School Committee; Abe Mittell, Devoted Ritual Supervisor; Samuel Schiff, President of the Temple; Samuel Black, President of the Brotherhood; Benjamin Beeman, a devoted worker; Julius Berenson, Financial Advisor; Samuel Lebow, School Treasurer; Louis Oshry, a great supporter of the cause; Harry Scotch, a new but proven hard worker; Jack Freeman, House Committee Chairman; Jack Polisner, a loyal supporter; Louis Lobel, one of our leaders; Charles Herscovitz, Hyman Cohen and Hyman Sterling among the old timers; and last but not least our Co-Chairman of the School Committee, J. D. Queen, who has been most helpful in many ways, saving money for the congregation through personal supervision and regularly attending to the religious services.

These are the men who have made my task much lighter, and to whom we owe a great deal of gratitude for the success of this venture. My many thanks go to the Sisterhood under the leadership of Mrs. Jacob Freeman, Mrs. Jacob Poliner, and now Mrs. Louis Altshuler who have done a good deal in raising large sums of money for the building of our Hebrew School. I also want to pay special tribute to our Brotherhood under the leadership of their energetic president Samuel Black, who turned over last year the largest sum of money in the history of the Brotherhood. Many thanks, too, to his co-workers who have displayed a loyalty and devotion to the Temple cause. They are Mr. Harry Scotch, Mr. Leonard Sheinfeld, Mr. Victor Lee, and Mr. Morris Waldman. And my thanks to you, the entire Temple membership for your generous and continued contributions, which have made this House of God possible. May you continue your good deeds so that we will soon see the completion of our entire Temple structure. Special thanks to the contributors who are not members of our temple, but who were eager to help us in this glorious undertaking because of friendship for our Rabbi and his community.

It has been an inspiring experience for me to be the Chairman of this vast undertaking although I have experienced many hardships and disappointments as well as sleepless nights. Yet it has been to me a source of tremendous satisfaction to see the implicit confidence I have received from the leaders and the members of the congregation, and in this spirit I want to thank you for your support most heartily.



JACOB B. LERNER,
Chairman of Building Committee

The Well of Living Waters

Greetings From The Chairman of Our Talmud Torah

During my stay in Israel, I visited many schools and educational institutions of different varieties — talked to pupils, parents and teachers and the impression that I received from my observations are:

That the attitude towards education, in general, and Jewish education, in particular, is very positive and serious.

The world is marvelling at the performance of Israeli young people in all areas of endeavor — on the field of battle and in all peaceful pursuits, they have excelled and are excelling in their performance. The secret of their great success lies in their school, and their devotion to, and the compelling interest in, learning, not only for the sake of learning but in each, and everyone, may it be pupil, parent or teacher, participating most loyally in building the Country and the Nation. The Brighton Jewish Community has displayed a somewhat similar attitude toward Jewish education, making Hebrew education a top priority, before any or everything else in Jewish life. This demonstration came about by erecting the Talmud Torah Building (which, incidentally, is one of the finest school buildings in the city) before completing the building of the Synagogue, although the need for a Synagogue is very great, but, the Community of Brighton felt that the need for an adequate school building is even greater. Thus, the Brighton Jewish Community has shown its positive and serious attitude toward Jewish education.

Were I permitted to paraphrase the words of the great poem of Chaim Nachman Bialik, blessed be his memory, "If you want to know the well of living waters from which your brothers drew great strength, and spiritual courage etc., etc., then go to the Talmud Torah of the Brighton Jewish Community, the most modern and up-to-date school — then your heart will tell you that your foot is stepping on the threshold of the house of our eternal life and your eyes will behold the treasure of our soul." This is my faith and my hope. May a new generation arise dedicated to the glory of Judaism and Israel.

MOSES E. PARSONS.

*President United Hebrew Schools of Metropolitan Boston
and Chairman of the Talmud Torah, Temple Bnai Moshe.*

A Tower of Strength

Message By The Principal of Our Talmud Torah

Our new Hebrew School is an added MIGDAL OZ, "A Tower of Strength" to our Jewish community to overcome Jewish ignorance and the fatal tendency to assimilationism and to bring the light of Torah to every Jewish home in Brighton.

The primary condition for Jewish existence and survival is Jewish learning. The new magnificent edifice of our Hebrew School will indeed serve as a source of inspiration, as a center for Jewish knowledge, as a school for the child and as an Institute of Jewish studies for the Adult.

This great importance and value of our new modern Hebrew School is keenly felt by me — and from the depth of my heart comes forth my congratulations to the members of Bnai Moshe with our old traditional expression of Mazel Tov. From the depth of my heart I call on the Lord to bestow His abundant blessings upon our new school, so that it may truly become a great center of Jewish learning for young and old.

Traditionally speaking, even in the days of our greatest rejoicings we must not forget the sad and tragic moments in our history. We too, in these three days of our festivities, *must not forget the modern HUREAN*, the sad and critical state our Jewish education finds itself in at the present time. We must not however be content with mere memorializing. We must use all the modern weapons at our hands to demolish Jewish indifference to Judaism.

Much ink has been spilled in writing about conditions of Jewish education, its motivations, and its remedies; but very little has been done to further Jewish education, to promote it, to popularize it, and to make it NAHALAH L'KHOL ISRAEL so that all Israel shall have a portion in it.

We are very grateful to the very few Jewish leaders who took this Jewish learning to their hearts and performed miracles in the fields of Jewish education. These few have accomplished so much for so many. This Herculean task cannot be imposed any longer on only these few. It must become the responsibility of the community at large. It must become the concerted effort of all our Jewish organizations headed by the Zionist and Synagogue groups. They should plan a door to door campaign to influence parents and children to study the rich and full treasures of our culture. It must even exceed the achievement of effort of the untiring campaign by the Combined Jewish Appeal. Only then will Jewish education take its rightful place in the Jewish community — *only then will there be no Jewish child outside our school, and no Jewish adult outside our Institute of Jewish learning.* This is the only way an intelligent and learned Jewish community can take root and grow strong and influential in our own neighborhood.

Let us all find ourselves working, striving in the joyous light of God and His Torah, so that we all may enrich our life with the blessings of our faith. Then will we feel the fulfillment of the words of our great religious poem of L'KHA DODI:

"Arouse thyself, arouse thyself.	Arise, shine, awake give forth a song.
For thy light is come	The glory of the Lord is revealed upon thee.
	D-R, MOSHE FAR-AM

Greetings from the President of the Sisterhood

Dear Friends of Temple B'nai Moshe:

May I extend by personal gratitude and the gratitude of our entire Sisterhood to our worthy Rabbi Joseph S. Shubow, our splendid leaders, members and friends of the Temple organization for the wonderful accomplishment that brought about this great eventful celebration.

Our Sisterhood is most thankful for this first joyous occasion in our new vestry. We hope and pray that at another banquet, not in the too distant future, we shall all be together again to celebrate and then it will be the completion of our magnificent House of God.

Shalom U'verakha,

MRS. (Louis) ANNA ALTSHULER,

President

Greetings from the President of the Brotherhood

Today we are celebrating the dedication of our new Vestry and Hebrew School, an event that will long be remembered by Brighton Jewry.

B'nai Moshe Brotherhood takes pride in the contribution it has made toward building of our new edifice. Let us not forget that our work is but half done. Our aim and ambition is to see our Temple completed. To do this, our Brotherhood dedicates itself to the task of completing all our projects this year. We must raise substantial sums of money to enable the Temple Building Committee to continue with their plans.

In addition to this work, our Brotherhood has many social functions; the monthly breakfasts, and dinners, bring together our members who enjoy the privilege of hearing some of the most renowned Jews of America. Important and educational subjects concerning the welfare of our people are discussed at these social gatherings.

We are all proud to be associated with Temple B'nai Moshe.

Let us all work together for a greater Brotherhood and a greater Temple B'nai Moshe.

SAMUEL L. BLACK,

President of Brotherhood

RABBINICAL ASSOCIATION OF GREATER BOSTON
161 DEVONSHIRE STREET
BOSTON, MASSACHUSETTS

GREETINGS

BY RABBI HERMAN H. RUBENOVITZ

President, Rabbinical Association of Greater Boston

It is with a great deal of pleasure that I extend the heartiest congratulations of the Rabbinical Association of Greater Boston, to the Rabbi, officers and members of Congregation Bnai Moshe, on the occasion of the dedication of their beautiful new synagogue and Talmud Torah. It is truly heartening to behold the steady growth and spread of our Jewish community of Greater Boston. Temple Bnai Moshe has been one of our most promising and most active outposts in the Brookline-Brighon Area, under the inspired and tireless leadership of Rabbi Joseph Shubow. It has advanced steadily from small and humble beginnings to the position of one of our very prominent and influential congregations. The completion of the magnificent structure which is to house the religious, educational and cultural activities of the congregation is an event which should fill the heart of every loyal Jewish person with joy and pride. May the blessings of Almighty God rest upon Congregation Bnai Moshe, its gifted Rabbi and its officers, members and supporters. May this fine institution become a veritable tower of strength toward the intensification of Jewish spiritual life, the up-building of Israel, and the development of a finer type of American citizenship.

RABBI HERMAN H. RUBENOVITZ,

President

ASSOCIATED SYNAGOGUES OF GREATER BOSTON
161 DEVONSHIRE STREET
BOSTON, MASSACHUSETTS

GREETINGS FROM ASSOCIATED SYNAGOGUES OF
GREATER BOSTON

BY ABRAHAM CLOSE, PRESIDENT

I gladly extend my heartiest congratulations and best wishes on this splendid accomplishment of the dedication of your synagogue. It is an inspiring example of the unity of action and devotion to a cause. May your material success also usher in rich and fruitful spiritual results. May you continue to grow from strength to strength and always be a power for Judaism and Jewish life.

ABRAHAM CLOSE,

President

Building Shrines In America

The Rabbi's Dedication Sermon. Delivered Friday Evening,

December 9, 1948 at the New Temple Vestry

By RABBI JOSEPH S. SHUBOW

In the long and dismal history of the Jews in the Galuth, or Exile, the full life in America has been one of the happiest and brightest in all Jewish experiences. The essential reason for Jewish joy in America has been freedom of conscience, religious liberty, equality of opportunity and what has been immortalized in the phrase: pursuit of happiness.

The term happiness, or the state of happiness, may be variously interpreted. There are all kinds and a variety of forms of happiness. The future of the Jew in America will greatly, if not entirely, depend on what he terms happiness! Will our pursuit of happiness be the quest for pleasure, leisure, comfort, wealth, physical security, delights of the body, resulting in a starvation of the soul, a deadening of the conscience, a dulling of the mind, a dragging of the intellect and a lethargizing of the spirit? Then woe unto us, for we shall then have squandered our own goodly heritage and shall become a source of stench and putrefaction and malodorous decay, bringing about our own collapse and contributing to America's decline, Heaven forbid.

America is a glorious challenge, especially to the Jew who, in history, has had few friends and rare sympathy. The question is whether we will prove worthy of the faith and friendship we have found on these pleasant shores. The revered Solomon Schechter said it incontrovertibly when he spoke of the natural compatibility of Americanism and Judaism, stating that Jews need not sacrifice a single iota of the Torah and its ideals in our glorious and free country: "There is nothing in American citizenship which is incompatible with our observing the dietary laws, our sanctifying the Sabbath, our refraining from unleavened bread on Passover, or our perpetuating any other law essential to the preservation of Judaism." (Seminary Addresses, P. 85).

From an even wider view, my beloved and prophetic teacher, the late Dr. Stephen S. Wise, said to his disciples in 1948, shortly before his death, that there can never be any clash between Judaism and Americanism. "Laugh at those who speak of dual loyalties and divided allegiance. We have an allegiance to the spiritual heritage of a great and imperishable people. We have another allegiance to the people of our great country, of whom we are a part. There is no divided allegiance. There is a transcending allegiance crowning and glorifying both." (Challenging Years?, 140).

The gloriously eloquent and scholarly tribune of our people who played a pivotal role in the creation of the State of Israel, Dr. Abba Hillel Silver, has formulated our case in America incontrovertibly when he said:

"The Jew played a part in the discovery of this country, in its settlement and development, and its economic and political progress. The Jew in America

played a not ignoble part in its art, literature, and science, in its social and educational movements, in peace and in war. He wishes to be permitted to carry on unmolested. He asks for no favors. He deserves no disfavor. He is eager to cooperate with all his neighbors. He is not clannish, except when intolerance forces clannishness upon him. The Jew in America should not be put on the defensive. He should not be forced to spend his energies in counter-propaganda or in apologetics. It is not good for him. It is not good for America. He should not be forced to fight for those rights which are his, as well as those of every other American citizen, by virtue of the basic law of the land, rights which are his inalienably."

The only enduring manner in which we can demonstrate to America and to ourselves that we are full and legitimate partners in building America, and the rightful heirs to the patriarchs, prophets and princes in Israel, is to live and achieve in accordance with the noble pattern of life bequeathed us by our fathers and which have become celebrated and immortal in history as the unerring guides of man.

Despite all contentions to the contrary, the genius of Israel has become part of the imperishable legacy of man, fundamentally because of the eternal religious truths which we have revealed to humanity. And these are truths which will ever remain the *raisonnement* of society, the shield and shelter of mankind, and the bread and wine of the individual man's daily life.

Where in the annals of man has there been formulated a more unerring guide for man than the everlasting Word of God as inextricably recorded in Holy Writ? And for Jews who know, a Holy Writ so caressingly commented and explained in Talmudic lore, Midrashic parable, philosophic maxim and poetic imagery!

THE SYNAGOGUE THE GREAT REPOSITORY

For centuries the great repository of all this extraordinary tradition, the reservoir of the living waters of the One True God has been the Synagogue, the most formidable and enduring institution in Jewish life.

Synagogues have been part of our religious life, if not the very embodiment and protector of Judaism, since obscurely historic times, going back to the very days of Moses and even earlier. Jeremiah's reference to the *Beth Am*, "the house of the people," is interpreted by Rashi and Kimhi, as referring to the Synagogue as an institution. The Talmud's reference to the Aramaic *Beth Amma* was a common designation of the Synagogue. (Shab. 32a).

Since the Babylonian captivity about 586 B.C.E. — 535 B.C.E. the Synagogue became a permanently established institution for prayer and study. It was universally known in the Hellenistic Jewish world. In the time of Ezra, the Scribe, it was known as *Beth Ha-Keneset*, or place of assembly; the men of the Great Synagogue were the *Anshe Keneset Ha-Gedolah*.

At the time of the assault of Titus on Jerusalem, the Holy City contained 390 Synagogues, says the Talmud (Ket. 105); another tradition says there were 480 synagogues. (Yer. Meg. 73d).

There are distinct references to synagogues of Alexandrian Jews, Asiatics, Cilicians and Cyrenians. Josephus, the historian, refers to synagogues that were nests of implacable hatred of Rome and of revolt against its tyranny. One such was known in Aramaic as *Kenishta di-miradta* even in the fourth century. Philo refers to the many synagogues that served the large Jewish population of Alexandria. (De Legatione ad Caium P. 20).

A specially large synagogue, among others, was known in Antioch, Syria, in ancient days. The Apostle Paul spoke in many synagogues in the Graeco-Roman world, in Asia Minor, Macedonia, Greece. Rome had several important synagogues in the time of Augustus. There were Synagogues in ancient Carthage and all over North Africa. The Talmud and the traveler Benjamin of Tudela refer to Synagogues in Babylon and Egypt that bore the name of Daniel the prophet, Elijah, Moses, Obadiah, Jonah and later, of great sages.

The same tradition of utilizing the synagogue as the fulcrum and central point of Jewish religious survival — is there any other? — was preserved in all the lands of the Jewish Diaspora. Europe was dotted with synagogues, from Constantinople to Toledo, Spain. The mad mobs often raised havoc with them, burning them, pillaging them and often burning the Holy Scrolls and even the Jews with them. The Nazi Hitler murderers had numerous precedents to follow. The Crusading period was a horribly hideous period in this regard in Spain, France, Germany, England, Italy. Often Synagogues, like individuals, were forced into conversion. This is one of the saddest, most tragic and utterly un-Christian chapters in European history. The glorious Synagogue of Toledo, Spain, built in the 11th century by the distinguished Jewish statesman Samuel Abulafia, who has descendants in Israel, became the Church de Nuestra Señora de San Benito. And they who have beheld it call it a monument to the glory and splendor of Jewish culture and art of Spain. Terrifying fates were experienced by the Synagogues of Ratisbon, Paris, Prague, Segovia, Seville, Vienna and of Mohammedan West Africa and Jerusalem. And who will ever forget what Nazi arson did to the Synagogues of *Grossdeutschland* on November 10, 1938, when all the Synagogues of Germany and Austria were burned or bombed simultaneously, bringing universal mourning to world Jewry and shame to Europe such as we had not known in a thousand years.

In many places where Jews have sojourned, there have been Synagogues of surpassing beauty, indicating that at all times there were always some Jews who were prepared to lavish love and wealth in making the House of God and Study a fitting expression of their adoration of the Deity. Not only were they to be found in ancient Palestine, Babylon, Spain and Portugal, but in Italy, France, Germany, Austria, Holland, England, Poland, Lithuania and Russia, and now in the United States, Canada, South America, India, and Australia. Jews throughout the centuries and in all periods, intuitively regarded the Synagogue as their citadel of spiritual strength and as their fortress of a firm faith.

SYNAGOGUE AND SCHOOL

With the Synagogue was always associated the School, the Talmud Torah, the Yeshiva, or Academy of learning. It was always *Tora Va-Avodah*, Learning

and Divine Worship as an indivisible pair. The Synagogue and School became the two inseparable institutions which fought for the survival of Judaism in the Diaspora and were the shield and buckler against all assaults. They were the bulwark and tower against ubiquitous threats of annihilation through assimilation and absorption. They kept alive the glow of the faith in the One True God and in the inevitable sense of justice, righteousness and mercy of man. It was the rallying center of Jews, their call to union and solidarity and their spiritual power-plant. Jewish life in the Diaspora would have been inconceivable without them. The Jewish community was made a living, creative, dynamic, purposeful entity by them and was as strong and as positive in its affirmation of Judaism, in proportion to the vitality possessed by and emanating from the Synagogue and School. Without them there would have been no Jewish history of any significance. It is manifest there never was and there never can be any substitute, if Israel is to preserve its glorious religion and its wondrous faith.

Some so-called ultra-modern Jews have been endeavoring to emancipate themselves from the magic power and enchanting influence of the Synagogue. Little do they realize that this spells for them spiritual and religious suicide and also cultural and intellectual death. They may delude themselves into thinking that they can remain Jews outside of the Synagogue walls and rarely or never frequent its precincts for worship and study; they may drug themselves into a state of stupor and deception but their descendants will not even on rare occasions enter the House of the Lord and unless they adopt another faith and find their way to other spiritual portals, they will become spiritual waifs and religious orphans, straying through life without guide or mentor. They will no longer be partners in the old, noble, spiritual firm, the venerable House of Jacob, which has endured for nearly 4,000 years to the wonderment of the world, as a precious friend of man and as an example of God's truth.

THE HOUSE OF PRAYER

The Jew understood the full meaning of the words when he said: "A man's prayer is heard by God only when offered in the Synagogue." (Ber. 6a). And they said further: "Whoever has a synagogue in his town, and does not enter it to pray, is called an evil neighbor." (Ibid). They declared also: "When the Holy One, blessed be He, enters a Synagogue, and does not find there ten to constitute a *minyan*, a quorum, He is immediately filled with wrath; as it is said, 'Wherefore, when I came, was there no man? When I called, was there none to answer?'" (Ber. 6b). The matter of a *minyan* of ten is of such vital significance that it is narrated of Rabbi Elieter, who once entered the Synagogue and did not find the necessary ten; he was so disturbed that he freed his slave on the spot to add him to the *minyan*. (Ibid. 47b). In the same rich tractate of the Talmud of *Berakhot* (Blessings) it is stated as follows: "It was told to Rabbi Johanan, who was a Palestinian: There are old men to be found in Babylon." He was astonished and exclaimed: 'It is written, "That your days may be multiplied, and the days of your children, upon the land," (Deut. XI, 21) — upon the land of Israel but not outside it.' When they told him that the old men are in the synagogue early and late he said,

'It is this which helps them to live long.' This is what Rabbi Joshua B. Levi said to his sons, 'Rise early and stay up late to enter the Synagogue, so that you may prolong your life.' " (Ber. 8a).

The literature is vast, nay, even endless; the gems are priceless; the spirit is most ennobling and enriching. Happy are they that know the sacred secret. But the eternal elixir is meant for all who would come and claim their just share in their fathers' heritage and their Father's everlasting love.

Thrice happy and blessed are we Jews who live in America, with its freedoms and its endless blessings. To be sure, we can never be the full Jews, the complete Jews, the total Jews, that are our beloved kinsfolk in Israel, who have the glorious *Zelus* or merit to live on the Land, sanctified by the Word of God and countless generations of martyrdom and heroism, whose mere living in Eretz Israel, according to tradition, outweighs all Mitzvoth or commandments and good deeds, performed in the Diaspora. This is no derogation from our abiding love for America, but it is an affirmation of a profound religious truth for the glory of God and man. But living in America affords us an opportunity, such as we have hardly known in age-old history and centuries of wandering.

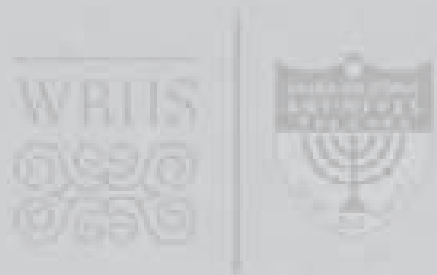
The soil of America, the skies of America, the climate of America have thus far proven themselves to be friendly and sympathetic to all creeds and to all races. Catholicism and Protestantism have never known such powers and opportunities as blessed America affords those great religions. We know that America encourages the same privilege and affords the same hospitality to Jews and Judaism. America expects us to grow strong, for in our strength and vision and will to live as religious men and women, America will preserve its own divine destiny to be a light unto the world, an example to humanity, and leader on the highway of justice, truth and righteousness to the great promise of world peace and human brotherhood. Our Synagogues and Schools thus become partners and though a minority, not necessarily junior partners, in human happiness, for we have had an old training, an ancient discipline, a venerable guide to the perplexed of mankind. We are seasoned troops, well-trained veterans in the war against poverty, misery, hatred, ill-will, cruelty and all the ugly destroyers of God's world. Our Synagogues and Schools are specially well trained divisions of consecrated men and women in the Battle of the Lord. America needs us and welcomes our services in behalf of justice and mercy and peace.

This is the meaning of Jews building shrines in America. We seek to perpetuate our faith and help strengthen America. This is the reason why we call our Synagogue and School a Memorial Shrine, for it is built in eternal remembrance of the numerous houses of worship and study that were burned and destroyed by the Nazis, and it is dedicated in everlasting memory to the millions of martyrs and myriads of heroes who died so that liberty might live, so that freedom might be kept aglow, equality preserved and the pursuit of happiness remain the unalienable right of all men.

The beautiful *Midrash Shir Ha-Shirim*, the commentary on the Song of Songs, says *hizbuth ha-Torah velomdehah yinatzel ha-Olam*, "because of the Torah and those who study and keep its laws is the world saved." The Song of Solomon says significantly: "I went down to the garden to lock upon the

willows of the brook, to see if the vineyard has flowered, if the pomegranates have blossomed;" the sages of Israel in comment explain this as a reference to the world and Israel and to the flourishing of Synagogues and Schools and the sprouting of young scholars, who occupy themselves with God's Holy Word and sit in rows like the seeds of the pomegranate.

America is a wondrous, divine garden of the Lord; we will never be responsible for weeds and poisonous plants, but we will cultivate the finest of flowers and the sweetest of fruits for the benefit of all who live in the garden and for the sake of the Great Gardener Himself. This is why we suffer such frequent pain and lavish such endless love upon Synagogue and School, the *Beth Knesset* and *Beth Midrash*, the *Beth Tefila* and *Talmud Torah*. May God bless all those who have given of their time and substance to make of our dream a reality. And the Lord said: *Ve-anu Li Mikdash vesbakhaati betokham*, "And they shall build for me a Sanctuary and I shall dwell in their midst." May God ever dwell among us to give of His strength, courage, wisdom and vision. Amen.



Description of Congregation Bnai Moshe

In September 1933 a few farsighted Jews and Jewesses organized the first Congregation in the Chestnut Hill Avenue section of Brighton which eventually became known as one of the most thriving and progressive congregations in Greater Boston. Temple Bnai Moshe has made remarkable progress from the first year of its organization. And the progress has been constant, serving as a source of inspiration to the rapidly growing Jewish Community of Brighton and furnishing a fine example of organized Jewish life to other congregations. To quote the charter, granted by the Commonwealth of Massachusetts, Bnai Moshe was organized for the purpose of the following: "The maintenance of public worship in accordance with the laws and modern customs of the orthodox Jewish faith; maintenance of a religious school for imparting instruction in the tenets and history of Judaism and the sacred tongue and all other purposes appertaining to Jewish congregations, synagogues and religious schools."

The Temple was dedicated September 10th, 1933 and legally organized and established as an existing corporation October 9th, 1933. The seal of the Commonwealth was affixed November 15, 1933.

The Temple has been fortunate in its lay and spiritual leadership, consisting of men and women consecrated and dedicated to their religious duties. The Temple has ever endeavored to serve the needs of the Jewish people in Brighton and vicinity in accordance with traditional Jewish ideas and practices. Throughout the years of the Congregation's existence the members and friends of Bnai Moshe have always manifested a zealous devotion to the preservation and fostering of Jewish ethical principles and have always sought to make them a living influence in their daily lives. Bnai Moshe has ever served every important cause in the community, notably, Jewish Philanthropy, Zionism, the American Jewish Congress, B'Nai Brith, the Jewish National Fund, the Yeshivah and national and international campaigns for the relief of refugees and for the upbuilding of Eretz Israel. The old Jewish faith was constantly a buoyant force and the light of Judaism like the Ner Tamid, the Eternal Light, has ever been kept aglow in the midst of the community by day and by night, through all the days of the year. The doors of Temple Bnai Moshe are kept open three hundred and sixty-five days a year for daily prayer and study, for social activity, Veterans' work, Scout meetings and all kinds of functions of a religious, cultural and patriotic nature.

FRIDAY EVENING SERVICES

Every Friday evening, beginning this year with the fourth Friday in November, November 25 (Thanksgiving Service) a late religious service will be held at 8:15 o'clock. The service consists of the regular conservative Sabbath Eve ritual with selections in English read in unison. A sermon, instructive as well as hortatory in character, is given by the Rabbi. Occasionally, a guest speaker of note and prominence is invited to address the Congregation. The service is conducted by the Rabbi and Cantor, assisted by a well-trained choir.

Immediately after the service, the Congregation adjourns for a short social period. Refreshments are served under the supervision of a committee of the Sisterhood and the Rabbi conducts a question and answer period either on the sermon or on topics of the day. The Friday evening services have grown constantly in attendance as members of the Jewish community realize the importance of consecrating at least the Sabbath eve to prayer, religious thought and spiritual edification.

SABBATH SERVICES

Every Sabbath morning throughout the year, without a single exception, a religious service is held at the Temple. There are two minyanim, one at 6:45 a. m. and one at 8:45 a. m. Our Temple has developed fine attendance at both the first and second services. The Temple is often filled to capacity, especially on the occasion of a Bar Mitzvah. An hour before Sabbath Minhah and Maariv services a group of men gather to study the old folios of the Talmud, Midrash and Ein Jacob. Instruction is given by the Rabbi.

DAILY SERVICES

In accordance with ancient tradition, Congregation Bnai Moshe conducts a daily service morning, late afternoon and evening. For the benefit of those who have to say Kaddish and must leave for work early, a service is held at a first minyan at 7 o'clock in the morning. The second service is at eight o'clock. The minhah and maariv services are held every day before and after sunset.

HOLIDAYS

Aside from the elaborate preparation made by the leaders of the Temple to satisfy the religious needs of about fifteen hundred worshippers during these High Holidays, special attention is given to the celebration of the Shalosh Regalim, the Three Festivals, Succoth, Passover and Shavuoth. Simhath Torah is celebrated with all the traditional pomp and ceremony for the benefit of the children as well as the adults. Purim and Hanukkah are celebrated with time-honored merriment and religious devotion. Tisha B'Ab is ushered in with due reverence and solemnity. In general by means of the daily service, the Sabbath, festival celebrations and fast day observances, an earnest effort is made to keep alive the religious fervor of the Jew and his intellectual interests in the past, present and future of his people.

DUES

Dues at the Temple are only \$25.00 per year and are placed at this low figure so as to be within the ready access of all Jewish residents of Brighton and vicinity, for the leaders of Temple Bnai Moshe have always believed that God's accessibility to man should not depend upon the latter's financial means.

OPPORTUNITIES FOR ADULT EDUCATION

Judaism has always been synonymous not only with prayer but also with study. The memorable saying "A brutish man cannot be sin-eating and an

Am-Haaretz (ignoramus) cannot be pious" has always been taken seriously by Temple Bnai Moshe. Hence opportunities are afforded for adult education. There are available the following classes: A Bible Class, a Current Events group, classes for elementary and advanced Hebrew, classes in Jewish history, Zionism and Hebrew Literature. These classes are open to men and women and are under the personal supervision of Rabbi Shubow and the Principal of the Talmud Torah, Dr. Moshe Bar-Am.

OUR SISTERHOOD

From the very beginning of the organization of the Temple itself the women of the Brighton Jewish community have shown a keen, deep and constant interest in the development of a proper spiritual and religious life. The women in our community have always realized that Jewish religious life can never be complete without their cooperation and support. Hence there has been built up in our midst a very large and successful Sisterhood contributing fully to the social, cultural and religious welfare of Brighton Jewry. The Sisterhood has grown continuously and today constitutes one of the largest and most helpful Sisterhoods in greater Boston. The Sisterhood has fostered a truly sisterly spirit of friendship among several hundred fine women in our community.

The Sisterhood meets the first Tuesday afternoon of every month, beginning with October through June. The program consists generally of lectures by prominent speakers, musical and dramatic entertainment, with a social period and refreshments being part of the meeting. Group activities consist of book reviews, current events, study circles, and a Bible Class.

The Sisterhood assists the Girl Scouts and junior activities among the girls. The women affiliated with the Sisterhood gladly indicate that they have been spiritually enriched by the contacts. All women resident in this community are eligible to join and will be cordially made welcome among congenial and agreeable friends. Dues are \$4.00 a year.

JUNIOR SISTERHOOD

For over a year now there has been functioning with great success the Junior Sisterhood under very able and distinguished leadership. This group consists of a number of young women in our community, who are attending college or who have recently obtained positions. They are a very intelligent and very gifted group of serious-minded young ladies who are keenly interested in Jewish cultural life and in present-day forces affecting our people. They have various study groups, devoting themselves to every aspect of Jewish cultural life and general cultural interests. They hold monthly meetings and they have had very fine intellectual gatherings and social affairs. Membership in the Junior Sisterhood is open to young women of the ages 18 to 25.

OUR BROTHERHOOD

The men of the community, aside from taking a keen interest in the Temple also felt almost from the very beginning the urge and need for the

organization of a Brotherhood which should concern itself essentially with problems of a fraternal, social and cultural character. In the years that the Brotherhood has existed, many firm and fast friendships have been made and many very excellent meetings have been held with some of the most distinguished men in the country as the guests of honor. The Brotherhood has also assisted the Temple financially but it is essentially interested in fostering a spirit of comradeship among the younger men in the community with a view to enlisting their aid in building a wholesome Brighton Jewish community and eventually increasing the membership of the Temple itself. In the program of the Brotherhood it is the aim of the leaders to promote cultural Jewish interests of the highest order although considerable attention is given to current problems of the day and to contemporary world events. In carrying out their program, the men of the Brotherhood reserve one evening for the youngsters in the form of a Fathers, Sons and Daughters Night, a Good Will evening, for the fostering of a better relationship between Christians and Jews, and a Ladies Night. The Brotherhood has been very helpful to the Temple, like the Sisterhood, giving assistance in various Temple enterprises such as bazaars, social functions and sundry undertakings for the benefit of the community. The Brotherhood assists the Boy Scouts and the junior activities among the boys. The meetings of the Brotherhood are held every second Tuesday of the month in the form of a dinner at 7 o'clock. A business meeting is held at eight and the lecture is held at 8:45. Dues are \$5.00 per year.

YOUNG MARRIED COUPLES CLUB (Y.M.C.C.)

The latest addition to the happy family of Bnai Moshe is the Young Married Couples Club, briefly known as Y.M.C.C. Nearly one hundred young men and women gathered at the first meeting which was held only a few weeks ago. These recently married couples are anxious to take an intelligent part in our great Jewish heritage. They are determined to cultivate the spirit of Judaism in their homes, to learn as much as possible of our great faith, our history, traditions and also and especially to send their young children to the Talmud Torah. We welcome this new member of our Bnai Moshe family most heartily and expect that the future leaders of our community will come from their ranks. We know they are a highly intelligent and very responsible group and we are confident that they will be among the leaders in every Bnai Moshe venture and enterprise. Good luck and God's blessings to them!

JUNIOR ACTIVITIES

There have been two youth organizations affiliated with the Temple, the Bnai Moshe Youth Council and the Bnai Moshe Juniors. The first includes young boys and girls from 13 to 17; the second from 18 and up. The aim has been to inculcate among the young people a love for Jewish tradition and an interest in Jewish life. The social program consists of parties, dances, outings and similar affairs, normal for young people of the ages mentioned. Jewish holidays and festivals and Jewish historic events and great personalities are given considerable attention. There are lectures, debates, discussions dealing with all phases of Jewish life, such as the Jewish religion, Zionism, Jewish defense

organizations, Jewish charity, Jewish patriotism in the service of America and the Allies, Jewish-Christian relationship and kindred themes. The aim is to keep alive the Jewish consciousness among the Jewish boys and girls and young men and women after they leave the Hebrew School and before they are prepared to take their places as adults in the community. They have generally contributed a great deal in rounding out the religious, cultural and social life of Bnai Moshe. Our Youth activities have included Young Judaea work, Girl and Boy Scout programs under capable youthful leadership. We appeal to the parents of our community to make certain that the young people in their families become affiliated with some one of the youth groups and thus perpetuate and develop a healthy and intelligent interest in Jewish life.

OUR TALMUD TORAH OR RELIGIOUS SCHOOL

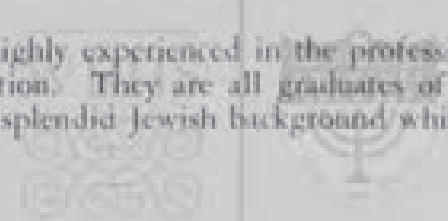
The memorable phrase "And ye shall teach it diligently to your children," taken from the Bible and found in the *Sbema Israel* portion, we in Temple Bnai Moshe mean to take seriously. We are fortunate in that our leadership recognizes clearly that future Jewish community life depends essentially upon the building up and development of a truly consecrated love for Jewish learning and reverence for Jewish prayer. The elders of our community like the elders of most Jewish communities in America were fortunate as a rule, in having obtained a rigorous Jewish education and moral discipline in the Yeshiboth, or academies of Jewish learning, of the old country or at least in the old Hadarim. The Yeshivah and the heder were our universities and grammar schools in the old world and there the Jewish child and young man received a Spartan discipline in the best sense of the term, a genuine education in the ethical teachings of our fathers, and at least an introduction to the vast literary and religious heritage of our people. Trained and disciplined in this manner for hundreds of years the Jews were fully prepared to withstand all persecution and survive all suppression. Children of a tender age were brought to the religious school by their parents with a zeal, love and reverence, comparable to the spiritual joy truly religious Jews ever manifested in the performance of a mitzvah, or the will and commandment of God. Little children in the old days were given an austere education attending school as many as eight and ten hours a day. This was the situation in the old world.

We in America are confronted with an altogether different world. Our children spend most of their days and most of the hours of the day in acquiring a secular public education which is unquestionably excellent in many respects, but it is clear to every thinking Jew that the religious life of the Jewish child is thus as a rule very sadly neglected. And since ordinarily there is not too much Jewish religious discipline in the average Jewish home, the children of our generation are growing up utterly strange and alien to our faith, to our moral code, to our history and in general ignorant of the great contributions Israel has made to the world's civilization. Fully aware of these sad facts, we in Temple Bnai Moshe have been making every effort to organize our Religious School whereby the maximum of benefit may be derived by the Jewish children under our supervision. And we feel that with the help and cooperation of the parents we shall be able to develop a love for the ideals and traditions held

sacred by our fathers. The Rabbi and a very able staff of teachers are placed at the disposal of our community, and let us hope that this year will be a banner season in the development of Jewish education in our community. Boys and girls, 7-12 years of age are admitted to the Hebrew classes. Seven years is the right age for Hebrew school. Parents will do well to bear in mind that only children entering Hebrew school when they are seven years of age can normally expect to cover the graded curriculum of five-six years and graduate in due time.

Whereas during the first years of the school's existence there were two departments, one constituting the Hebrew school and one the Sunday school, for the past couple of years we have made of our Religious School essentially a Hebrew School, with as much emphasis as possible on the instruction of Hebrew Prayers, Hebrew Language and Literature, Bible, Religion, Jewish history, Synagogue ritual and music. Customs and ceremonies, Eretz Israel and current events. In accordance with this plan all children, with the exception of the very young, attend religious school five times weekly, that is, Sunday morning and four days during the week. This year we are also making provision for those who can attend only thrice weekly. In addition to these sessions, all children who can read Hebrew are expected to attend Holiday and Sabbath morning services at ten o'clock. For those who are too young to attend Hebrew School, an opportunity is made available to attend religious school once a week, on Sunday morning.

Our teachers are highly experienced in the profession and have completed several years of instruction. They are all graduates of local colleges and universities and all have a splendid Jewish background which they eagerly transmit to the pupils.



Jacob Lerner and our New Temple

As we appeared in solemn prayer before our Father in Heaven on last Rosh Ha-Shanah and Yom Kippur or Day of Atonement, we were not only conscious and aware of the Day of Judgment and sought forgiveness for our errors, sins and transgressions of the past year but we appeared laden with gratitude and thanksgiving for the goodness and loving-kindness which the Almighty has shown us the past year. It was during the past year that we have seen created and strengthened the Jewish State which, although borne in blood and tears and surrounded by numerous enemies who sought its destruction, emerged in glory and victory. And we here locally have a great deal for which we should be appreciative to Our Father in Heaven.

Last year on Rosh Ha-Shanah we held our services in the bare, barren and bleak unfinished vestry of our new Temple. This New Year, the Lord be thanked, we have held our services in the beautifully furnished new vestry of the Temple; and we can very well say that our new vestry and our new school building will be among the finest not only in our City but in the entire country.

There was a gallant group of men who were responsible for this miraculous achievement. We know who they are and their names will be recorded in gold in the annals of the Bnai Moshe. But there is one man among them all who should be given special honors and the highest measure of recognition on this occasion, and that is Jacob B. Lerner who was President of our congregation for ten years and for several years has been serving as Honorary President. He, the first among the gallant group of consecrated leaders and workers of our congregation, merits our chief expression of gratitude and boundless appreciation. This man, like the pilot of a good ship, has seen our great building venture through many a terrifying storm which might have intimidated the hands of a weaker and less determined leader. It was Mr. Lerner, aided by such faithful men of vision as Kermit H. Perlmutter, Moses E. Parsons, Louis Nathanson, David Saxe, Dr. Harry Coan, Louis Oshey, Simon Brodney, Jacob Freeman, Benjamin Beckman, Julius Berenson, Samuel Black, Samuel Schiff, Albert Zallen, Samuel Schertzer, Leonard Sheinfeld, Morris Waldman, Victor Lee, Harry Scotch, Jacob Polisner, Louis Altshuler, Charles Herscovitz, Jacob D. Queen and other noble friends of our congregation who stood by and weathered every storm and surmounted every obstacle so that we have today one of the finest Shrines in the land, consecrated and dedicated to God's will and to the memory of those who died as heroes and comrades during the last World War.

There is little we can say that can ever fully express our limitless and most sincere thankfulness to Mr. Lerner and his comrades; but one thing can well be said to him and them, and that is that he and they have earned the fullest measure of gratitude from hundreds of families and thousands of individuals, men, women and children. An entire community will always remain indebted to Jacob B. Lerner and his gallant colleagues. And may our community ever be found worthy and deserving of the sacrifice and energy and consecration freely expended in our behalf. May God bless Mr. Lerner and his co-workers and all their loved ones with many more fruitful years of service to God, Country and Community.

J. S. S.

What Kind of a Congregation Is Ours?

Many people have often asked me, and no doubt have asked others among the members, as to how we classify ourselves — whether we are Orthodox, Conservative or Reform. I have always replied that these designations are very distasteful to me. Hardly did I realize over a period of years that in this respect I was really following the sentiments expressed and the opinion given by the Chief Rabbi of Israel, Rabbi Herzog who, on his visit last year, stated that "Only you in America have Orthodox, Conservative and Reform Jews. We in Israel do not have any such designations. Some among us are more observant and some are less observant but there is no cleavage among us as there is in America."

This is the thought that I like to convey to our members: We are not Orthodox or Conservative or Reform. We are Jews who endeavor to observe as much of the tradition and acquire as much of our heritage as is possible. I cannot say that we are strictly Orthodox because nearly all of us shave. We certainly are not Reform because we endeavor to abide by Jewish tradition. Maybe we are Conservative, that is, perhaps we do belong to what is known as the middle road; or, if I may be allowed, I would like to apply the celebrated expression of the Philosopher Maimonides, namely the *Shvil Ha-Zahav*, — the Golden Mean or the Middle Road.

We cannot make pretensions to being fanatically pious and we certainly will not be classed as iconoclasts who break the sacred traditions of Israel. We like to think of ourselves as following in the footsteps of a noble tradition that has always understood that the Torah was given to men to live by. And that, although there may be superficial alterations or emendations and even *Takkanoth* or interpretations in Jewish law, we will always cling to the basic tenets and practices that have made of Judaism the Mother of Religion and the Matrix of Morality. And in this respect we mean to transmit to our children and our children's children, to the end of time — whether they live in the Galuth or in Israel proper, all the spiritual strength, religious fervor and cultural heritage that we may marshall and re-interpret in accordance with the new age, and thus maintain the Golden Chain of tradition from the Patriarchs, Moses and Sinai, David, Solomon, Isaiah and Jeremiah, Hillel, Johanan ben Zakkai, Akiba Saadia Gaon, Rashi, Maimonides, Yehuda Halevi, Joseph Caro, Isaac Lurie, The Besht, The Gaon of Wilna, The Hafetz Hayim, Bialik, Ahad Haam, Rabbi Kook, Rabbi Herzog, Dr. Weizmann, down to our very day and to countless generations to come.

Message from our Ritual Committee Chairman

One of the most important tasks facing us is the integration of our Congregation members into a wholesome, unified traditional Jewish group. We must ever be Jewish in the sense of being charitable, ethical, spiritual and traditional by seeking to preserve the noble heritage of our Fathers. Each generation has its special mission in its own way to prevent the darkness of unbelief from obscuring the light of our Holy Scriptures.

We do not expect complete subservient submission, but we do hope for a positive stand in regard to our religious principles. We have outlived long ago the sacrificial cult of earlier religious rites and we have gradually achieved a perception of the highest kind of spiritual religious service.

The Ritual Committee of Temple Bnai Moshe, guided by the spirit of our Fathers and strongly supported by the fearless spiritual leader of our Congregation, seeks to harmonize the various trends in our community. We appeal to all members and friends to support the efforts of our committee, looking towards a larger attendance at our beautified Divine services and eager for a fuller participation in all our religious activities. Let us make our Sabbath services part of our weekly schedule and thus follow the unbroken continuity of the generations in Israel and the immutable relationship between God and the People of Israel.



PHILIP GLUCK,

Chairman, Ritual Committee

Welcome Cantor Henry Kohn

We have pleasure in announcing that we have secured the services of Cantor Henry Kohn, formerly of the Congregation Beth Shalom of San Francisco.

Although a young man, Cantor Kohn has had an extensive background in his work. He was born in Budapest and studied in the Rabbinical Seminaries in Europe. His musical education was secured and completed at the Conservatory of Music and the Cantors' Institution in Vienna.

Before his entry into the United States, Cantor Kohn held cantorial positions in Liverpool and Leeds, England. Cantor Kohn comes naturally by his profession as he comes from a family of Rabbis and Cantors.

We extend to him a hearty welcome in our midst.

Temple Bnai Moshe

JOSEPH S. SHUBOW, *Rabbi*

HENRY E. KOHN, *Cantor*

ABRAHAM MITTEL, *Ritual Supervisor*

DR. MOSHE BAR-AM, *Principal of Talmud Torah*

M. M. TUMAROFF, *Senior Teacher*

ESTHER ARONOVITCH, *Temple Secretary*

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Kermit H. Perlmutter

Samuel Schiff, *President*

Dr. Harry Coan

First Vice-President

David Saxe

Second Vice-President

Louis Nathanson

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Samuel L. Black

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Abraham Shestman

Thomas Black

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Leonard Sheinfeld

Simon Brodney

Murray H. Lifson

Joseph Schneider

David Casso

I. Alan Lobel

Max Schneider

Hyman Cohen

Louis Lobel

Joseph Sallet

Israel Coppelman

Louis Oshry

Max J. Shrien

Abraham Decter

Moses E. Parsons

Carl E. Slater

Jacob Freeman

Benjamin Pearlman

Joseph Smith

Dr. Reuben Friedman

Philip Pinkerton

Joseph N. Smith

Philip Gluck

Jacob A. Polisner

Hyman Sterling

Joseph Golden

Jacob Prell

Joseph Sternlieb

Bernard Gale

Jacob D. Queen

Irving Uretsky

Elliott Gilfix

Max Richter

Morris Waldman

Charles Herscovitz

Benjamin Rotman

Albert Zallen

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Mrs. Louis Altshuler

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Assistant Financial Secretary

Mrs. Saul Efferson

Corresponding Secretary

Mrs. Morris Shapiro

Assistant Corresponding Secretary

Mrs. Julius Fleishman

Auditor

Mrs. Jack Kramer

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MRS. A. MITTEL (Of Blessed Memory)

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Mrs. Irving Uretsky
Mrs. Morris Waldman
Mrs. Bess Weinstein
Mrs. Louis Weiner
Mrs. Sybil Zimmerman
Mrs. Jacob Zuckernik

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<i>First Vice-President</i>	Victor L. Lee
<i>Second Vice-President</i>	Harry Scotch
<i>Recording Secretary</i>	Mitchell Wiener
<i>Treasurer</i>	Charles Herscovitz
<i>Financial Secretary</i>	Barry J. Goldings
<i>Sergeant-at-Arms</i>	Thomas Black

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Eli Carp	Morris Lipkin	Daniel Sherman
David Casso	I. Alan Lobel	Melvin Schwartz
Hyman Cohen	Louis L. Lobel	Irving Uretsky
Sol Cohen	Louis Nathanson	Joseph Levin
Lester S. Cramer	Louis Oshry	Leonard Sheinfeld
Dr. L. Feldman	Moses E. Parsons	Morris Waldman
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Israel Gindin	A. Fred Prager	Simon Brodsky
Dr. Samuel Goldman	Jacob Prell	Julius Berenson
Barry J. Goldings	Jacob D. Queen	Morris W. Smith
	Benjamin Rotman	

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Harry Bloom	David Warsowe	Jay Gilfix
Dr. Harry Coan	Murray W. Goldstein	Murray Lifson
	Saul Cohen	

LATE FRIDAY EVENING SERVICE

December 9, 1949 — 8:15

Dedication Sermon

"BUILDING SHRINES IN AMERICA"

By
RABBI JOSEPH S. SHUBOW

Services Chanted By

CANTOR HENRY E. KOHN

Choir Under the Leadership of

MESSRS. IRVING LOPATO AND ISRAEL CLUCK

GRADUATION PROGRAM OF THE TALMUD TORAH

Saturday Evening, December 10, 1949

MOSES E. PARSONS, ESQ., *Chairman*

1. Procession of Graduates "Pithhu Li Shaarei Tzedek"
("Open Unto Me the Gates of Righteousness")
Cantor Henry E. Kohn
2. Maariv Service George Rosen
3. Hashkiveinu Paul Garber
4. Aleinu Philip Garber
5. Havdalah Morris Goldings
6. A Prayer for Israel Daniel Briansky, *Hebrew*; Lawrence Zalkind, *English*
7. *Mizmor Shir Hanukkah Habayit*
Blossom Schwartz, *Hebrew*; Hyman Yas, *English*
8. Jewish Education Ann Koocher
9. Valedictories
A. *Hebrew* Ralph Kardon
B. *English* Cynthia Carlin
10. Opening Remarks Moses E. Parsons, Esq., *Chairman School Committee*
11. Dedication Hymn Cantor Kohn
12. "The Great Privilege" Dr. Moshe Bar-Am, *Principal*
13. Greetings from Organizations:
Samuel Stohn, *Vice-President, United Hebrew Schools*
Sydney Hillson, *President, Hebrew Teachers' Association*
Dr. Morris J. Steiner, *Representing The Hebrew Teachers' College*
14. Israeli Songs Cantor Kohn
15. Address Dr. Benjamin Shevach
16. Presentation of Awards to Graduates
Mrs. Louis I. Altshuler, Samuel Black, Harold Bolan-I, Jacob B. Lerner,
Jacob D. Queen, Mrs. Irving Uretsky.
17. Distribution of Diplomas Samuel Schiff, *President of Congregation*
18. Presentation of Class Gift Paul Garber
19. Charge to Graduates and Benediction Rabbi Joseph S. Shubow
20. National Anthem Cantor Kohn and Assembly
Hatikvah

Leading the Procession — Alumni, Class of 1948

Cecille Goldberg, Marshall Lifson, Sheila Smith

Ushers — Graduating Class of 1951

Marshall Cogan, Thomas Cexter, Janice Finkel, David Furash, Anna Gelb,
George Gelb, Terry Herman, Naomi Lee, Barry Schwartz, Gerald Segal.

Graduating Class, Class of 1949

Daniel Briansky, Cynthia Carlin, Paul Garber, Philip Garber, Morris Goldings,
Ralph Kardon, Ann Koocher, George Rosen, Blossom Schwartz, Hyman Yas,
Lawrence Zalkind.

Prizes awarded by the Brotherhood, Sisterhood, Parents-Teachers' Association:
Rabbi Joseph S. Shubow, Samuel Schiff, Moses E. Parsons, Esq., Louis I.
Altshuler, Dr. Moshe Bar-Am, Samuel L. Black, Dr. Louis Feldman, Philip
Gluck, Jacob B. Lerner, Ke-mit Perlmutter, Jacob D. Queen, Irving Uretsky.

DEDICATION BANQUET PROGRAM OF THE CONGREGATION

Sunday Evening, December 11, 1949 — 6:30 P. M.

DAVID S. SAXE, *General Chairman*

DR. HARRY COAN, *Toastmaster*

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|---|---|
| 1. National Anthem | Cantor Henry E. Kohn and Guests |
| 2. Opening Prayer | Rabbi Joseph S. Shubow |
| 3. Dinner | |
| 4. Saying of Grace (Birkath Ha-Mazon) | Abraham Mittell, <i>Ritual Supervisor</i> |
| 5. Opening Remarks | David S. Saxe, <i>General Chairman</i> |
| 6. Remarks of Toastmaster | Dr. Harry Coan |
| 7. Greetings from the Congregation | Samuel Schiff, <i>President</i> |
| 8. Greetings from the Brotherhood | Samuel L. Black, <i>President</i> |
| 9. In Memory of Mrs. Abraham Mittell | Mrs. Louis I. Altschuler, <i>President Sisterhood</i> |
| 10. Presentation to Jacob B. Lerner, <i>Chairman Building and Fund Committees</i> | Rabbi Shubow |
| 11. Acceptance Remarks | Mr. Lerner |
| 12. Concert Program | Cantor Kohn |
| Violin Solos | |
| Percy Brand, <i>Distinguished European-Jewish Artist</i> | |
| 13. Message from Israel and President Weizmann | Dewey D. Stone |
| 14. A Day of Rejoicing | Rabbi Shubow |
| 15. Address | Dr. Abram Leon Sachar |
| 16. Hatikvah | Cantor Kohn and Guests |
| 17. Benediction | Rabbi Herman H. Rabinovitz |

(Dinner Catered by Rubin Brothers)

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THE MEN AND WOMEN LISTED ON THE
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GENEROUSLY, IN ACCORDANCE WITH
THEIR MEANS AND THEIR GOODNESS
OF HEART, TO THE BUILDING OF OUR
HOUSE OF PRAYER AND HOUSE OF
STUDY.

WELLS



*"And They Shall Build For Me A
Sanctuary and I Shall Dwell In
Their Midst." (Exodus XXV, 8)*

In case the names of some good friends have been omitted — for
it is human to err — please forgive us, and we shall correct the
error in the near future at our next function.

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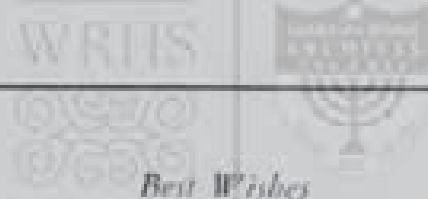
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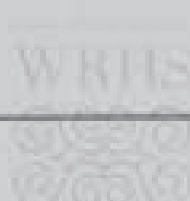
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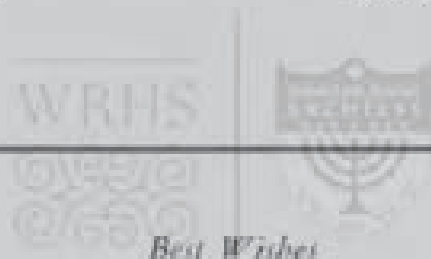
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We Are Proud To Be Friends of Rabbi Shubow*

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Max J. Shrier



December 12, 1949

Professor Solomon Zeitlin
Jewish Quarterly Review
Broad & York Streets
Philadelphia, Pennsylvania

My dear Professor Zeitlin:

As I wrote you on November 7th, I contacted the local Federation in the matter of its subsidy to the Jewish Quarterly Review. The President of the Federation writes me that no allocation was made in 1949 to the Jewish Quarterly Review in view of the shortage of funds available. "The Budget Committee also questioned the responsibility of a welfare fund towards this type of organization." He suggests, however, that if the JQR wishes to be included in the 1950 campaign, it should submit a request at an early date.

In the meantime, I have spoken to the Chairman of the Budget Committee about the JQR, and I am inclined to believe that a sum will be allocated to the JQR in 1950.

In the meantime I am sending you a contribution of \$75 from the Sunshine Fund of The Temple towards the JQR.

With all good wishes, and trusting that you are well, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:er
En.c

You are cordially invited to attend a dinner to be given in honor of I. F. Freiburger on the occasion of his seventieth birthday. The dinner will be held at the Cleveland Hotel at 7:00 p. m. Monday, December 12, 1949. A response to this invitation is requested.

Joseph M. Berne
Alva Bradley
George W. Codrington
Nathan L. Dauby
Sterling E. Graham
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of

The Reverend Harry Bertrand Taylor

as Pastor of

The Church of the Covenant

Cleveland, Ohio

Wednesday evening, December the fourteenth
Nineteen hundred and forty-nine
Eight o'clock

Order of Service

Playing of the McGaffin Chimes

Organ Prelude

Triple Fuge in E Flat (St. Anne)

J. S. Bach

Consecration

M. Enrico Bossi

Processional Hymn 333

"The Church's One Foundation"

Aurelia

(The Congregation will rise with the playing of the hymn and will join the Choir in singing all stanzas)

Call to Worship

The Reverend Edgar G. Prasse,

Assistant Minister of the Church of the Covenant

Invocation

(The Congregation seated)

Prayer of Confession

Most holy and merciful Father, we acknowledge and confess in Thy presence our sinful nature, prone to evil and slothful in good, and all our shortcomings and offenses against Thee. Thou alone knowest how often we have sinned, in wandering from Thy ways, in wasting Thy gifts, in forgetting Thy love. But Thou, O Lord, have pity upon us, who are ashamed and sorry for all wherein we have displeased Thee. Teach us to hate our errors; cleanse us from our secret faults; and forgive our sins, for the sake of Thy dear Son our Saviour. And, O most holy and loving Father, send Thy purifying grace into our hearts, we beseech Thee; that we may henceforth live in Thy light and walk in Thy ways, according to the commandments of Jesus Christ our Lord.

Assurance of Pardon

The Lord's Prayer

Anthem

How Lovely Is Thy Dwelling Place

Johannes Brahms

How lovely is Thy dwelling place, O Lord of Hosts!

For my soul, it longeth, yea fainteth for the courts of the Lord; my soul and body crieth out, yea, for the living God.

Blest are they that dwell within Thy house; they praise Thy name evermore!

Congregational Response

Selection 75, page 607

(The Congregation will rise with the Ministers and the Choir)

The Reverend G. G. D'Anchise, Ph.D., Minister in Charge

St. John's Beckwith Memorial Presbyterian Church, Cleveland, Ohio

Gloria Patri

Old Chant

Scripture Lesson

(The Congregation seated)

Romans 12

The Reverend Robert B. Whyte, D.D.,

Minister of The Old Stone Church, Cleveland, Ohio

Sermon

"What Makes a Church Christian?"

The Reverend William H. Hudnut, Jr., D.D.,

Minister of the Third Presbyterian Church, Rochester, New York

Hymn 364

"O Master, Let Me Walk With Thee"

Maryton

Order of Installation

The Reverend J. Robert Wills,
Moderator of the Presbytery of Cleveland

Charge to the Minister

The Reverend Ganse Little, D.D.,
Minister of The Broad Street Presbyterian Church, Columbus, Ohio

Choral Prayer

Clarence Dickinson

O Thou who makest Thine angel Spirits, Thy ministers a flaming fire: Grant, we beseech Thee, that the splendor of Thy brightness may shine upon this Thy minister, that by the illumination of the Holy Ghost, he may lead Thy Children in the way of understanding, courage, peace, beauty, and holiness, the way of Jesus Christ, our Saviour. Amen.

Charge to the Congregation

The Reverend Louis C. Wright, Ph.D.,
Interim Minister of the Church of the Covenant

Litany of Installation

(The Congregation seated)

The Reverend George O. Reemsnyder,
General Presbyter of the Presbytery of Cleveland

MINISTER: Eternal God, who through thy Spirit hast bestowed excellent gifts upon thy seers and prophets and teachers and without whose divine call no vocation of man avails aught, renew thy divine summons to this thy servant. Endue him with plenteous grace for the preaching of thy gospel and for the ministry of spiritual help to this people.

PEOPLE: We beseech Thee to hear us, good Lord.

MINISTER: As these, Thy people, have called Thy servant to this ministry, so may they support him in the same, upholding his hands in every good and serviceable work. Establish among them all things which are honorable, just, pure, lovely, and of good report. By Thy guidance and help may this fellowship of Thy people rightly serve our needy generation to the honor of Christ and the glory of Thy name.

PEOPLE: We beseech Thee to hear us, good Lord.

MINISTER: Deepen our faith in Christ, the world's rightful Lord and only Saviour. Sustain our sacrificial devotion to Him that the service of this Church to His world-wide kingdom may be upheld and empowered. So may the work here begun, being continued and ended in Thee, be honored by Thy blessing, furthered by Thy help, and at last crowned by Thy reward, "Well done!"

PEOPLE: Lord, have mercy upon us and grant us these blessings. Amen.

Recessional Hymn 401

"Rise Up, O Men of God"

Festal Song

Benediction

(The Congregation seated)

The Reverend Harry Bertrand Taylor

Choral Amen

Organ Postlude

Toccata — "Thou Art the Rock"

Henri Mulet

Playing of the McSaffin Chimes

Ushers at this Service: Deacon Gandola in charge. Deacons Chaffin, Cook, Darling, Langmack, McBrille, McConnell, Magnuson, Morgan, Reed, Riddle and Wilmot.

The Flowers in the Williamson Chancel this Evening are the gift of Mr. and Mrs. John P. McWilliams and are in loving memory of Mr. McWilliams' parents, the Rev'd and Mrs. Thomas E. McWilliams. Dr. McWilliams was the Minister of Calvary Presbyterian Church from 1902 - 1913 and Professor of Comparative Religion in Western Reserve University from 1915 - 1935.

Robert M. Stofer, M. S. M., Organist and Choirmaster

Mount Canaan Academy

MOUNT CANAAN, ISRAEL

New York Office
Room 2103
41 East 42nd Street
New York 17, N. Y.
MU 2-8925

December 14, 1949

Dear Dr. Silver:

Before returning to Israel I wish it were possible for me to get around the country and meet each of you personally to acquaint you with what I hope you too will consider one of the best bits of news in American Jewish education.

A boarding school in Israel for American Jewish young men and women is an acknowledged and serious need, and I am pleased to inform you that with the participation of outstanding educators from America and Israel, we shall, beginning next fall, conduct such a full-time boarding school or academy. The school will be open to high-school graduates and will provide a comprehensive Jewish education through informal study. Though dealing with traditional content, the school will make use of modern techniques and projects in addition to conventional class procedures.

Even the preliminary curriculum outline should suffice to give you an idea of the nature of this academy. Emphasis will be on Hebrew language; Bible and other Jewish literature in the original; history through frequent trips to every part of Israel and with applied reference to actual historic sites; archaeology with student participation in excavations under professional guidance; the needs of American Jewish life and its relation to life in Israel; music, arts, crafts, agriculture, sports, etc. Needless to say, Kashrut and Shabbat will be observed.

For our campus we have a site on the highest inhabited point of land in Israel, atop Mt. Canaan near Safed, in an area drenched with Jewish memories and historic associations. For dormitories and classrooms we have a set of very substantial stone and concrete buildings and every facility, making the property compare favorably with a typical American college. The furnishings are all completely modern and new, down to Simmons inner-spring mattresses and hot and cold water in each room. A graduate nurse will be on duty at the school.

I give you these details so that you may realize this is a carefully worked out project on which we are sparing no effort or expense. Although it is a private enterprise of some friends and myself, it will be entirely non-profit and non-political. To me it represents the fulfillment of a lifetime dream, and I am convinced that this academy can become a major cultural center in Israel and a prime source of leadership and inspiration for American Jewry for many years to come.

The registration for the first year will of necessity be limited, and I hope that you will call the attention of parents to the academy. If you wish further information or would like additional details for yourself or prospective students, I shall be happy to see to it that your requests are filled.

I do hope that before I return to Israel, I shall hear from you in comment on this whole project.

Very sincerely yours,

Louis J. Schwefel
Louis J. Schwefel

December 14, 1949

Mr. Morris Weinberg, Publisher
The Day
183 East Broadway
New York, New York

My dear Mr. Weinberg:

I am happy to learn that "The Day" is to celebrate its 35th anniversary on December 25th, and I should like you to include me among your many friends who wish to congratulate you, the editors and co-workers of "The Day" and the Jewish public on this auspicious occasion. I have been a reader of "The Day" for many years. I know in what high esteem and conscientious manner it has served every constructive cause and movement in Jewish life the world over, and in American life. Its valiant championing of Zionism and the re-establishment of the State of Israel was a vital factor in the creation of a favorable public opinion and the mobilization of the forces which achieved the historic victory for our people. It has always been positive, progressive and helpful in its approach with every problem in Jewish life.

I wish it well in the oncoming years. In the great tasks which lie ahead for the Jewish people in the years to come a newspaper like "The Day" - rich in tradition and achievement, firm in its convictions, and high in its standards of journalism - will be of inestimable value.

With warm personal greetings, I remain

Most cordially yours,

ABRA HILLEL SILVER

AHS:er



Jewish Reconstructionist Foundation, Inc.

15 WEST 86TH STREET, NEW YORK 24, N. Y.

TRAFALGAR 4-4402

December 19, 1949

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Dr. Abba Hillel Silver
The Temple
East 105th St. & Ansel Road
Cleveland 6, Ohio

Dear Dr. Silver:

I am enclosing herewith a "Program for Jewish Living Today". This is a declaration of principles prepared by the editors of the Reconstructionist in consultation with prominent Jewish men and women engaged in various aspects of Jewish communal life. It is offered as a program which can unite all Jews who desire the creative survival of Jewish life in America, and who are willing to work together with their fellow-Jew for that purpose.

American Jews are seeking now some guiding principles to direct Jewish living in our time. I believe that this program offers a foundation on which a satisfying Jewish communal life can be built.

The copy accompanying this letter is being sent to a limited number of men and women for the purpose of soliciting their endorsement of it. If, after reading it, you find you can subscribe to the principles, will you permit the use of your name as the sponsor of this statement? Its publication, together with the names of known and respected endorsers, will be of great value in bringing this program to the attention of the public and in furthering its realization.

I hope that you will find it possible to add your name to the list of endorsers.

With thanks for your cooperation and with best wishes, I am

Sincerely yours,

Mordecai M. Kaplan

Mordecai M. Kaplan

RABBI JOSEPH S. SHUBOW

36 PORTINA ROAD
BRIGHTON, MASS.

STADIUM 2-8848

OFFICE

TEMPLE BNAI MOSHE

88 CHESTNUT HILL AVE.
BRIGHTON, MASS.

ALBANY 4-8208

December 21, 1949

Dr. Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Dr. Silver:

Permit me to express my deepest gratitude to you for your gracious generosity in sending me that very kind letter of congratulations on the occasion of our entering our new Temple. Your note will remain one of the historic documents of our community and of my own private rabbinic life.

I am enclosing our Souvenir Book, which contains a photostatic copy of your letter.

With sincere Hanukkah Greetings, I am

Cordially and gratefully yours,


Rabbi Joseph S. Shubow

JSS:A

P. S. - If it is possible for you to come to Boston, will you suggest some date and I shall be only too happy to arrange a meeting any time to suit your convenience. I am very strongly of the opinion that some of our people in this area should hear your message on the present situation in Jerusalem, Israel and the world. J.S.S.



TEMPLE BETH ISRAEL

ALTOONA • PENNSYLVANIA

OFFICE OF THE RABBI
NATHAN KABER
3004 UNION AVENUE
TELEPHONE 3-0087

December 25, 1949

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

Dear Rabbi Silver:

Yesterday, I received a copy of the Temple Bulletin containing your very beautiful and challenging Centennial Reconsecration Sermon as well as a brief description of the Service.

Earlier in the week I received a copy of the Program from the Temple as well as a letter from my sister Arline telling me how very inspiring and impressing the December 18th Service was.

Nothing would have pleased me more than to have been present on that historic occasion, especially to renew friendships and exchange greetings with the members of my own Confirmation Class of 1929.

Unfortunately, however, it was not possible for me to get away that Sunday because of a Religious School celebration and Congregational and Family Chanukah dinner. Nonetheless, I want you to know that I was thinking about the Service in Cleveland and wishing that it might have been possible for me to be there.

My wife joins me in sending very best wishes to you, Mrs. Silver and your family for a happy and healthy new year.

With kindest personal regards, I am

Sincerely,

P.S. Your kind letter of appreciation which you sent me on receiving a copy of our 75th Anniversary Booklet was reprinted in the December issue of my Temple Bulletin.

[December 28, 1949]

הדאר

שבועון עברי

HADOAR

HEBREW WEEKLY

165 WEST 46th ST., NEW YORK 19, N. Y.

PLaza 7-0920

נובמבר 28, 1949.

לכבוד רבי אבא הלל סילוור,
קליבלנד, אחיא.

רבי סילוור הנכבד והיקר:

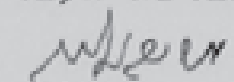
לכבוד הכנס "הדואר" לשנת קיומו העשרים-וחשע אנו אומרים
להוציא קונטרס, בעברית ובאנגלית, אשר בו יוארו השגיו
של "הדואר" בעבר ויצויינו העודותיו להבא.

בקונטרס זה שישלח לכל החוברים שלנו וגם לכל העסקנים
מוקירי הרבותנו וראשי הקהילות באמריקה, אנו אומרים
לעורר את דעת הקהל על חשיבותו של השבועון העברי באמריקה
ועל הצורך בהרחבת החומי-השפעתו והגדלת סחנה קוראיו
וידידיו.

ואני פונה אליך בבקשה רבה לשלוח לי כמה דברים כשלך, מעין
גילוי-דעת, על פרקו ותרומתו של "הדואר" בחיי הרוח של יהדות
אמריקה בכלל, ובחיי הרבותנו וספרותנו בפרט.

אקווה שחיקנה לבקשתי בקרוב.

שלך בברכת העברית,


ס. ריבולוב.

נ. ב.

רצוי שתכתוב את דבריך באנגלית.



NATIONAL COUNCIL TO COMBAT BLINDNESS INC.

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1186 BROADWAY

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December 28, 1949

Rabbi Abba Hillel Silver
The Temple
East 105th St. at Ansel Road
Cleveland 6, Ohio

My dear Rabbi Silver:

As president of the National Council to Combat Blindness, may I welcome you as a member of the committee of sponsors of this organization.

We are deeply honored to have you join with us and are looking forward to a long and friendly association with you.

There is much yet to be done in the cause of furthering eye research and more public education to this effort is of vital importance.

It is heartening to have your support and sponsorship in the "Fight for Sight."

Gratefully yours,

Silas Adelsheim
President

SA:cc

75th Anniversary

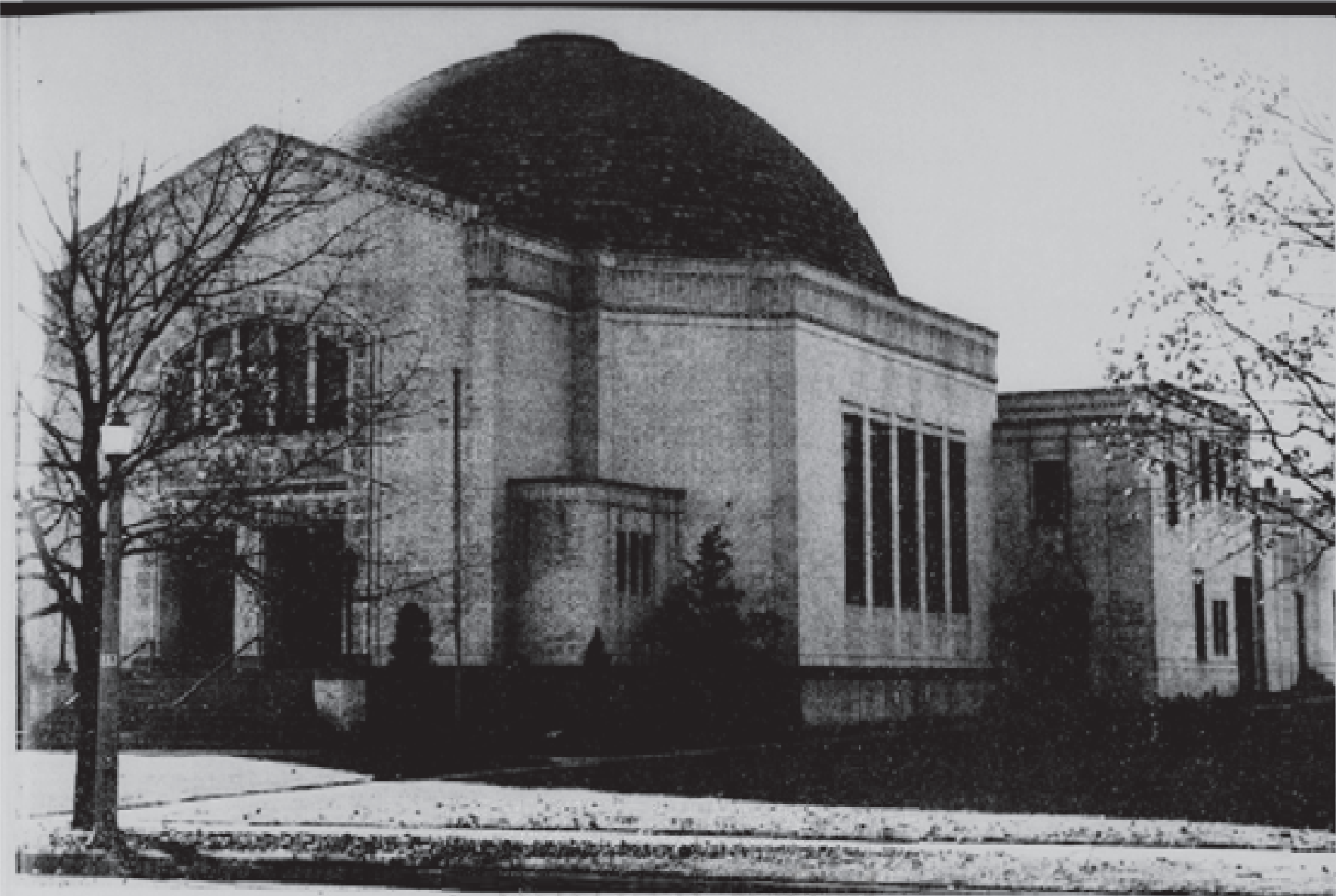


1874 - 1949



Temple Beth Israel

ALTOONA, PENNSYLVANIA



WRHS
TEMPLE BETH ISRAEL

..I Temple Beth Israel Ie..
"Happy are they that dwell in thy house"

The Rabbi's Message



NATHAN KABER

THE traditional prayer of "She-he-che-yanu" comes to our minds as we reach this historic milestone, and as we celebrate this happy and memorable occasion of the seventy-fifth anniversary of the founding of our beloved Congregation. We think anew of that small group of devoted spirits, the pioneers who, inspired by their God and the Faith of their Fathers, banded together to organize this Congregation in Israel. For their act of consecration we, their descendants shall forever be indebted to them.

There is indeed much for which we may be grateful and in which we may rejoice. Our numbers have increased many fold from the twenty-three men who first founded the Congregation to the more than one hundred twenty-five families that compose our membership today. We possess a beautiful Temple building in which all may take rightful pride.

Yet, we must know that spiritual growth cannot be measured in terms of mere numbers nor by the size or beauty of religious edifices. "Religion comes from within, not from without." We must strive constantly to become a more deeply and religiously-conscious congregation in which loyalty to God and to Judaism goes from strength to strength. And our beautiful House of Prayer must become a more integral part of the lives of all our members if those lives are to be made spiritually beautiful.

In attaining these three-quarters of a century of existence and of service, let us express our humble gratitude to a kind Providence, and, in the spirit of the Founding Fathers of the Congregation, rededicate ourselves to our God and to our Faith, as we pray: "Establish Thou O God the work of our hands; Yea, the work of our hands, establish Thou it."

The President's Message



LEONARD A. BRETT

ON this happy occasion of our Congregation's seventy-fifth anniversary, and on behalf of the Officers and Board of Trustees, I extend heartiest congratulations and warmest greetings to all the members and their families.

We have reached an important date in our Congregational life and history. At a time like this we are especially mindful of the pioneers who founded the Congregation, and of all the men and women who came after them who labored so well in behalf of our Temple. Their devotion, together with the devotion of the men and women in the Congregation today has made it possible for us to arrive at this significant and joyous occasion.

Let us pray that with God's help and under the leadership of our Rabbi we shall continue to move forward to ever greater spiritual heights and blessings for ourselves, for our children and for future generations.

Temple Service

CONGREGATION BETH ISRAEL SEVENTY-FIFTH ANNIVERSARY SERVICE

Friday Evening, October 21, 1949 at 7:45 O'clock

Organ Prelude	Mr. Harry P. Hitchen, Organist
Psalm 98 (Schlesinger)	Choir
Invocation	Rabbi A. Elihu Michelson Rabbi, Agudath Achim Synagogue
Lighting of Sabbath Candles	Mrs. Nathan Kaber
Union Prayer Book (Pages 38-47)	
Kiddush	

Greetings

From the City of Altoona	The Honorable J. Lester Laughlin Mayor, City of Altoona
From the Protestant Clergy	The Reverend Herbert P. Beam President, Altoona-Blair County Ministerial Association
From the Sister Congregation	Rabbi A. Elihu Michelson Rabbi, Agudath Achim Synagogue
Solo: "The Lord is my Light and my Salvation"	Mrs. Karl F. Irvin
Anniversary Sermon	Dr. Solomon B. Freehof Rabbi, Rodef Shalom Temple, Pittsburgh
Response	Mr. Leonard A. Brett President, Congregation Beth Israel
Union Prayer Book (Pages 71-77)	
"America"	Congregation
Benediction	Rabbi Nathan Kaber

Seventy-fifth Anniversary Reception

The Temple Sisterhood cordially invites members of the Congregation and guests to attend the Anniversary Reception in the Temple Social Hall at the conclusion of the Service.

Banquet Program

CONGREGATION BETH ISRAEL SEVENTY-FIFTH ANNIVERSARY BANQUET

LOGAN ROOM, HOTEL PENN-ALTO

Wednesday Evening, October 26, 1949 at 6:30 o'clock

"The Star-Spangled Banner" Assembly

Invocation Rabbi Nathan Kaber

DINNER

Remarks Mr. Max Monarch
Toastmaster

Welcome Mr. Leonard A. Brett

Introduction of Guest Speaker Rabbi Kaber

Anniversary Address Dr. Maurice N. Eisendrath
President, Union of American Hebrew Congregations

"God Bless America" Assembly

Benediction Rabbi A. Elihu Michelson

SEVENTY-FIFTH ANNIVERSARY DANCE

Bill Heilmeyer and his Orchestra

The Rabbis

1877-1879 Rev. Laski

1880-1881 Rev. Altmann

1881-1883 Rev. Caro

1884-1890 S. Applebaum

1890-1891 S. Edelman

1891-1892 Samuel K. Lewis

1893-1894 S. Fry

1894-1896 S. Philo

1896-1906 H. Klein

1906-1907 Julian Miller

1907-1908 S. Stoltz

1908-1909 M. Hirsh

1909-1912 G. Schulman

1912-1923 Moses J. S. Abels

1923-1926 Solomon N. Bazell

1926-1928 Nathan E. Barasch

1928-1940 Eugene B. Hibshman

1940-1943 Samuel Cook

1944-1945 Isador E. Philo

1945-1946 Alton M. Winters

1946-1947 Joseph Klein

1947- Nathan Kaber

The Presidents

1374-1877 Joseph Berkowitz
1877-1878 Simon Lyon
1878-1879 Joseph Berkowitz
1879-1880 Max Mayer
1880-1881 Simon Lyon
1881-1882 Max Mayer
1882-1883 A. L. Bechhoefer, Simon Rogger
1883-1887 Simon Lyon
1887-1889 Alexander Scheeline
1889-1890 Julius Blumenthal
1890-1891 Sol Bendheim
1891-1892 Alexander Scheeline
1892-1894 Sol Bendheim
1894-1896 Simon Neuwahl
1896-1897 Harry Slutzker
1897-1899 Ferdinand Bendheim
1899-1901 Alexander Scheeline
1901-1905 David Wasserman
1905-1906 Alexander Scheeline
1906-1909 Bert Leopold
1909-1911 William Weil
1912 Isaiah Scheeline
1913-1918 Malcolm H. Neuwahl
1919-1921 Bert Leopold
1922 Morris Berman
1923-1927 Malcolm H. Neuwahl
1928-1929 Benjamin Cohn
1930 Bert Leopold
1931 Isaiah Scheeline
1932-1935 Meyer Kohn
1936-1940 Samuel H. Jubelirer
1941 Isaac Slutzker
1942-1944 Leon R. Samuel
1945-1947 Max Monarch
1948 Leon R. Samuel
1949- Leonard A. Brett

A Brief History of Congregation Beth Israel

THE first recorded history of the Congregation dates from October 4, 1874. It was organized as an Orthodox congregation and was called Ahabath Achim (Brotherly Love).

The 23 men who organized this religious fellowship and became its Charter Members were: Joseph Berkowitz, Alexander Scheeline, Simon Lyon, Simon Neuwahl, Simon Dreifus, Simon Rogger, L. Samuel, A. L. Bechhoefer, M. Elfenbein, Julius Blumenthal, S. Graff, Caspar Leif, S. Bialostosky, S. Weinstock, J. Rozen, J. Ramon, L. Rubenstein, Moses Hamsher, William C. Lyon, Jacob Ullman, Godfrey Wolf, B. Goldman and A. Lyon.

The first officers of the Congregation were: Joseph Berkowitz, President; Simon Lyon, Vice-President; Simon Neuwahl, Secretary; and Alexander Scheeline, Treasurer. Trustees: Joseph Berkowitz, Simon Lyon, and Simon Dreifus.

The first congregational dues were fixed at 50 cents per month.

In the early seventies a burial ground was purchased from Mr. Simon Dreifus and the "Mount Sinai Cemetery Association" was formed. In the beginning, this Association functioned as an independent organization. Later, the property was turned over to the Congregation.

The spirit of Reform very early manifested itself in this newly organized Orthodox congregation. Only three years later, on June 17, 1877, the Congregation adopted the Reform liturgy, "Minhag America" (The American Ritual) of Dr. Isaac Mayer Wise of Cincinnati.

In 1890 a complete change was inaugurated. The old Constitution was abandoned and the members voted to become a Reform congregation. A new charter was obtained and the congregation changed its name to "Mountain City Hebrew Reform Congregation." The services with the exception of a few prayers were to be conducted in the vernacular, and the Rabbi "must preach in English and be able to lead a choir." From the minutes of the Congregational meeting of April 27, 1890, it appears that a Mr. D. S. Stern who presided as temporary president was chiefly instrumental in effecting these changes.

In the beginning, services were held in the homes of the members of the Congregation. However, as the membership increased, and particularly from 1886 to 1896, services were held in various rented halls in the city.

In 1886 a movement was started for the purchase of a plot of ground for the erection of a synagogue. Ten years later, in 1896, a lot was purchased at the corner of 13th Avenue and 15th Street. The contract for

the building of a synagogue was awarded to Orr & Blake Co. On May 1, 1898, amid impressive ceremonies, the cornerstone for the new synagogue was laid. Writing of this occasion in his "History of the Mountain City Hebrew Reformed Congregation," ("The Reform Advocate," August 9, 1913), the Editor, the late Dr. Emil G. Hirsch states: "So long was the struggle of the congregation to maintain itself, owing to its limited numbers, and so many were the vicissitudes through which it passed that when at last their zeal and efforts were crowned with success all hearts rejoiced."

Four months later, on September 11, 1898, the new synagogue was dedicated. Dr. Henry Berkowitz, Rabbi of Congregation Rodeph Shalom, Philadelphia, and a nephew of our Congregation's first President, Mr. Joseph Berkowitz, delivered the dedicatory sermon. Rabbi I. Rosenthal of Lancaster was also present and delivered an address.

The officers of the Congregation were: Ferdinand Bendheim, President; Alexander Scheeline, Vice-President; Harry Slutzker, Secretary; and Samuel Marsh Treasurer. Trustees: S. Weil, R. Rogger and S. Bendheim.

In this synagogue at 13th Avenue and 15th Street the Congregation worshipped for 26 years. In 1924 the Congregation sold this property to the Greek Orthodox Church, and purchased ground at 30th Street and West Chestnut Avenue for the erection of a new Temple. Until the new Temple was built, the Congregation worshipped in the First Baptist Church. In April, 1925, the present site of our beautiful Temple structure, 3004-06 Union Avenue was offered to the Congregation. This offer was accepted, and the lot at 30th Street and West Chestnut Avenue was then sold.

Mr. Morris W. Scheibel of Youngstown, Ohio, was engaged as architect for the new Temple. The F. D. Beyer Co. of Tyrone was awarded the contract for building the Temple. The cornerstone was laid on July 25, 1926.

Not quite a year later, on June 9, 1927 our beautiful Temple was dedicated. As in the case of the former synagogue at 13th Avenue and 15th Street, the dedicatory sermon was delivered by the Rabbi of Congregation Rodeph Shalom, Philadelphia. Now it was Dr. Louis Wolsey. Other Rabbis who participated in the impressive ceremonies were: Rabbi Moses J. S. Abels who served the Congregation from 1912-1923; Rabbi Isador Philo; Rabbi Herman L. Rosen of the Agudath Achim synagogue, Altoona; and Rabbi Nathan E. Barasch, then spiritual leader of the Congregation.

The officers of the Congregation were: Malcolm H. Neuwahl, President, Mr. Neuwahl was also Chairman of the Building committee; Wil-

liam Weil, Vice-President; Joseph B. G. Bechhoefer, Secretary; and Jacob Sitnek, Treasurer. Trustees: Harry Adler, Louis Bergman, Benjamin Cohn, Bert Leopold, Martin March, Isaiah Scheeline and Isaac Slutzker.

In 1889, the same year that Dr. Isaac Mayer Wise founded the Central Conference of American Rabbis, our Temple Sisterhood was organized. It was called the "Ladies' Temple Society." Again quoting "The Reform Advocate" of August 9, 1913: "Much credit is due to the Ladies' Temple Society. It is no exaggeration to say that were it not for them the temple building (at 13th Avenue and 15th Street) would perhaps still be a pious wish. It was mainly through their efforts that the present building was erected. The society was first organized on March 5, 1889 at the home of Mrs. Alex. Scheeline with a membership of twelve." With the splendid interest and ever-ready cooperation of the Sisterhood through the years, especially in its support of the Religious School, the life of our Congregation has been greatly enriched.

In April, 1907 the Congregation joined the Union of American Hebrew Congregations.

In March, 1922 the name of the Congregation was changed from Mountain City Hebrew Reform Congregation to Temple Beth Israel.

In 1930 with the death of Mr. Malcolm H. Neuwahl, the Congregation and the Altoona community suffered a grievous loss. His devotion to the service of his beloved Temple which he served as President for eleven years, and his untiring work in its behalf were unparalleled.

It was through the generosity of Mr. Benjamin Cohn and his family that Temple Beth Israel continued to expand both in membership and in activities. When the Beth Israel Temple was completed, the Congregation found itself in debt and with a heavy mortgage. During a period of financial depression, the Congregation was unable to meet its obligations. Mr. Benjamin Cohn relieved the Congregation of this burden.

More than 125 families make up the membership in 1949. Some 50 children are in the Religious School. In addition to the Sisterhood, the Congregation counts among its auxiliaries, the Ben Cohn Alumni for post-Confirmation youth, and a Brotherhood. A Temple Young Married Group has been organized. Interest in and promotion of religious activities are accomplished in large measure through the various religious, educational and social committees of the Sisterhood. The Temple Social Hall has indeed become a Community Center. Not only is it used by our own Congregation, but also by such outside Jewish and non-Jewish organizations as B'nai B'rith, Hadassah, A. Z. A., Young Judea, Boy Scouts, Altoona Federation, and many other communal agencies. In fact, the Beth Israel Temple has become an integral part of the life of Altoona. The inscription on the outside of the Temple building: "MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL PEOPLES" might also read: "MY HOUSE SHALL BE CALLED A HOUSE OF ACTIVITY FOR ALL PEOPLES."

Congregation Beth Israel

NATHAN KABER

Rabbi

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*a
part of
the
American
harvest*



at the roots

There is a reason why so many of the great dreams of mankind — the dreams of freedom, security and plenty, have come true here, on American soil. It is because from the first, we have been a nation of builders for the future. We planted early the seeds of our abundance, and among the most fertile of these was Education.

As we built homes and churches, farms and factories, roads and bridges, we built schools and libraries until today, our institution of Education, from kindergarten to the university, is the most extensive in the world.

From it, we have reaped a rich harvest — statesmen and engineers, lawyers and doctors, teachers and writers — a citizenship equipped with the knowledge and skills that enabled them to make their dreams real.

Only by continuing to pioneer and extend the frontiers of learning can we reach our full potential. For only in the talents of *all* its people, can a free nation realize its true wealth.

A PART OF THE AMERICAN HARVEST

Contributing in full measure to our American harvest, are the private colleges and universities that have trained the majority of this country's Negro youth. Each year, from their classrooms and laboratories, come thousands of young men and women who are helping to raise the living standards and improve race relations in their communities.



They are the teachers — Over fifty percent of Negro college graduates are teachers, but with only one Negro teacher for every 201 pupils, an estimated 16,000 additional ones are needed.

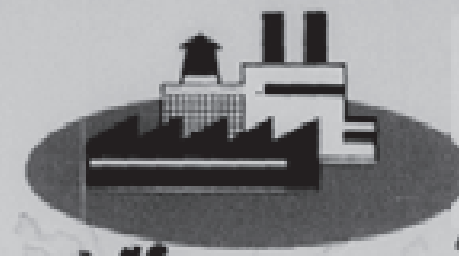


They are the Doctors, Dentists, Nurses — The majority receive pre-medical and professional training in private Negro colleges, but there are still only 4000 Negro doctors — 1600 dentists — 9000 nurses in the whole United States.

They are the religious leaders — A large proportion of Negro ministers come from these colleges to serve as leaders of the community and as instruments of greater interracial understanding.



They are the agricultural workers — Enriching the nation's agricultural economy are the graduates trained in modern methods of farming. They help to raise the national economic and health levels.



They are the skilled technicians — Adding to the reservoir of skilled workers are those colleges training the craftsmen — builders, draftsmen, tool-makers, mechanics — workers needed by an expanding economy.



They are the social workers — Filling a need created by the present economic, health and social levels of the Negro population, these colleges are training the majority of Negro professional workers in the Social Service field.

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the fruits of their husbandry

The accomplishments of the private Negro colleges are prophetic of their future promise. The achievements of such Americans as Booker T. Washington, George Washington Carver, Langston Hughes, Channing Tobias, are widely recognized. But it is in the thousands of responsible graduates who are contributing to community progress and interracial good-will all over the nation, that the true measure of these colleges must be taken. Theirs is a major responsibility for the advancement of nearly 15,000,000 Negro citizens toward democratic goals. Helping these colleges meet those goals, is the concern of every American — for clearly, what affects the well-being of one-tenth of the people, affects us all.

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Six years ago, a group of these colleges came together, to meet with united strength, the financial crisis that threatened them all. And the American imagination, warmed by the spunk and enterprise of their cooperative action, responded generously to the appeal of the nation's first *educational chest*.

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(As of February 9, 1950)

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TILLOTSON COLLEGE
Austin, Texas

TOUGALOO COLLEGE
Tougaloo, Miss.
TUSKEGEE INSTITUTE
Tuskegee Institute, Ala.
VIRGINIA UNION UNIVERSITY
Richmond, Va.
WILEY COLLEGE
Marshall, Texas
XAVIER UNIVERSITY
New Orleans, La.